

Pine Knoll Sabbath School Study Notes

Second Quarter 2025: Allusions, Images, Symbols: How to Study Bible Prophecy

Lesson 10 “Upon Whom the Ends Have Come”

Read for this week’s study

Revelation 6:12–17; Matthew 24:36–44; Genesis 6:1–8; 2 Peter 2:4–11; Genesis 18:17–32; Daniel 7:9, 10.

Memory Text

“Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come. Therefore let him who thinks he stands take heed lest he fall” (1 Corinthians 10:11, 12, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Wrath of the Lamb
- III. Noah’s Evangelism
- IV. The Story of Sodom and Gomorrah
- V. The Judge of All the Earth
- VI. The Pre-Advent Judgment
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “The Bible is filled with accounts of God’s people that point to future events and that hold keys to helping us understand ‘present truth.’ Some of these important stories are obvious, [...] others require careful thought and exploration in order to mine from them the truths that have been given us in the Word of God. Over the next couple of weeks, we will be searching through a number of key stories in order to see what they might have to say about events such as the Second Coming, the investigative judgment, the final crisis, and more.” (Sabbath afternoon)
2. In our memory text, Paul reminds the Corinthians that the biblical stories are not just interesting illustrations of moral and religious truths. They are the earlier parts of a long narrative that has now reached its climax in Jesus, the Messiah, and in the people who have come to belong to him.
3. What do we mean when we say that “all these things happened to them as examples [patterns, *types*], and they were written for our admonition”? How would

- you apply this to the story from 2 Kings 3:26-27? What is the purpose of biblical history?
4. We do not want to be like actors who have blundered on to the stage in the middle of a performance and do not even know which act we are in. How do we discover what has happened so far, how the plot is working out, and what we can learn from what other people who played in previous acts got right or wrong?
 5. The lesson author chooses five stories which are to illustrate what was said in point one. The first of them in Sunday's lesson is the cry of the lost: "Fall on us and hide us from the face of the one seated on the throne and from the wrath of the Lamb, for the great day of their wrath has come, and who is able to stand?" (Revelation 6:12-17) How is God's presence and absence combined in these verses? How are we to understand the "wrath of the Lamb"? Is it to be understood as retributive revenge of the meek and mild Jesus, or are there other ways of seeing it?
 6. Monday's lesson discusses the Flood story. What role does the story play in Genesis 6, and how is it interpreted by Jesus (Matthew 24:37-39) and Peter (2 Peter 3:5-7)? The lesson looks at Noah's evangelism, "with nothing to show for it but his own family in the ark". However, see Genesis 7:1, "you alone are righteous before me in this generation". How is the concept of a small number of righteous individuals being sufficient to save a whole community presented elsewhere in Genesis (18:16-33; 19:1-20 cf. Ezekiel 14:14-22)?
 7. Tuesday's lesson looks at how the story of Sodom and Gomorrah is seen through 2 Peter 2:4-11, Jude 5-8, and Ezekiel 16:46-50. What is the purpose of telling God's people that they were more wicked than people who were legendary for their wickedness?
 8. The actual story in Genesis 18:17-32 allows the reader to be privy to God's intentions regarding Sodom and Gomorrah (18:17-21) and leads to the crucial discussion between Abraham and God concerning the fate of the cities. Why is God presented as one who does not know how wicked the city is and whether he will destroy it or not? Why did Abraham willingly circumcise Ishmael (17:25-26) and plead for Sodom? What is the purpose of the story? What does Abraham learn as part of this process?
 9. Thursday's lesson focuses on the pre-advent judgment of Daniel 7:9-27. What do the heavenly beings learn through this process? "Imagine standing in judgment with all your secrets exposed before our holy God. What's your only hope at that time of judgment?" "As you consider the stories we studied this week, what cautions do you find for your own life?"
 10. By accepting the historical records as Israel's genuine experiences with God and trying to understand why they described God as they did, we see a gracious God who stepped into their world meeting them in their time and place. The invitation to see God in a new light is not a problem to be overcome, but an invitation to meet

God, who is always present here and now, wherever we are, and to recognize that he is with us in that process.

Thoughts from Graham Maxwell

Almost two thousand years have passed since God won His case on Calvary. Satan's lies and accusations have long ago been met. The freedom of the universe has been eternally secured. Why, then, does God still tolerate this one rebellious spot in His loyal universe? He longs to recreate our world and give it to His trusting saints. Why does He still wait?

When Jesus returns, He will come to a generation of believers who have experienced Satan's last supreme attempt to deceive and destroy God's loyal children on this planet. They will have accomplished what one-third of the angels failed to do. They will have refused to be turned against God by Satan's lies. They will have been able to say with Paul, "If anyone, even an angel from heaven, should bring a different version of the everlasting Good News, he is wrong, and we will not believe it!" (cf. Galatians 1:8) These are not babes in the truth. They are grown-up believers. They meet the biblical description of Christian perfection and maturity: they have "their faculties trained by practice to distinguish good from evil." (Hebrews 5:14) They have not only the teachable faith of a little child, which still needs much protection, but—like Job—they can stand alone. Though their faith be severely tested, they will never let God down.

God is waiting for such firm believers. The last book in the Bible pictures the angels as mercifully holding back the final winds of strife until the minds of God's children have been unshakably sealed and settled into the truth.

But what is this truth? Remember the pious beliefs of those who nailed Jesus to the cross—then hurried home to keep the Sabbath holy! Do we accept Jesus' testimony about His Father? Are we convinced that God is just as gracious as the Son? Or are we still "easily swayed by every wind of doctrine"? (Ephesians 4:14) Do we still need emergency measures to be reverent and do what is right? Are we the reason why God still waits? {Graham Maxwell. Excerpt from the audio series, Conversations About God, #18, "God Waits For His Children To Grow Up", Bible Reference Sheet, recorded June 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/18MMCAG>*

Lou: In the book of Revelation, it describes God as resurrecting the wicked at the end of the Millennium. Now, why does God do this? They are the wicked. They are lost anyway. Why not just leave them asleep? Isn't that harsh?

Graham: I imagine the inhabitants of Sodom and Gomorrah arising and looking around and saying, “Here we go again!” It seems cruel and inhuman, doesn’t it, to resurrect them? There has to be a purpose.

By the way, the word “millennium” is another Latin word that you won’t find anywhere in Scripture, like “justification,” or “sanctification.”

Lou: Should I say, “a thousand years”? That’s in the Bible, isn’t it?

Graham: It’s Latin. “*Mille*” is a thousand, and “*annus*” is a year. We know the word “*annus*” as in A.D., *Anno Domini*, the year of the Lord. So “millennium” is a thousand years. And it’s true, at the end of the thousand years between the Second Coming of Christ and the third coming, between the resurrection of the righteous and then the resurrection of the wicked, the rebels are resurrected, to be sure.

Why would God do that? I mean, what suffering! How terrible to see loved ones out there. God would only do this if it would say something of very great importance that would contribute to our understanding and the security of the universe. One thing we’ll see, if we should wonder why Uncle Bill is not in the Kingdom. Uncle Bill who said, “If you just prove it to me, I’d come in.” And there is Uncle Bill out there. And here’s the New Jerusalem. Here’s Christ in His human form. Here’s all the evidence, and Uncle Bill is not moved one bit. In fact, Revelation goes on to say that Satan moves among these rebels who have been resurrected and he deceives them into marching against the New Jerusalem as if to destroy Christ again. And you say, “God, your diagnosis was right. More time, more evidence would have done no good for Uncle Bill.”

Lou: So that resurrection is a part of the essential demonstration.

Graham: It’s a confirmation.

Lou: That God is bringing peace.

Graham: When God says, “Uncle Bill was not safe to save,” and I look at my bumper sticker and say, “Well, if You’ve said it, I believe it. That’s all there is to it.” And God says, “You know better than that by now. I want you to see the evidence. You’ll weep when you see it, but Uncle Bill will not respond.”

Lou: Speaking of the millennium now, this thousand-year period, what are the saints, the redeemed, those who are saved, what are they doing? That’s a long period of time.

Graham: Yes, I like to remember what Peter said, “With the Lord a thousand years is like a day.” You could have translated that “a millennium is like a day, and a day is like a millennium.” I don’t think we need to worry about the time. I think that a thousand years with the Lord will seem like a day. But I think there are important things that have to happen during that time. The angels have had a chance during what we call the Investigative Judgment, though that’s not a biblical term—this time when the family meets to consider candidates for the Kingdom, so

that our future neighbors and friends may be satisfied that it's safe to admit rebels like us. What about us? We've not seen that. I think during the Millennium those who have been adjudged safe to save will have their opportunity to ask questions, see the evidence, to find out why Mother isn't there. I would find that very sad. Well, I know He would be fair about it, that He would show me the evidence so I would be satisfied.

More than that, there's another very gripping thing that may need to happen during the Millennium. We will be preparing ourselves to face that awful scene when the wicked are resurrected and die in a fiery moment of destruction. We have to see that someday. Are we ready to see it and not become afraid of God? I think those of us who "grow up," who may be alive to see Christ come, we will have been so settled into the truth that we can see the seven last plagues and not become afraid of God. We might be ready to see this. But think of all the babes in the truth who have been saved from the foot of Mt. Sinai. Think of the thief on the cross. Think of all the others who have not had time and evidence to become confirmed in this.

Everyone must be ready for that awesome day when God may call to us, to everybody who will be inside the New Jerusalem that day, when God says, "Children, you know what's coming next. Do you want to come out to the wall and watch? Or do you want to hide in the basement somewhere? You know I'm about to give My rebellious children up, and untold numbers of them are going to die. And you know why I've waited so long." And so we stand, perhaps, and watch our God, as fire comes down from heaven and the glory of Him who is love will consume all that is out of harmony. And we know, because we are convinced about this, that as the wicked die, God will be crying: "Why will you die? How can I give you up? How can I let you go?" He's no more angry with them than He was with His Son as He gave Him up in Gethsemane and on Calvary.

And then when it's all over, God would turn to us and say, "How awful that was. But children, I have one last question to ask you all. Have I made you afraid? Because if I have, I've let it happen too soon, and I would have waited longer." But hopefully we will be so settled into the truth that we will be able to say to God, and maybe get a little closer and say, "It's all right, God. There was no other way." And then there is peace forever, in spite of that awful end. Are we ready to see that and not be made afraid? Because if it makes us afraid, then we'll serve Him from fear, and the obedience of fear produces the character of a rebel, and God still has the seeds of sin in His universe, and He has not won the war.

Lou: We are back where it began.

Graham: We are back at the very beginning. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #20 with Lou Venden, "At Peace with our Heavenly Father" recorded June 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/20MMCAG>*

Someone came between because of the emergency. It's not ideal. God would like to deal directly with us, face to face, as a man speaks with his friend. But because we don't know God, and we've been afraid, God has given us these pictures. He's given us a picture even of Jesus being our judge. Doesn't Jesus deal with this? He says, "You're all comforted that I'm going to be your judge. Because you were scared My Father was going to judge you, isn't that right?" They said, "Oh, we're so relieved You're going to be our judge." Is that because the Father is not as gracious and forgiving as the Son, that we say we're glad the Son's going to be our judge? So before He went back to heaven, He said, "I've got to clear that up, too. Actually, if you've seen Me, you've seen the Father. You'd receive just as gracious judgment from My Father as from Me. But I'd like to take you a step further. I'm not going to judge you anyway." "Oh, there'll be something that will judge you. The truth will judge you. The truth about My Father in the Great Controversy. The truth about the kind of person He is and what He wants of His children, and the way He governs the universe. That's the truth. If you have loved that truth and it has led you to repentance and faith and trust, you will have stood humbly in our presence and said, 'What must I do to be saved and healed?' and we will have been able to save and heal you, and all will be well. But if you have turned down this truth about My Father and about Me, you will not know us; you will not be our friends; you will not trust us enough to listen. We will not be able to heal you, and you will perish and we will cry." And that's the judgment. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Leviticus, recorded October 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/5MMPOGIA66> (Part 1) <http://pkp.cc/6MMPOGIA66> (Part 2)

Further Study with Ellen White

Like Israel of old the wicked destroy themselves; they fall by their iniquity. By a life of sin, they have placed themselves so out of harmony with God, their natures have become so debased with evil, that the manifestation of His glory is to them a consuming fire. {GC 37.1}

With sorrow and indignation the angels heard the choice made by the people and the sentence passed upon Christ. But they could not interfere; for in the great controversy between good and evil, Satan must be given every opportunity to develop his true character, that the heavenly universe and the race for whom Christ was giving His life might see the righteousness of God's purposes. Those under the control of the enemy must be allowed to reveal the principles of his government (MS 136, 1899). {5BC 1107.5}

The sin of blasphemy against the Holy Spirit does not lie in any sudden word or deed; it is the firm, determined resistance of truth and evidence. {FLB 58.4}

It is not that God sends out a decree that man shall not be saved. He does not throw a darkness before the eyes which cannot be penetrated. But man at first resists a motion of the Spirit of God, and, having once resisted, it is less difficult to do so the second time, less the third, and far less the fourth. Then comes the harvest to be reaped from the seed of unbelief and resistance. {FLB 58.5}

It is no arbitrary decree on the part of God that excludes the wicked from heaven; they are shut out by their own unfitness for its companionship. The glory of God would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them. {SC 17.2}

God destroys no man; but when a man stifles conviction, when he turns from evidence, he is sowing unbelief, and will reap as he has sown. As it was with Pharaoh, so it will be with him; when clearer light shines upon the truth, he will meet it with increased resistance, and the work of hardening the heart will go on with each rejection of the increasing light of heaven. In simplicity and truth we would speak to the impenitent in regard to the way in which men destroy their own souls. You are not to say that God is to blame, that he has made a decree against you. No, he is not willing that any should perish, but that all should come to the knowledge of the truth, and to the haven of eternal bliss. No soul is ever finally deserted of God, given up to his own ways, so long as there is any hope of his salvation. God follows men with appeals and warnings and assurances of compassion, until further opportunities and privileges would be wholly in vain. The responsibility rests upon the sinner. By resisting the Spirit of God today, he prepares the way for a second resistance of light when it comes with mightier power; and thus he will pass from one stage of indifference to another, until, at last, the light will fail to impress him, and he will cease to respond in any measure to the Spirit of God. {RH, February 17, 1891 par. 2}

Men put God out of their knowledge and worshiped the creatures of their own imagination; and as the result, they became more and more debased. The psalmist describes the effect produced upon the worshiper by the adoration of idols. He says, "They that make them are like unto them; so is every one that trusteth in them." Psalm 115:8. It is a law of the human mind that by beholding we become changed. Man will rise no higher than his conceptions of truth, purity, and holiness. If the mind is never exalted above the level of humanity, if it is not uplifted by faith to contemplate infinite wisdom and love, the man will be constantly sinking lower and lower. The worshipers of false gods clothed their deities with human attributes and passions, and thus their standard of character was degraded to the likeness of sinful humanity. They were defiled in consequence. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . The earth also

was corrupt before God; and the earth was filled with violence.” God had given men His commandments as a rule of life, but His law was transgressed, and every conceivable sin was the result. The wickedness of men was open and daring, justice was trampled in the dust, and the cries of the oppressed reached unto heaven. {PP 91.2}

From the opening of the great controversy it has been Satan’s purpose to misrepresent God’s character and to excite rebellion against His law, and this work appears to be crowned with success. The multitudes give ear to Satan’s deceptions and set themselves against God. But amid the working of evil, God’s purposes move steadily forward to their accomplishment; to all created intelligences He is making manifest His justice and benevolence. Through Satan’s temptations the whole human race have become transgressors of God’s law, but by the sacrifice of His Son a way is opened whereby they may return to God. Through the grace of Christ they may be enabled to render obedience to the Father’s law. Thus in every age, from the midst of apostasy and rebellion, God gathers out a people that are true to Him—a people “in whose heart is His law.” Isaiah 51:7. {PP 338.2}

From age to age the Lord has made known the manner of His working. When a crisis has come, He has revealed Himself, and has interposed to hinder the working out of Satan’s plans. With nations, with families, and with individuals, He has often permitted matters to come to a crisis, that His interference might become marked. Then He has made manifest that there is a God in Israel who will maintain His law and vindicate His people. {COL 178.2}

The rejection of light darkens the mind and hardens the heart, so that it is easier for them to take the next step in sin and to reject still clearer light, until at last their habits of wrongdoing become fixed. Sin ceases to appear sinful to them. {CC 108.5}

True religion ennobles the mind, refines the taste, sanctifies the judgment, and makes its possessor a partaker of the purity and the holiness of heaven. It brings angels near and separates us more and more from the spirit and influence of the world. It enters into all the acts and relations of life and gives us the “spirit of a sound mind,” and the result is happiness and peace. {CH 629.3}

He who slumbers not, who is continually at work for the accomplishment of His designs, can carry forward His great work harmoniously. That which appears to finite minds entangled and complicated, the Lord’s hand can keep in perfect order. He can devise ways and means to thwart the purposes of wicked counselors, and those who plot out mischief. {4BC 1161.1}

It is a law both of the intellectual and the spiritual nature, that by beholding, we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. It becomes assimilated to that which it is accustomed to love and reverence. Man will never rise higher than his standard of purity or goodness or truth. If self is his loftiest ideal, he will never attain to anything more exalted. Rather, he will constantly sink lower and lower. The grace of

God alone has power to exalt man. Left to himself, his course must inevitably be downward. {GC 555.1}

Man will rise no higher than his conceptions of truth, purity, and holiness. If the mind is never exalted above the level of humanity, if it is not uplifted by faith to contemplate infinite wisdom and love, the man will be constantly sinking lower and lower. The worshipers of false gods clothed their deities with human attributes and passions, and thus their standard of character was degraded to the likeness of sinful humanity. {CC 32.5}

By beholding we are to become changed; and as we meditate upon the perfections of the divine Model, we shall desire to become wholly transformed, and renewed in the image of His purity. It is by faith in the Son of God that transformation takes place in the character, and the child of wrath becomes the child of God. {AG 302.5}

The whole universe will have become witnesses to the nature and result of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in whose heart is His law.—GC 504. {TA 295.2}

We need to have higher and more distinct views of the character of Christ.... We are not to think of God only as a judge and to forget Him as a loving Father. Nothing can do our souls greater harm than this, for our whole spiritual life is molded from our conceptions of God's character. We have lessons to learn of Jesus' love. {OHC 176.5}

God does not desire the destruction of any. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die?" Ezekiel 33:11. Throughout the period of probationary time His Spirit is entreating men to accept the gift of life. It is only those who reject His pleading that will be left to perish. God has declared that sin must be destroyed as an evil ruinous to the universe. Those who cling to sin will perish in its destruction. {COL 123.3}

Satan led men to conceive of God as a being whose chief attribute is stern justice—one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men that He may visit judgments upon them. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men.—SC 11 (1892). {1MCP 250.1}

Angels do not come to the earth to denounce and to destroy, to rule and to exact homage, but are messengers of mercy to cooperate with the Captain of the Lord's host, to cooperate with the human agents who shall go forth to seek and save the lost sheep. Angels are commanded to encamp round about those who fear and love God. {LHU 207.3}