

Sabbath School Lesson

2025 First Quarter | January - March



Foundations of the Character of God

PART I



Foundations of the Character of God

PART I



TABLE OF CONTENTS:

Credits.....	1
Abbreviations.....	2
1. Christ, the Image of the Father.....	3
2. Life.....	7
3. Death.....	11
4. Freedom and the Use of Force.....	15
5. Fire and the Love of God.....	19
6. Fire and Sin.....	24
7. The Wages of Sin.....	29
8. Jesus and the Wages of Sin.....	33
9. Before the White Throne.....	39
10. The End of the Wicked I.....	45
11. The End of the Wicked II.....	51
12. The Terrible End of the Leaders in Rebellion.....	56
13. The Destiny of the Saved.....	62

Credits

Author:

Carlos Hernández, Damián Fabio, Daniel E. Bernhardt, Leandro Pena, Roberto Kalbermatter.

Contributors:

César Bauman.

Translation:

Marlise Schneider, Carlos Hernández, Daniel Bernhardt.

Design:

Prinomo - prinomo.com

Organization and coordination:

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Principles of the Character of God

<https://maranathamedia.com/book/view/principles-of-the-character-of-god>



Mirror Principle

<https://maranathamedia.com/book/view/mirror-principle>



Abbreviations

Ellen White books abbreviations:

ABBREVIATION	BOOK / PERIODICAL / ETC
AA	Acts of the Apostles
5BC	Bible Commentary vol 5
BTS	Bible Training School
4BC	Bible Commentary vol 4
COL	Christ's Object Lessons
CTr	Christ Triumphant
CC	Conflict and Courage
CH	Counsels on Health
DA	The Desire of Ages
EW	Early Writings
Ed	Education
FW	Faith and Works
GC	The Great Controversy
HP	In Heavenly Places
Lt ^o	Letter, Number, Year
LHU	Lift Him Up
MH	The Ministry of Healing
Ms	Manuscripts
OHC	Our High Calling
OFC	Our Father Cares
PP	Patriarchs and Prophets
RH	Review and Herald
1MS	Selected Messages vol 1
2SAT	Sermons And Talks 2
ST	Signs of the Times
SC	Steps to Christ
SR	The Story of Redemption
SJ	The Story of Jesus
5T	Testimonies for the Church, vol 5
8T	Testimonies for the Church, vol 8
N ^o TT	Testimony Treasures
MB	Thoughts from the Mountain of Blessings
YRP	Ye Shall Receive Power

1 Christ, the Image of the Father

LESSON 1



ADDITIONAL READING:



Principles of the character of God, chapter "Christ, the Image of the Father", page 8. <https://maranathamedia.com/book/view/principles-of-the-character-of-god>

Suggested Videos:



Agape - Revelation of the Father https://www.youtube.com/watch?v=2bL_z8M0XAQ&t=1s

Hymns:

Hymn #341 - "To God be the Glory"

Hymn #241 - "Jesus the Very Thought of Thee"

"Jesus, Name above all Names"

MEMORY VERSE:

John 1:18

No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.



QUESTIONS



The Revelation of God

1. Who is the only one who knows the Father? **Matthew 11:27**. As a result, who is the only one who can reveal Him? **John 1:18**.

2. Has Jesus already revealed the Father, or not yet? Was this revelation before or after His crucifixion? What did He specifically reveal about God? **John 17:4,6, 8. Note 1**.

3. How could we get to know this revelation? How good or complete is it? **John 14:9; 1 John 5:20; Mark 9:37. Note 2**.

The Revelation of His Name

4. What is the name of God? **Exodus 33:18-19; 34:5-7**. As a result, what does it mean when we say that Christ manifested the name of God?

5. How was God manifested in the world, that we might know Him? **1 Timothy 3:16**. How was this possible? **Acts 10:38; 2 Corinthians 5:19**. **Note 3.**

6. What does the Father feel towards the human race? **John 16:26-27**. As a result, would the Son feel any differently from His Father? **John 13:1**. **Note 4.**

The Revelation of Righteousness

7. What does the following verse say regarding the righteousness of God and His name? **Psalms 143:11**.

8. In the life of Jesus, what is manifested to us through His faith? **Romans 3:21-22**.

9. When righteousness is preached, what is being declared? **Psalms 40:9-10**.

The Revelation of the Word

10. When Jesus speaks, is He claiming to teach His own doctrine? Is there unrighteousness in Him? **John 7:16-18**.

11. Why did the Pharisees reject the work of Jesus? **John 8:37, 42-43**. What implications are there for us when His words are rejected?

12. Therefore, what is Christ in regards to God? **Colossians 1:15; Hebrews 1:3**.

Note 5.

NOTES ---

1. Christ exalted the character of God, attributing to him the praise, and giving to him the credit, of the whole purpose of his own mission on earth,—to set men right through the revelation of God. **In Christ was arrayed before men the paternal grace and the matchless perfections of the Father.** In his prayer just before his crucifixion, he declared, “I have manifested thy name.” “I have glorified thee on the earth; I have finished the work which thou gavest me to do.” **When the object of his mission was attained,—the revelation of God to the world,—the Son of God announced that his work was accomplished, and that the character of the Father was made manifest to men.** {ST January 20, 1890, par. 9}

2. **All that man needs to know or can know** of God has been revealed in the life and character of His Son... Taking humanity upon Him, Christ came to be one with humanity and at the same time to reveal our heavenly Father to sinful human beings... Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man. {8T 286.1-4}

The whole character of God was revealed in his Son, the whole range of the possibilities of heaven is displayed for the acceptance of man in the Son of the Infinite One.. {ST December 30, 1889, par. 6}

God has left nothing undone that He could do for us. **He gave a perfect example of His character in the character of His Son**; and it is the work of Christ’s followers, as they behold the incomparable excellency of His life and character, to grow in His likeness. As they look unto Jesus and respond to His love, they will reflect the image of Christ (The Review and Herald, February 15, 1898). {LHU 208.5-6}

Satan charged God with possessing the attributes that he himself possessed. **Christ came to this world to reveal God’s character as it really is. He is the perfect representation of the Father.** His life of sinlessness, lived on this earth in human nature, is a complete refutation of Satan’s charge against the character of God. {BTS October 1, 1902, par. 2}

3. The love and honor and perfection revealed in the Gospel are a revelation to man of the character of God. The justice and goodness and benevolence that were seen in the character of Christ are to be repeated in the lives of those who accept the privileges of the Gospel. By a study of the word, we are to see Him as He is, and, charmed with the view of His divine perfection, we are to grow into the same image. We need to understand that the Gospel fully reveals the glory of the Lord. It is the mirror that reveals the character of God to the converted soul. **The likeness of God is revealed in the perfect character of His Son, that we may understand what it means to be made in the likeness of the image of God, and what we may become if by constantly beholding we allow ourselves to be changed from “glory**

to glory.” {ST February 24, 1909, par. 2-3}

Those who have experienced the blessing of God should be the most grateful of persons. They should send up to God words of thanksgiving because Christ came in the likeness of sinful flesh, clothing his divinity with humanity, in order that he might bring before the world the perfection of God in his own character. **He came to represent God, not as a stern judge, but as a loving father. “For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”** God is love. This was the great truth that Christ came to the world to reveal. Satan had so misrepresented the character of God to the world, that man stood remote from God; but Christ came to display to the world the Father’s attributes, to represent the express image of his person. “As the Father gave me commandment, even so I do.” “This commandment have I received of my Father.” The object of Christ’s mission to the world was to reveal the Father. {ST April 11, 1895, par. 2}

4. But **this great sacrifice was not made in order to create in the Father’s heart a love for man, not to make Him willing to save. No, no!** “God so loved the world, that He gave His only-begotten Son.” John 3:16. The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us. Christ was the medium through which He could pour out His infinite love upon a fallen world... **None but the Son of God could accomplish our redemption; for only He who was in the bosom of the Father could declare Him.** Only He who knew the height and depth of the love of God could make it manifest. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father’s love to lost humanity. {SC 13-14}

5. In Christ God beheld the reflection of his own image. **God was manifest in the flesh because of the entire identity of his character with Christ’s character.** That God should be thus manifest in the flesh was a wonder to the heavenly host, “even the mystery which hath been hid from ages and from generations.” {ST April 15, 1897, par. 10}

Through Jesus, the Son of God, the Father is more fully revealed to the world... The souls of thousands are crying out today, “Show us the Father, and we will be satisfied. **We cannot claim God as our Father until we see him.**” Jesus says to every such soul, as he said to Philip: I have prayed with you and for you, and yet can you not comprehend that I am the way, the truth, and the life, and that in my life I have unfolded to you the character of my Father?... {ST June 9, 1890, par. 1}

2 Life

LESSON 2



ADDITIONAL READING:



Principles of the character of God, chapter "Death and Life", page 17.
<https://maranathamedia.com/book/view/principles-of-the-character-of-god>



Suggested Videos:

Life and Death
<https://www.youtube.com/watch?v=g7SI3qZybDM>

MEMORY VERSE:

John 10:10

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

Hymns:

- Hymn #244 - "My Song Shall be of Jesus"
- Hymn #92 - "This is my Father's World"
- Hymn #236 - "I Love Thee"



QUESTIONS

Life and Light

1. What life does God have? **Deuteronomy 32:40**. What life does Christ have? How does He have it? **John 5:26**.

2. What is in Jesus? **1 John 5:11**. What does this life consist of? What does light represent? **John 1:4, 5, 9**.

3. What did Jesus manifest? Whose life did He manifest? What senses did the disciples use to know this life? What names are used to refer to Jesus? **1 John 1:1-2**.

4. Is there darkness in God? What message is being declared? What is God? What does God being light imply? **1 John 1:5**. How does John describe the mission of Jesus and the character of His Father?

5. What does the darkness that is not in God represent? **Psalm 143:3; Job 10:18-22; Psalm 107:14**.

6. Is there anything in common between light and darkness? Who does light belong to? Who does darkness belong to? **2 Corinthians 6:14-15. Note 1**.

The Fountain of Life

7. Who was with God? **John 1:1; 1 John 1:2**.

8. Who is the fountain of life that is with God? What are light and life connected to in this verse? Where can we see the light of God? **Psalm 36:9**.

9. Who is the Prince of life? **Acts 3:15. Note 2**.

10. What is Jehovah for His people? **Jeremiah 2:13**.

11. What invitation does Jesus give us? **John 4:10, 14; 7:37-39**.

The Tree of Life

12. According to Proverbs, how do we find life? **Proverbs 3:13, 18; 8:1, 35**. Who is wisdom? **1 Corinthians 1:24. Note 3**.

13. Can the same fountain send forth life and death? What does this imply? **James 3:10-12**.

14. What does Christ do with death? What does He do with life? **2 Timothy 1:10**.

 **NOTES** //

1. Of the special sense in which this love should be manifested by believers, the apostle writes: "A new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. **But he that hateth his brother is in darkness**, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." "This is the message that ye heard from the beginning, that we should love one another." **"He that loveth not his brother abideth in death.** Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren." {AA 548.2-3}

2. Had Christ been in the sickroom, Lazarus would not have died; for Satan would have had no power over him. **Death could not have aimed his dart at Lazarus in the presence of the Life-giver.** Therefore, Christ remained away. He suffered the enemy to exercise his power, that He might drive him back, a conquered foe. {DA 528.1-2}

3. **Satan's work is to condemn and destroy, to take away man's liberty and destroy his life.** Transgression always leads men to act as Satan's agents, to carry out his purposes against God and righteousness.

In Nazareth **Christ announced that His work was to restore and uplift, to bring peace and happiness. He came to this world to represent the Father, and He revealed His divine power by giving life to the dead, by restoring the sick and suffering to soundness and health. He was in this world as the tree of life.**

Satan is at war with Christ, the divine Restorer. His agents are leagued against the Saviour's work of elevating and ennobling man. The first death in our world was caused by the working out of Satan's principles; and ever since that time Christ

and His followers have been the object of his malignant hate. {ST March 21, 1900, par. 13-15}

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. This was no robbery of God. "The Lord possessed me in the beginning of his way," He declares, "before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth" (Proverbs 8:22-27).

There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible.

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psalm 90:2). "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matthew 4:16). Here the pre-existence of Christ and the purpose of His manifestation to our world are presented as living beams of light from the eternal throne. "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:1, 2).

"We preach Christ crucified," declared Paul, "unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Corinthians 1:23, 24). {1SM 247.4-3}

3 Death

LESSON 3



ADDITIONAL READING:



Principles of the character of God, chapter "Death and Life", page 17
<https://maranathamedia.com/book/view/principles-of-the-character-of-god>

Suggested Videos:



Life and Death
<https://www.youtube.com/watch?v=g7SI3qZybDM>



The Power of death
https://www.youtube.com/watch?v=QIYT64_0gOY

Hymns:

Hymn #326 - "Open my Eyes that I May See"
Hymn #163 - "At the Cross"
"Far Beyond the Sun"



QUESTIONS

Death

1. What does delivering from death consist of? What does keeping alive consist of? What is the relationship between life and death in this verse?
Psalm 33:19.

2. What does dying imply? **Genesis 2:17; 3:19; Psalm 22:15.**

3. What else does dying imply? **Job 10:18-19.**

MEMORY VERSE:

Hebrews 2:14-15

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.

4. Does man have the power to deliver himself from death? **Ezekiel 7:13; Ecclesiastes 8:8; Psalm 89:48.**
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The Author of Death

5. Who has the power of death? What does fear of death bring? Who can free us from the fear of dying? **Hebrews 2:14-15. Note 1.**
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6. Who is a murderer? Since when? How is this contrasted against the work of Christ? **John 8:44; 10:10. Note 2.**
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7. How did death enter into the world? By who? **Romans 5:12, 14.**
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8. Where does death come from? What is the gift of God? **Romans 6:23; James 1:15-17.**
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The Deliverer from Death

9. What is our Father's attitude towards death? **Psalm 68:20; 2 Peter 3:9; Ezekiel 33:11.**
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10. What does God consider death to be? **1 Corinthians 15:26.** What will God do with death? **Isaiah 25:8; Hosea 13:14. Note 3.**
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11. Through what does Jesus Christ abolish death? **2 Timothy 1:10. Note 4.**
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3. Through the agencies of nature, God is working, day by day, hour by hour, moment by moment, to keep us alive, to build up and restore us. When any part of the body sustains injury, a healing process is at once begun; nature's agencies are set at work to restore soundness. But the power working through these agencies is the power of God. All life-giving power is from Him. When one recovers from disease, it is God who restores him.

Sickness, suffering, and death are work of an antagonistic power. Satan is the destroyer; God is the restorer. {CH 168.1-2}

4. **Satan is the author of death.** What did Christ do after He brought Satan under the dominion of death? The very last words of Christ while expiring on the cross were, "It is finished" (John 19:30). The devil saw that he had overdone himself. Christ by dying accomplished the death of Satan and brought immortality to light. {FW 73.4}

4 Freedom and the Use of Force

LESSON 4



ADDITIONAL READING:



Principles of the character of God, chapter "Freedom and the use of force", page 30. <https://maranathamedia.com/book/view/principles-of-the-character-of-god>

Suggested Videos:



The use of force
<https://www.youtube.com/watch?v=wz9kpGKVP4>



Freedom of conscience
<https://www.youtube.com/live/LXGFiWKz4Ps>

Hymns:

Hymn #516 - "All the Way My Savior Leads Me"
"I wandered in the Shades of Night"



QUESTIONS

Freedom

1. What is man's natural condition? Can he be subject to the law of God? **Romans 8:7**. Are there any that understand, that seek God, or that are righteous? **Romans 3:10-12**.

2. Can man do what he wants to do? **Romans 7:14-21**.

3. What does God's work consist of regarding the choices of men? **Philippians 2:13**. How and since when has He been doing this? **Genesis 3:15**.

4. What ways has God set before us? **Jeremiah 21:8**. What is God's advice to

MEMORY VERSE:

2 Corinthians 3:17

Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

us regarding these options? **Deuteronomy 30:15, 19.**

The Use of Force

5. What was the covering cherub filled with? How did this happen? What are the implications of being filled with that? **Ezekiel 28:16.** See also **Habakkuk 1:3.**

6. What should the princes of Israel remove? What does it mean to take away their exactions? **Ezekiel 45:9; Isaiah 58:9.**

7. What does intimidation (“weakening of hands”) produce? How did intimidation occur according to the historical context of these verses? **Ezra 4:4; Nehemiah 4:7-11.**

8. When there is a threat and fear of death, is there freedom or slavery? **Hebrews 2:14-15.**

The Kingdom of God

9. What did Jesus never do? What way did He choose, and how was He treated? **Isaiah 53:9.**

10. What was Christ’s mission with regards to the freedom of humanity? **Luke 4:18-21; Isaiah 58:6; 61:1.**

11. How is the kingdom of heaven, according to what Jesus revealed on earth? **Isaiah 60:18; John 18:36; Matthew 5:38-48. Notes 1 and 2.**

12. What does God want to free us from? **2 Samuel 22:3; Psalm 72:14**. What, then, does God use and not use in order to fulfil His purposes? **Zechariah 4:6. Note 3**. See also **Note 1**.

13. What does man need to be freed from? Who gives him freedom? How does He do it? What should we continue in order to become true disciples? What do we need to know in order to find liberty? **John 8:31-36; 2 Corinthians 3:17-18**.

 **NOTES** //////////////////////////////////////

1. **Rebellion was not to be overcome by force. Compelling power is found only under Satan's government.** The Lord's principles are not of this order. **His authority rests upon goodness, mercy, and love; and the presentation of these principles is the means to be used.** God's government is moral, and **truth and love are to be the prevailing power.** {DA 759.1}

2. The law of love is the foundation of God's government, and **the service of love the only service acceptable to heaven.** God has granted freedom of will to all, endowed men with capacity to appreciate his character, and therefore with ability to love him and to choose his service. So long as created beings worshiped God they were in harmony throughout the universe. **While love to God was supreme, love to others abounded. As there was no transgression of the law, which is the transcript of God's character, no note of discord jarred the celestial harmonies.** {ST February 13, 1893, par. 1}

When Christ was on this earth, He sought in vain for something with which to compare His kingdom. "Whereunto shall I liken the kingdom of God," He said, "and with what comparison shall I compare it?" [Luke 13:20; Mark 4:30.] He who is the Wisdom of God seemed to hesitate, embarrassed. **There was nothing in earthly governments which He could use as a means of comparison. Society contained no fitting symbol of His church. The kingdom of Christ does not and cannot bear any resemblance to the kingdoms of the world. In the kingdom of Christ there is no instrument of coercion.** In it force has no place. **The gospel of Him who gave His life for the life of the world is a gospel of peace.** It is the Saviour's grace, His love, His tender compassion that breaks every barrier down. The gospel is a power of itself, above all and encompassing all. It is a divine, immutable principle, a wellspring fed by the stream that flows from the throne of God. {Ms 118, 1902,

par. 13}

3. In striking contrast to the wrong and oppression so universally practised were the mission and work of Christ. Earthly kingdoms are established and upheld by physical force, but this was not to be the foundation of the Messiah's kingdom. **In the establishment of his government no carnal weapons were to be used, no coercion practised; no attempt would be made to force the consciences of men. These are the principles used by the prince of darkness for the government of his kingdom.** His agents are actively at work, seeking in their human independence to enact laws which are in direct contrast to Christ's mercy and loving-kindness. Prophecy has plainly stated the nature of Christ's kingdom. **He planned a government which would use no force; his subjects would know no oppression.** The symbols of earthly governments are wild beasts, but in the kingdom of Christ, men are called upon to behold, not a ferocious beast, but the Lamb of God. Not as a fierce tyrant did he come, but as the Son of man; not to conquer the nations by his iron power, but "to preach good tidings unto the meek;" "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;" "to comfort all that mourn." **He came as the divine Restorer,** bringing to oppressed and downtrodden humanity the rich and abundant grace of Heaven, that by the power of his righteousness, man, fallen and degraded though he was, might be a partaker of divinity. {RH August 18, 1896, par. 2-3}

5 Fire and the Love of God

LESSON 5



ADDITIONAL READING:



Principles of the character of God, chapter "The wages of sin", page 93. <https://maranathamedia.com/book/view/principles-of-the-character-of-god>

Hymns:

Hymn #264 - "O for that Flame of Living Fire"
Hymn #672 - "Spirit of the Living God"
"Spirit Song"

MEMORY VERSE:

Psalm 29:7, 11

The voice of the LORD
flashes flames of fire. ...
The LORD gives his people
strength; the LORD blesses
his people with peace. CSB



QUESTIONS

Literal Fire

1. The Bible tells of nations that worshiped other gods. Who were these gods? What were their demands? How did their worshipers execute judgment? **2 Kings 17:17,31; Judges 15:6; Daniel 3:14-15.**

2. On the night before the exile from Egypt, God gives the people of Israel specific instructions regarding sacrifice. What did they have to do with it? How did they have to prepare it? What did they have to do with the leftovers? Was it supposed to be cooked before or after it was sacrificed by man? **Exodus 12:6-10.**

3. When the temple of Solomon was inaugurated, what did the fire of God consume? **2 Chronicles 7:1.** According to God Himself, what should go through the fire? **Numbers 31:23.** What does this say regarding the God of heaven?

God as a Consuming Fire

4. How does God present Himself to His children? Where was He? **Exodus 19:18; Deuteronomy 4:12.**

5. The Bible describes God as a "consuming fire" (**Hebrews 12:29**); What is this referring to? To whose eyes does He appear this way? What do we understand when we know that He is "like" a devouring fire? **Exodus 24:17.** See **Note 1.**

6. What does it mean when we say that God is a "consuming fire"? **Deuteronomy 4:24.** Can we compare God's jealousy to a consuming fire? What is this fire? Can it be quenched? **Song of Songs 8:6-7.**

7. What does the zeal of the Lord do for His people? **2 Kings 19:31**

8. What does the voice of the Lord do? **Psalm 29:7.** See ESV version, **Note 2.** What happens when it is flashed forth? How does this affect the people of God? **Psalm 29:11.**

9. Where do we find the fulfillment of **Psalm 29:7 and 11**? How is it manifested? **Acts 2:3-4; Psalm 133:2-3. Note 3.** What does the presence of the Lord produce in those who receive Him? **Acts 3:19 y 26.**

them utterance." The Holy Ghost, assuming the form of tongues of fire divided at the tips, and resting upon those assembled, **was an emblem of the gift which was bestowed upon them of speaking with fluency several different languages, with which they had formerly been unacquainted. And the appearance of fire signified the fervent zeal with which they would labor and the power which would attend their words.** {SR 242.1}

4. "I indeed baptize you in water unto repentance," said John; "but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire." Matthew 3:11, R. V., margin. The prophet Isaiah had declared that the Lord would cleanse His people from their iniquities "by the spirit of judgment, and by the spirit of burning." The word of the Lord to Israel was, "I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin." Isaiah 4:4; 1:25. **To sin, wherever found, "our God is a consuming fire." Hebrews 12:29. In all who submit to His power the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them.** Jacob, after his night of wrestling with the Angel, exclaimed, "I have seen God face to face, and my life is preserved." Genesis 32:30. Jacob had been guilty of a great sin in his conduct toward Esau; but he had repented. His transgression had been forgiven, and his sin purged; therefore he could endure the revelation of God's presence. But wherever men came before God while willfully cherishing evil, they were destroyed. At the second advent of Christ the wicked shall be consumed "with the Spirit of His mouth," and destroyed "with the brightness of His coming." 2 Thessalonians 2:8. The light of the glory of God, which imparts life to the righteous, will slay the wicked.

In the time of John the Baptist, Christ was about to appear as the revealer of the character of God. His very presence would make manifest to men their sin. Only as they were willing to be purged from sin could they enter into fellowship with Him. Only the pure in heart could abide in His presence. {DA 107.4-108.1}

5. Gold is tried in the fire, that it may be purified from dross; **but faith that is purified by trial, is more precious than refined gold. Then let us look upon trials in a reasonable way.** Let us not come through them with murmuring and discontent. Let us not make mistakes in getting out of them. In times of trial we must cling to God and His promises.

Some have said to me, "Do you not get discouraged at times when you are under trial?" And I have answered, "Yes, if by discouragement you mean sad or cast down." "Didn't you talk to any one of your feelings?" "No; there is a time for silence, a time to keep the tongue as with a bridle, and I was determined to utter no word of doubt or darkness, to bring no shade of gloom upon those with whom I was associated. I have said to myself, I will bear the Refiner's fire; I shall not be consumed. When I speak, it shall be of light; it shall be of faith and hope in God; it shall be of righteousness, of goodness, of the love of Christ my Saviour; it shall be to direct the minds of others toward heaven and heavenly things, to Christ's work in heaven for us, and our work upon earth for Him."

The refining furnace is to remove the dross. When the Refiner sees His image

reflected in you perfectly, He will remove you from the furnace. You will not be left to be consumed or to endure the fiery ordeal any longer than is necessary for your purification. But it is necessary for you, in order to reflect the divine image, to submit to the process the Refiner chooses for you, that you may be cleansed, purified, and every spot and blemish removed—not even a wrinkle left in your Christian character. May the Lord help you ... to choose to have the will and work of God accomplished in you.... Look up! Jesus lives. Jesus loves. Jesus pities, and He will receive you with all your burden of care and trouble if you will come to Him and lay your burden upon Him. He has promised He will never leave or forsake those who put their trust in Him. {OHC 312.2-4}

God permits trials to assail His people, that by their constancy and obedience they themselves may be spiritually enriched, and that their example may be a source of strength to others. "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil" (Jeremiah 29:11). The very trials that task our faith most severely and make it seem that God has forsaken us, **are to lead us closer to Christ**, that we may lay all our burdens at His feet and **experience the peace which He will give us in exchange.** {CC 45.5}

6. How, then, does the dragon shoot sharp arrows? **Psalm 120:1-4; John 8:44; 1 Peter 5:8.**

7. Where does smoke come from? Where does fire come from? Where does the fire not come from? **Isaiah 65:2-5.**

8. What is the condition of a man who accepts God and begs for His forgiveness and mercy? **Zechariah 3:1-2.** What is he rescued from? From where? What does salvation consist of? **Jude 22-23. Note 2.**

The Word of God as Fire

9. What is the Word of God compared to? **Jeremiah 23:28-29** What are the words of God in the mouth of His prophet? What does it cause, and to whom? How is it that they are devoured? **Jeremiah 5:11-17.**

10. In **Jeremiah 11:16-17** God makes fire come down - on what? Who does it represent? Why did the Lord do this? What did evil consist of? Order the sequence of events regarding how the Word of God kindles a fire. **Note 3.**

Fire as the Wrath of God

11. What is "wrath" or "anger" compared to? What, then, is His wrath? Compare **Psalm 79:5** with **Psalm 89:46.**

12. How is the wrath of God revealed? **Romans 1:18, 24, 26, 28; Deuteronomy 31:17-18.**

13. Why is a fire kindled in the Lord's anger? Where is it kindled and where does it burn? When His wrath is kindled, what does the Lord do? **Jeremiah 15:13-14; Ezekiel 21:30-32.**

The Heart of God when He Gives up

14. What happens in the heart of God when He is forced to hand man over because of his sin? What adjectives are used in relation to fire? **Hosea 11:8.**

 **NOTES** //////////////////////////////////////

1. Those who bear responsibilities in our institutions should daily seek the way of the Lord. **They should not feel qualified to choose their own way, for in so doing they will walk in the light of the sparks of their own kindling.** God alone is to be their guide. Those who seek a wider sphere, those who would have greater freedom than God appoints, those who fail to make Him their counselor, their wisdom, their sanctification, and their righteousness, will never win the crown of life. Day by day the soul needs the religion of Christ. Those who drink deeply of His Spirit will not be ambitious for themselves. They will realize that they cannot go beyond the domain of God, for God reigns everywhere. {8T 140.2}

The Lord has presented before me that those who have been in any measure blinded by the enemy, and who have not fully recovered themselves from the snare of Satan, will be in peril because they cannot discern light from heaven, and will be inclined to accept a falsehood. This will affect the whole tenor of their thoughts, their decisions, their propositions, their counsels. The evidences that God has given are no evidence to them, because they have blinded their own eyes by choosing darkness rather than light. **Then they will originate something they**

call light, which the Lord calls sparks of their own kindling, by which they will direct their steps. The Lord declares, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have at mine hand; ye shall lie down in sorrow." Jesus said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." "I am come a light into the world, that whosoever believeth on me should not abide in darkness." "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." By many, the words which the Lord sent will be rejected, and the words that man may speak will be received as light and truth. **Human wisdom will lead away from self-denial, from consecration, and will devise many things that tend to make of no effect God's messages.** We cannot with any safety rely upon men who are not in close connection with God. They accept the opinions of men, but cannot discern the voice of the true Shepherd, and their influence will lead many astray, though evidence is piled upon evidence before their eyes, testifying to the truth that God's people should have for this time (Letter 1f, 1890). {4BC 1146.10-1147.1}

2. Then the Angel, who is Christ Himself, the Saviour of sinners, puts to silence the accuser of His people, declaring: "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Zechariah 3:2. **Israel had long remained in the furnace of affliction. Because of their sins they had been well-nigh consumed in the flame kindled by Satan and his agents for their destruction, but God had now set His hand to bring them forth.** In their penitence and humiliation the compassionate Saviour will not leave His people to the cruel power of the heathen. "A bruised reed shall He not break, and the smoking flax shall He not quench." Isaiah 42:3. {2TT 171.3}

Jesus speaks of His people as a brand plucked out of the fire, and Satan understands what this means. The infinite sufferings of the Son of God in Gethsemane and on Calvary were endured that He might rescue His people from the power of the evil one. The work of Jesus for the salvation of perishing souls is as if He thrust His hand into the fire to save them. Joshua, who represents God's people, is clothed in filthy garments, and stands before the angel; but as the people repent before God for the transgression of His law, and reach up by the hand of faith to lay hold on the righteousness of Christ, Jesus says, "Take away the filthy garments from them, and clothe them with change of raiment" (see Zechariah 3:4). {YRP 359.2}

Nearest the throne are those who were once zealous in the cause of Satan, but who, plucked as brands from the burning, have followed their Saviour with deep, intense devotion. Next are those who perfected Christian characters in the midst of falsehood and infidelity, those who honored the law of God when the Christian world declared it void, and the millions, of all ages, who were martyred for their faith. And beyond is the "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ... before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Revelation

7:9. Their warfare is ended, their victory won. They have run the race and reached the prize. The palm branch in their hands is a symbol of their triumph, the white robe an emblem of the spotless righteousness of Christ which now is theirs. {GC 665.2}

3. [Jeremiah 11:16 quoted.] Where her branches should have yielded fruit without stint, they were broken off because of her stubborn disobedience. **The wrong course of the people of Jerusalem brought its sure result upon them and upon those whom they influenced. They departed from the example of the holy men who caught their inspiration from Jesus Christ, their invisible Leader.** They could not possibly form characters that God could approve (Letter 34, 1899). {4BC 1155.5}

7 The Wages of Sin

LESSON 7



ADDITIONAL READING:



Principles of the character of God, chapter "The wages of sin", page 93. <https://maranathamedia.com/book/view/principles-of-the-character-of-god>



The penalty of sin exposed <https://maranathamedia.com/book/view/the-penalty-of-sin-exposed>



The ministration of death <https://maranathamedia.com/book/view/the-ministration-of-death>

Suggested Videos:



The penalty of sin https://www.youtube.com/watch?v=84089_2rOCM



Why is death the penalty of sin? <https://www.youtube.com/watch?v=UuSN8C0jLAo>

Hymns:

Hymn #163 - "At the Cross"

Hymn #159 - "The Old Rugged Cross"



QUESTIONS

The Origin of Sin and Death

1. What happens when we are under grade? **Romans 6:14**. What, then, does it mean to be under the law? **Romans 6:14**. How does **Romans 6:16-17, 20** describe it?

2. What are the wages that sin gives? How is this connected to question 1? Is

MEMORY VERSE:

Romans 6:23

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

it the same to say "the wages of sin" and "the wages for sinning"? Why or why not? What does this same passage contrast the wages of sin to? How does this affect the way we read this passage? **Romans 6:23. Note 1.**

3. What is the origin of sin? How does it come into existence? Is God responsible for sin? Why or why not? What does sin bring forth? Finally, what does this say to us regarding whether God is responsible for the origin of death? **James 1:13-15.**

4. What is God not mocked with? What will man reap? What will he reap if he sows to the Spirit? From whom will he reap? What will he reap if he sows to his flesh? Where will he reap this? Where does corruption come from? **Galatians 6:7-8. Note 2.**

Evil Kills

5. What shall slay the wicked? **Psalm 34:21; 94:23; Proverbs 5:22; Psalm 9:15-17; Proverbs 1:29-32.** Is this a reality that has already happened in the life of every wicked person? **Note 3.**

6. What has God prepared for the wicked? **Psalm 7:11-13** What do the wicked have? **Psalm 7:14.** What do these weapons of God consist of? **Psalm 7:15-16.**

7. What covers the head of the sinner? What is wickedness compared to?
What shall hunt the violent man, and for what purpose? **Psalm 140:9-11.**

8. What harms the soul of man? How do the wicked die? **Psalm 107:26; 68:1-3. Note 4.**

9. How does evil affect the physical appearance of the wicked? **Psalm 49:13-14; Isaiah 13:6-8; 3:9. Note 5.**

10. Why hasn't sin done this to man? Why hasn't it paid man with death? **Isaiah 38:17. Compare Proverbs 23:29-35 With Isaiah 53:4-5. Note 6.**

NOTES ---

1. We are not to regard God as waiting to punish the sinner for his sin. **The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result.** Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death. {1SM 235.2}

2. Every seed sown produces a harvest of its kind. So it is in human life. We all need to sow the seeds of compassion, sympathy, and love; for we shall reap what we sow. Every characteristic of selfishness, self-love, self-esteem, every act of self-indulgence, will bring forth a like harvest. **He who lives for self is sowing to the flesh, and of the flesh he will reap corruption.**

God destroys no man. Everyone who is destroyed will have destroyed himself. Everyone who stifles the admonitions of conscience is sowing the seeds of unbelief, and these will produce a sure harvest. By rejecting the first warning from

God, Pharaoh of old sowed the seeds of obstinacy, and he reaped obstinacy. God did not compel him to disbelieve. The seed of unbelief which he sowed produced a harvest of its kind. Thus his resistance continued, until he looked upon his devastated land, upon the cold, dead form of his first-born, and the first-born of all in his house and of all the families in his kingdom, until the waters of the sea closed over his horses and his chariots and his men of war. His history is a fearful illustration of the truth of the words that "whatsoever a man soweth, that shall he also reap." Galatians 6:7. Did men but realize this, they would be careful what seed they sow. {COL 84.3-4}

3. Tenderly He bade the toiling people, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matthew 11:29.

In these words, Christ was speaking to every human being. Whether they know it or not, all are weary and heavy-laden. All are weighed down with burdens that only Christ can remove. **The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us.** But the Sinless One has taken our place. "The Lord hath laid on Him the iniquity of us all." Isaiah 53:6. He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of care and sorrow also He will bear. He invites us to cast all our care upon Him; for He carries us upon His heart. {MH 71.2-4}

4. In the lives of all who reject truth there are moments when conscience awakens, when memory presents the torturing recollection of a life of hypocrisy and the soul is harassed with vain regrets. **But what are these compared with the remorse of that day when "fear cometh as desolation," when "destruction cometh as a whirlwind"! Proverbs 1:27.** Those who would have destroyed Christ and His faithful people now witness the glory which rests upon them. In the midst of their terror they hear the voices of the saints in joyful strains exclaiming: "Lo, this is our God; we have waited for Him, and He will save us." Isaiah 25:9. {GC 644.1}

The sinner's own thoughts are his accusers; and there can be no torture keener than the stings of a guilty conscience, which give him no rest day nor night. {DA 223.3}

5. Against every evildoer God's law utters condemnation. He may disregard that voice, he may seek to drown its warning, but in vain. It follows him. It makes itself heard. It destroys his peace. If unheeded, it pursues him to the grave. It bears witness against him at the judgment. **A quenchless fire, it consumes at last soul and body. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8:36, 37.** {Ed 144.5-145.1}

6. We should not try to lessen our guilt by excusing sin. We must accept God's estimate of sin, and that is heavy indeed. Calvary alone can reveal the terrible enormity of sin. **If we had to bear our own guilt, it would crush us. But the sinless One has taken our place; though undeserving, He has borne our iniquity...** {MB 116.1}

8 Jesus and the Wages of Sin

LESSON 8



ADDITIONAL READING:



Principles of the character of God, chapter "The wages of sin", page 93. <https://maranathamedia.com/book/view/principles-of-the-character-of-god>

Suggested Videos:



The death of the cross https://youtu.be/E37MXfCwhI0?si=xGa4rXN4rn8_1slU

MEMORY VERSE:

Hebrews 2:9

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

Hymns:

Hymn #159 - "The Old Rugged Cross"

Hymn #163 - "At the Cross"

"Lamb of God"



QUESTIONS

Two Deaths

1. How does the Bible explain the concept of the first death? **Psalm 13:3; Mark 5:39; Daniel 12:2.**

2. How does the Bible explain the concept of the second death? **Psalm 34:21; Psalm 94:23; Proverbs 5:22.** What covers and falls upon their heads? Where are they cast into? Will they rise up again? What overthrows the violent man? **Psalm 140:9-11.** Has any human being suffered the second death? **Revelation 20:14-15.**

3. According to what we've studied in Lesson 7, which of the two deaths is the wages of sin? Why? **1 Thessalonians 4:15-17; Romans 6:23. Note 1.**

The Wages of Sin in Christ

4. When Jesus lived in this world with our human nature, did he ever sin? **1 Peter 2:21-23; Hebrews 4:15; Isaiah 53:9.**

5. What did Jesus bear in his body? **1 Peter 2:24** What did they do to Christ? **1 Corinthians 15:3.** What death did He taste? **Hebrews 2:9. Note 2.**

6. If Christ never sinned, why did He receive the wages of sin for us? **1 Peter 3:18; Titus 2:14; Galatians 3:13-14. Note 3.**

7. What did Christ do for us? And what did we think of what Christ went through? Nevertheless, what is it that truly wounded Him? **Isaiah 53:4-5.**

8. How is the wrath of God revealed when there is sin? **Romans 1:18, 24, 26, 28; Deuteronomy 31:17-18; 32:17-21,30.** Did Christ suffer the wrath of His Father? **Romans 8:32; Mark 14:41; 15:33-34. Note 4.**

9. Why did Christ decide to bear our sins and suffer the death that we should have suffered? **Romanos 5:6-11; 2 Corintios 5:21. Nota 5.**

The Physical and Spiritual Consequences of Sin

10. What are some consequences that sin brought on Christ? **Luke 22:43-45; Psalm 40:12; Psalm 69:20-21; Psalm 22:12-18.**

who have not, through repentance and faith, secured pardon, must receive the penalty of transgression—"the wages of sin." They suffer punishment varying in duration and intensity, "according to their works," but finally ending in the second death. Since it is impossible for God, consistently with His justice and mercy, to save the sinner in his sins, He deprives him of the existence which his transgressions have forfeited and of which he has proved himself unworthy. **Says an inspired writer: "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." And another declares: "They shall be as though they had not been." Psalm 37:10; Obadiah 16. Covered with infamy, they sink into hopeless, eternal oblivion.** {GC 544.2}

2. Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal. **Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race.** It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God. {DA 753.2}

3. He was suffering in man's stead, as a transgressor of his Father's law. Here was the scene of temptation. The divine light of God was receding from his vision, and he was passing into the hands of the powers of darkness. In the agony of his soul he lay prostrate on the cold earth. He was realizing his Father's frown. **The cup of suffering Christ had taken from the lips of guilty man, and proposed to drink it himself, and, in its place, give to man the cup of blessing. The wrath that would have fallen upon man, was now falling upon Christ.** {ST August 14, 1879, par. 3}

4. No eye could pierce the gloom that surrounded the cross, and none could penetrate the deeper gloom that enshrouded the suffering soul of Christ. The angry lightnings seemed to be hurled at Him as He hung upon the cross. Then "Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani?" "My God, My God, why hast Thou forsaken Me?" As the outer gloom settled about the Saviour, many voices exclaimed: The vengeance of heaven is upon Him. The bolts of God's wrath are hurled at Him, because He claimed to be the Son of God. Many who believed on Him heard His despairing cry. Hope left them. If God had forsaken Jesus, in what could His followers trust? {DA 754.3}

God has given in His word decisive evidence that He will punish the transgressors of His law. Those who flatter themselves that He is too merciful to execute justice upon the sinner, have only to look to the cross of Calvary. The death of the spotless Son of God testifies that "the wages of sin is death," that every violation of God's law must receive its just retribution. Christ the sinless became sin for man. **He bore the guilt of transgression, and the hiding of His Father's face, until His heart was broken and His life crushed out.** {GC 539.3}

God did establish Himself, and He carried the worlds unfallen and the heavenly universe with Him, **but at a terrible cost. His only begotten Son was given up as**

Satan's victim. The Lord Jesus Christ revealed a character entirely opposite to that of Satan. As the high priest laid off his gorgeous, pontifical robes, and officiated in the white linen dress of a common priest, so Christ emptied Himself and took the form of a servant and offered sacrifice, Himself the priest, Himself the victim. {CTr 14.4}

At the thought of the grievous character of the guilt of the world, Christ felt that He must go apart, and be alone. The hosts of darkness are there to make sin appear as extensive, deep, and horrible as possible. In his hatred of God, in falsifying His character, in manifesting irreverence, contempt, and hatred toward the laws of His government, **Satan had made iniquity reach unto the heavens, and it was his purpose to swell iniquity to such great proportions, that it would make atonement seem impossible, so that the Son of God, who sought to save a lost world, should be crushed beneath the curse of sin. The working of the vigilant foe in presenting to Christ the vast proportions of transgression, caused such poignant pain that He felt that He could not remain in the immediate presence of any human being.** He could not bear that even His disciples should witness His agony as He contemplated the woe of the world. Even His most dearly loved friends must not be in His companionship. **The sword of justice was unsheathed, and the wrath of God against iniquity rested upon man's substitute, Jesus Christ, the only begotten of the Father.** {5BC 1102.8}

5. Christ was the prince of sufferers; but His suffering was from a sense of the malignity of sin, a knowledge that through familiarity with evil, man had become blinded to its enormity. Christ saw how deep is the hold of sin upon the human heart, how few would be willing to break from its power. He knew that without help from God, humanity must perish, and He saw multitudes perishing within reach of abundant help. {DA 752.4}

6. "And they also which pierced Him." **Not only does this apply to those who last saw Christ when He hung on the cross of Calvary, but to those who by wrong words and actions are piercing Him today. Daily He suffers the agonies of crucifixion.** Daily men and women are piercing Him by dishonoring Him, by refusing to do His will. And did He not suffer before He came to this earth as a man among men? The nation that He purposed to lead from Egypt into Canaan rejected Him more than once. During the forty years of wilderness wandering, even though He fed His chosen people with manna and protected them from harm, they resisted His evidences of truth, failed to recognize His light and power, were unmindful of His miracles, and as the result fell in the wilderness, never entering the promised land. The Lord could not fulfill His purpose through them. And why? Because they never left their childhood ways. They failed to overcome their wrong traits of character. Although grown up to the full stature of men and women, they brought into manhood and womanhood the defects of childhood. So it is today. The Lord desires us to be men and women in Christ Jesus. Our natural dispositions are to be softened and subdued by His grace. **Then we shall not be continually crucifying Him afresh.** We have a Saviour who has lived a perfect life

on this earth. He is our Example. He gave His life for our redemption. If in this life we follow Him, doing His will in all things, in the future life we shall live with Him forever. {2SAT 213.5-2SAT 214.2}

9 Before the White Throne

LESSON 9



ADDITIONAL READING:



Principles of the character of God, chapter "The wages of sin", page 93. <https://maranathamedia.com/book/view/principles-of-the-character-of-god>



Suggested Videos:

The Judgement
<https://www.youtube.com/watch?v=1-8yQpFVq3s>



The template for the Judgement
https://www.youtube.com/watch?v=7Bz4_xHVygE

Hymns:

- "There is a Great Day Coming"
- Hymn #417 - "O Solemn Thought"
- Hymn #416 - "The Judgement Has Set"



QUESTIONS

The Chronology of the Millennium

1. Read **Revelation 20:1-6** in the TLB translation. Who will be resurrected to live, reign and judge during the Millennium with Christ? Why does it say that they are blessed? Who will be resurrected after the Millennium? Note the contrast that the Bible makes between the first group and the second group, not only in time, but also regarding the decisions that each one made. **Note 1.**

2. What happens at the end of the Millennium? **Zechariah 14:4-10; Revelation 21:2-3.**

MEMORY VERSE:

Revelation 20:11

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

3. What will Satan do? Who will follow him? **Revelation 20:5, 7-8; Ezekiel 38:14-16. Note 2.**
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Before the White Throne

4. Who is seated on the throne? How is this scene described? How are they judged? Does the text describe who does the judgment? **Revelation 20:11-13. Note 3.**
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5. How are Satan and all the lost souls judged? Who is the judge? What shall be declared in the heavens? **Psalm 50:3-6.** Study verse 6 carefully. Who was given the judgment? **John 5:22-25. Nota 4.**
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6. What is the righteousness of God and how was it revealed? **Romans 3:21-26; Psalm 40:8-10. Note 5.**
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7. Think of how a trial is done today, the role that a judge plays in declaring a sentence, the use of force to make the guilty serve their sentence, and most of all, think of the concept of justice in which "everyone gets what they deserve". Is God's judgment like man's judgment? Does everyone receive what they deserve, or does everyone receive what they chose? Is it God who pronounces and executes the sentence? **John 5:22; 8:15; 12:46-50; Zechariah 5:1-4. Note 6.**
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8. As we saw in the previous lesson, how is the wrath of God revealed when

there is sin? **Deuteronomy 31:17-18; 32:17-21,30.** How does understanding the wrath of God explain the Biblical language that says that He judges, destroys and wreaks vengeance? Focus especially on **Deuteronomy 32:20.**

9. How do the lost react when they understand the righteousness of God? **Philippians 2:10-11. Note 7.**

10. What does Christ do once everyone has recognized their own guilt and God's justice? **1 Corinthians 15:24-28.**

NOTES //

1. Revelation 20:1-6 – TLB.

Apocalipsis 20:1 Then I saw an angel come down from heaven with the key to the bottomless pit and a heavy chain in his hand. 2 He seized the Dragon—that old Serpent, the devil, Satan—and bound him in chains for a thousand years, 3 and threw him into the bottomless pit, which he then shut and locked so that he could not fool the nations anymore until the thousand years were finished. Afterwards he would be released again for a little while. 4 Then I saw thrones, and sitting on them were those who had been given the right to judge. And I saw the souls of those who had been beheaded for their testimony about Jesus, for proclaiming the Word of God, and who had not worshiped the Creature or his statue, nor accepted his mark on their foreheads or their hands. They had come to life again and now they reigned with Christ for a thousand years. 5 This is the First Resurrection. (The rest of the dead did not come back to life until the thousand years had ended.) 6 Blessed and holy are those who share in the First Resurrection. For them the Second Death holds no terrors, for they will be priests of God and of Christ, and shall reign with him a thousand years.

Author's Note: Note how in all versions, verse 4 ends up speaking of those who were raised up to live with Christ during the Millennium. However, in most versions, verse 5 begins speaking of "the rest of the dead" and says that "this is the first resurrection". If we do a superficial reading without using other Bible texts with which to form a complete chronology of the facts, we might understand that the resurrection of the lost is the "first resurrection", but this would pose a big problem, since the group of the first resurrection is called "blessed", and it says that "on such the second death hath no power". If we carry out a more complete study of the facts following the logic of the destiny of each group, we can notice that the

TLB and the NLT translations, among others, have the best order of events.

2. Now Satan prepares for a last mighty struggle for the supremacy. While deprived of his power and cut off from his work of deception, the prince of evil was miserable and dejected; **but as the wicked dead are raised and he sees the vast multitudes upon his side, his hopes revive, and he determines not to yield the great controversy. He will marshal all the armies of the lost under his banner and through them endeavor to execute his plans. The wicked are Satan's captives. In rejecting Christ they have accepted the rule of the rebel leader. They are ready to receive his suggestions and to do his bidding.** Yet, true to his early cunning, he does not acknowledge himself to be Satan. He claims to be the prince who is the rightful owner of the world and whose inheritance has been unlawfully wrested from him. He represents himself to his deluded subjects as a redeemer, assuring them that his power has brought them forth from their graves and that he is about to rescue them from the most cruel tyranny. The presence of Christ having been removed, Satan works wonders to support his claims. He makes the weak strong and inspires all with his own spirit and energy. He proposes to lead them against the camp of the saints and to take possession of the City of God. With fiendish exultation he points to the unnumbered millions who have been raised from the dead and declares that as their leader he is well able to overthrow the city and regain his throne and his kingdom. {GC 662.3-663.1}

3. Now Christ again appears to the view of His enemies. Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around Him are the subjects of His kingdom. The power and majesty of Christ no language can describe, no pen portray. The glory of the Eternal Father is enshrouding His Son. The brightness of His presence fills the City of God, and flows out beyond the gates, flooding the whole earth with its radiance. {GC 664.3- 665.1}

4. Against every evildoer God's law utters condemnation. He may disregard that voice, he may seek to drown its warning, but in vain. It follows him. It makes itself heard. It destroys his peace. If unheeded, it pursues him to the grave. It bears witness against him at the judgment. A quenchless fire, it consumes at last soul and body. {Ed 144.5}

5. As soon as the books of record are opened, and the eye of Jesus looks upon the wicked, **they are conscious of every sin which they have ever committed.** They see just where their feet diverged from the path of purity and holiness, just how far pride and rebellion have carried them in the violation of the law of God. The seductive temptations which they encouraged by indulgence in sin, the blessings perverted, the messengers of God despised, the warnings rejected, the waves of mercy beaten back by the stubborn, unrepentant heart—**all appear as if written in letters of fire.**

Above the throne is revealed the cross; and **like a panoramic view appear the scenes of Adam's temptation and fall, and the successive steps in the great plan of**

redemption. **The Saviour's lowly birth; His early life of simplicity and obedience; His baptism in Jordan; the fast and temptation in the wilderness; His public ministry, unfolding to men heaven's most precious blessings; the days crowded with deeds of love and mercy, the nights of prayer and watching in the solitude of the mountains; the plottings of envy, hate, and malice which repaid His benefits; the awful, mysterious agony in Gethsemane beneath the crushing weight of the sins of the whole world; His betrayal into the hands of the murderous mob; the fearful events of that night of horror—the unresisting prisoner, forsaken by His best-loved disciples, rudely hurried through the streets of Jerusalem; the Son of God exultingly displayed before Annas, arraigned in the high priest's palace, in the judgment hall of Pilate, before the cowardly and cruel Herod, mocked, insulted, tortured, and condemned to die—all are vividly portrayed.**

And now before the swaying multitude **are revealed the final scenes—the patient Sufferer treading the path to Calvary; the Prince of heaven hanging upon the cross; the haughty priests and the jeering rabble deriding His expiring agony; the supernatural darkness; the heaving earth, the rent rocks, the open graves, marking the moment when the world's Redeemer yielded up His life.**

The awful spectacle appears just as it was. Satan, his angels, and his subjects have no power to turn from the picture of their own work. **Each actor recalls the part which he performed.** Herod, who slew the innocent children of Bethlehem that he might destroy the King of Israel; the base Herodias, upon whose guilty soul rests the blood of John the Baptist; the weak, timeserving Pilate; the mocking soldiers; the priests and rulers and the maddened throng who cried, "His blood be on us, and on our children!"—all behold the enormity of their guilt. They vainly seek to hide from the divine majesty of His countenance, outshining the glory of the sun, while the redeemed cast their crowns at the Saviour's feet, exclaiming: "He died for me!" {GC 666.2-667.2}

6. Every question of truth and error in the long-standing controversy has now been made plain. The results of rebellion, the fruits of setting aside the divine statutes, have been laid open to the view of all created intelligences. The working out of Satan's rule in contrast with the government of God has been presented to the whole universe. **Satan's own works have condemned him.** God's wisdom, His justice, and His goodness stand fully vindicated. It is seen that all His dealings in the great controversy have been conducted with respect to the eternal good of His people and the good of all the worlds that He has created. "All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee." Psalm 145:10. The history of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings He has created. **With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare: "Just and true are Thy ways, Thou King of saints."** {GC 670.3} Christ came to represent the Father in his true character. **He showed that he was not an arbitrary judge, ready to bring judgments upon men, and delighting in condemning and punishing them for their evil deeds.** {ST November 18, 1889, par. 6}

The people partook largely of the same spirit, intruding upon the province of

conscience and **judging one another** in matters that lay between the soul and God. It was in reference to this spirit and practice that Jesus said, **"Judge not, that ye be not judged." That is, do not set yourself up as a standard. Do not make your opinions, your views of duty, your interpretations of Scripture, a criterion for others and in your heart condemn them if they do not come up to your ideal. Do not criticize others, conjecturing as to their motives and passing judgment upon them.**

"Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Corinthians 4:5. We cannot read the heart. Ourselves faulty, we are not qualified to sit in judgment upon others. Finite men can judge only from outward appearance. To Him alone who knows the secret springs of action, and who deals tenderly and compassionately, is it given to decide the case of every soul.

"Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Romans 2:1. **Thus those who condemn or criticize others, proclaim themselves guilty, for they do the same things. In condemning others, they are passing sentence upon themselves, and God declares that this sentence is just. He accepts their own verdict against themselves.** {MB 123.3-124.2}

7. As if entranced, the wicked have looked upon the coronation of the Son of God. They see in His hands the tables of the divine law, the statutes which they have despised and transgressed. They witness the outburst of wonder, rapture, and adoration from the saved; and as the wave of melody sweeps over the multitudes without the city, **all with one voice exclaim, "Marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints" (Revelation 15:3), and falling prostrate, they worship the Prince of life.** {SR 425.2-3}

10 The End of the Wicked I

LESSON 10



ADDITIONAL READING:



Principles of the character of God, chapter "The wages of sin", page 93. <https://maranathamedia.com/book/view/principles-of-the-character-of-god>



The end of the wicked <https://maranathamedia.com/book/view/end-of-the-wicked-fiery-final-judgment>



The lake of fire and the second death <https://maranathamedia.com/book/view/the-lake-of-fire-and-the-second-death>

Suggested Videos:



Fire from heaven <https://www.youtube.com/watch?v=x0F4DVqhmyl>



The end of the wicked <https://www.youtube.com/watch?v=kLXv1CwA5ww>

Hymns:

Hymn #163 - "At the Cross"
"Nothing but the Blood of Jesus"



QUESTIONS

The Last Battle

1. After the Millennium, what do the wicked try to do? **Revelation 20:7-9.**
Note 1.

MEMORY VERSE:

Isaiah 53:12

Therefore will I divide him a portion with the great, And he shall divide the spoil with the strong; Because he hath poured out his soul unto death: And he was numbered with the transgressors; And he bare the sin of many, And made intercession for the transgressors.

2. What process begins just after that? **Revelation 20:11-13.** Consider that this process includes the revelation of the righteousness of God in the

heavens. **Psalm 50:3-6.**

3. Read **Zechariah 14:12, 13** and compare with **Ezekiel 38:21, 22**. What happens first, and what happens after?

4. What is the plague or pestilence with which they are smitten? **Zechariah 14:12**. What happens to their flesh? Where does this come from? **Galatians 6:7, 8. Note 2.**

5. What emotion goes through the wicked who rise up to attack Jerusalem? As a consequence of this, what will each one do? **Zechariah 14:13; Ezekiel 38:21.**

6. How does the Bible describe the reaction of the wicked before the presence of God? **Ezekiel 38:18-20**. Compare it with **Zechariah 14:13**.

7. What happens to the earth and the mountains as a result of this reaction in men? **Ezekiel 38:18-20**. Consider, as well, the symbolism of the mountains, steep places and walls. **Revelation 17:9,10; Psalm 30:6, 7; Psalm 89:40; Ecclesiastes 10:8; Isaiah 5:5; Job 1:10; Ezekiel 4:3.**

8. How do the following verses describe the process of God pouring out His indignation and the fire of His wrath upon those who will be no longer, of those who shall be no more remembered? **Ezekiel 21:30-32**. What does God do? Into whose hands? What shall the wicked be?

In rejecting Christ they have accepted the rule of the rebel leader. They are ready to receive his suggestions and to do his bidding. Yet, true to his early cunning, he does not acknowledge himself to be Satan. He claims to be the prince who is the rightful owner of the world and whose inheritance has been unlawfully wrested from him. He represents himself to his deluded subjects as a redeemer, assuring them that his power has brought them forth from their graves and that he is about to rescue them from the most cruel tyranny. The presence of Christ having been removed, Satan works wonders to support his claims. He makes the weak strong and inspires all with his own spirit and energy. **He proposes to lead them against the camp of the saints and to take possession of the City of God. With fiendish exultation he points to the unnumbered millions who have been raised from the dead and declares that as their leader he is well able to overthrow the city and regain his throne and his kingdom.** {GC 663.1}

2. "The Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isaiah 26:21. **"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold everyone on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor."** Zechariah 14:12, 13. In the mad strife of their own fierce passions, and by the awful outpouring of God's unmingled wrath, fall the wicked inhabitants of the earth—priests, rulers, and people, rich and poor, high and low. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried." Jeremiah 25:33. {GC 656.3}

3. The disciples awakened at the voice of Jesus, **but they hardly knew Him, His face was so changed by anguish.** {DA 689.2}

The first impulse of the disciples was to go to Him; but He had bidden them tarry there, watching unto prayer. When Jesus came to them, He found them still sleeping. Again He had felt a longing for companionship, for some words from His disciples which would bring relief, and break the spell of darkness that well-nigh overpowered Him. But their eyes were heavy; "neither wist they what to answer Him." **His presence aroused them. They saw His face marked with the bloody sweat of agony, and they were filled with fear. His anguish of mind they could not understand. "His visage was so marred more than any man, and His form more than the sons of men."** Isaiah 52:14. {DA 690.1}

And now before the swaying multitude **are revealed the final scenes—the patient Sufferer treading the path to Calvary; the Prince of heaven hanging upon the cross; the haughty priests and the jeering rabble deriding His expiring agony; the supernatural darkness; the heaving earth, the rent rocks, the open graves, marking the moment when the world's Redeemer yielded up His life.**

The awful spectacle appears just as it was. Satan, his angels, and his subjects have

no power to turn from the picture of their own work. **Each actor recalls the part which he performed.** Herod, who slew the innocent children of Bethlehem that he might destroy the King of Israel; the base Herodias, upon whose guilty soul rests the blood of John the Baptist; the weak, timeserving Pilate; the mocking soldiers; the priests and rulers and the maddened throng who cried, "His blood be on us, and on our children!"—all behold the enormity of their guilt. **They vainly seek to hide from the divine majesty of His countenance, outshining the glory of the sun, while the redeemed cast their crowns at the Saviour's feet, exclaiming: "He died for me!"** {GC 667.1-2}

The whole wicked world stand arraigned at the bar of God on the charge of high treason against the government of heaven. They have none to plead their cause; they are without excuse; and the sentence of eternal death is pronounced against them. {GC 668.2}

It is now evident to all that the wages of sin is not noble independence and eternal life, but slavery, ruin, and death. The wicked see what they have forfeited by their life of rebellion. The far more exceeding and eternal weight of glory was despised when offered them; but how desirable it now appears. "All this," cries the lost soul, "I might have had; but I chose to put these things far from me. Oh, strange infatuation! I have exchanged peace, happiness, and honor for wretchedness, infamy, and despair." All see that their exclusion from heaven is just. By their lives they have declared: "We will not have this Man [Jesus] to reign over us." {GC 668.3}

As if entranced, the wicked have looked upon the coronation of the Son of God. They see in His hands the tables of the divine law, the statutes which they have despised and transgressed. They witness the outburst of wonder, rapture, and adoration from the saved; and as the wave of melody sweeps over the multitudes without the city, **all with one voice exclaim, "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints" (Revelation 15:3); and, falling prostrate, they worship the Prince of life.**

Satan seems paralyzed as he beholds the glory and majesty of Christ. He who was once a covering cherub remembers whence he has fallen. A shining seraph, "son of the morning;" **how changed, how degraded!** From the council where once he was honored, he is forever excluded. He sees another now standing near to the Father, veiling His glory. He has seen the crown placed upon the head of Christ by an angel of lofty stature and majestic presence, and he knows that the exalted position of this angel might have been his...

The aim of the great rebel has ever been to justify himself and to prove the divine government responsible for the rebellion. To this end he has bent all the power of his giant intellect. He has worked deliberately and systematically, and with marvelous success, leading vast multitudes to accept his version of the great controversy which has been so long in progress. For thousands of years this chief of conspiracy has palmed off falsehood for truth. But the time has now come when the rebellion is to be finally defeated and the history and character of Satan disclosed. In his last great effort to dethrone Christ, destroy His people, and take possession of the City of God, the archdeceiver has been fully unmasked. **Those who have united with him see the total failure of his cause. Christ's followers and the loyal angels behold the full extent of his machinations against the government of God. He is**

the object of universal abhorrence...

"Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest." Verse 4. Every question of truth and error in the long-standing controversy has now been made plain. The results of rebellion, the fruits of setting aside the divine statutes, have been laid open to the view of all created intelligences. **The working out of Satan's rule in contrast with the government of God has been presented to the whole universe. Satan's own works have condemned him. God's wisdom, His justice, and His goodness stand fully vindicated.** It is seen that all His dealings in the great controversy have been conducted with respect to the eternal good of His people and the good of all the worlds that He has created. "All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee." Psalm 145:10. The history of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings He has created. **With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare: "Just and true are Thy ways, Thou King of saints."** {GC 668.3-670.3}

11

The End of the Wicked II

LESSON 11



ADDITIONAL READING:



Principles of the character of God, chapter "The wages of sin", page 93. <https://maranathamedia.com/book/view/principles-of-the-character-of-god>



The end of the wicked <https://maranathamedia.com/book/view/end-of-the-wicked-fiery-final-judgment>



The lake of fire and the second death <https://maranathamedia.com/book/view/the-lake-of-fire-and-the-second-death>

Suggested Videos:



The fire of God <https://www.youtube.com/watch?v=UkkcX1AXF44&t=7s>



Bringing forth the fire within <https://www.youtube.com/watch?v=u-uvGXoY8cl>

Hymns:

Hymn #470 - "There is Sunshine in my Soul Today"

Hymn #469 - "Leaning on the Everlasting Arms"



QUESTIONS



The Origin of Fire

1. What will there be for the ungodly on the day of judgment? Why are the heavens and earth, which are now, kept in store? **2 Peter 3:7.**

MEMORY VERSE:

Psalms 68:1-3

Let God arise, let his enemies be scattered:
 Let them also that hate him flee before him. As smoke is driven away, so drive *them* away: As wax melteth before the fire, So let the wicked perish at the presence of God. But let the righteous be glad; let them rejoice before God: Yea, let them exceedingly rejoice.

2. What will happen to those who have cast away the law of God and despised the word of the Holy One of Israel? What are they compared to? **Isaiah 5:24.**

3. Where does the fire that consumes them come from? Who kindles this fire? **Isaiah 50:11; 33:10-12. Note 1 y 2.**

4. What will God do with sinners in the time of His wrath? What consumes them? **Psalms 21:9.** Where is the fire in an oven?

5. What are the hearts of adulterers and scorners likened to? As a consequence, what burns as a flaming fire? Where is the fire that burns sinners? **Hosea 7:4-7.**

The Wages of Sin as Fire

6. What happens to God's enemies? What did the wicked not want to see nor learn during his life, but which he will finally see in the end? What feelings and emotions will the enemies of the Lord experience? **Isaiah 26:10, 11; Psalm 112:9, 10; Luke 13:28.**

7. Contrast the experience of the wicked with that of the righteous when God arises in **Psalms 68:1-3 e Isaiah 33:10-17.** Now answer the following: What happens to the enemies of God when He arises? What do those who hate him do? How do the wicked perish before God? Compare this with the experience of Jesus on the cross. **Psalms 40:12; 22:14. Note 3.**

8. What will cover the head of the unrighteous? What shall hunt the violent (unrighteous) man to overthrow him? **Psalm 140:9-11.**

9. What is the sinner and his actions compared to? What kindles the strong? Will any be able to quench them? **Isaiah 1:31; 66:24; Mark 9:43, 44.** Think about the symbols of the tow (tinder) and spark.

10. According to the following verses, what does the worm represent? **Job 7:5; 17:14; 24:18-20; Isaiah 14:11; 51:7, 8; Jonah 4:7.** What does the fire that melts their soul in **Psalm 107:26** represent? What does it mean when it says that the worm of the wicked dies not and the fire is never quenched? Also, consider the connection between the worm and the body, and the fire and the soul. **Mark 9:43, 44** with **Matthew 10:28.** See **Isaiah 9:18; Psalm 37:38.** See **note 2.**

The Lake of Fire

11. Who is cast into the lake of fire? **Revelation 20:10, 14; 19:20.**

12. What is the lake of fire and brimstone? **Revelation 21:8.** What will happen to that which is cast into the lake of fire? **Ezekiel 28:18, 19; Revelation 21:4.** What, then, does it mean to be cast into the lake of fire? See also: **Jeremiah 51:56, 57; Malachi 4:1.**

13. Summarize the process of the final death of the wicked, taking into account all that we have studied so far. **Note 4.**

root and branch, (Malachi 4:1),—Satan the root, and his followers the branches. The word will be fulfilled to the prince of evil, "Because thou hast set thine heart as the heart of God; ... I will destroy thee, O covering cherub, from the midst of the stones of fire.... Thou shalt be a terror, and never shalt thou be any more." Then "the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be;" "they shall be as though they had not been." Ezekiel 28:6-19; Psalm 37:10; Obadiah 16.

This is not an act of arbitrary power on the part of God. The rejecters of His mercy reap that which they have sown. God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life. He is "alienated from the life of God." Christ says, "All they that hate Me love death." Ephesians 4:18; Proverbs 8:36. God gives them existence for a time that they may develop their character and reveal their principles. This accomplished, **they receive the results of their own choice.** By a life of rebellion, Satan and all who unite with him **place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them.**

At the beginning of the great controversy, the angels did not understand this. Had Satan and his host then been left to reap the full result of their sin, they would have perished; but it would not have been apparent to heavenly beings that this was the inevitable result of sin. A doubt of God's goodness would have remained in their minds as evil seed, to produce its deadly fruit of sin and woe. But not so when the great controversy shall be ended. Then, the plan of redemption having been completed, the character of God is revealed to all created intelligences. The precepts of His law are seen to be perfect and immutable. Then sin has made manifest its nature, Satan his character. Then the extermination of sin will vindicate God's love and establish His honor before a universe of beings who delight to do His will, and in whose heart is His law. {DA 763.3-764.3}

12 The Terrible End of the Leaders in Rebellion

LESSON 12



ADDITIONAL READING:



Principles of the character of God, chapter "The wages of sin", page 93. <https://maranathamedia.com/book/view/principles-of-the-character-of-god>

Suggested Videos:



The Red Sea, the cross and the final destruction of the wicked https://www.youtube.com/watch?v=wdw0D3s_cNg

Hymns:

Hymn #300 - "Rock of Ages"
Hymn #529 - "Under His Wings"

QUESTIONS

The King of Tyre

1. Who is the king of Tyre? What was found in him? What was he filled with?
Ezekiel 28:11-16.

2. What happened to this prince in his heart? As a result, what did he say and do? **Ezekiel 28:1-5.** Because of what he did in his heart, what does God bring upon him? What will the strangers and the terrible of the nations do to him? What death will he die? What will this prince become in the hand of him that slays him? **Ezekiel 28:6-10.** Who else died covered by the sea? **Exodus 14:28.** Who does he symbolize? **Ezekiel 29:3. Nota 1.**

3. Continue reading **Ezekiel 28:17-19** and answer. Because Satan exalted himself, what will God do? Who will behold him? What does God bring

MEMORY VERSE:

Psalms 16:1

Preserve me, O God: for in thee do I put my trust.

forth? Where does he bring it forth from? What does this fire do? What will those who see it think? What will happen with this prince?

Gog

- 4. Who will come against the land of Israel? What will happen at the presence of the Lord? What will God call for against Gog? What will happen as a result? What will fall upon Gog and his army and the many people who are with him? What will happen to the Lord? **Ezekiel 38:18-23.**

The King of Babylon

- 5. After God gives us rest from our hard slavery, what proverb will be taken up? Against whom will this proverb be taken up? What did he do against the people and nations? What happens now that he is gone? When the king of Babylon goes down into Hell, what will happen? How did this king end up? What will happen to him in the end? What is verse 12 talking about? Who is he talking about according to verse 12? **Isaiah 14:3-12.**

- 6. What will happen to this king of Babylon? What will those who see him say? What was his work? How is his going down to the pit? Why? What did he do to his people? **Isaiah 14:15-23.**

- 7. After the Lord set His feet upon Mount Zion, what will He send upon the

wicked? What will each man do? **Zechariah 14:13; Isaiah 9:18-20.**

8. When the Judge of all flesh sits and judges the nations, what will He send among the wicked? How does verse 31 explain this sending? Where does the sword begin? **Jeremiah 25:27-31.** Consider **Ezekiel 9:5-6.**
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Capernaum, Bethsaida and Korazim

9. On the day of judgment, will Sodom and Gomorrah be punished? **Matthew 10:14-15.**
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10. Read **Ezekiel 16:48-58** and answer the following questions. What was the sin of Sodom? What did Jerusalem do? What will Jerusalem have to bear? What will Jerusalem end up suffering? Where does this punishment come from? Which sin was worse: that of Sodom or that of Jerusalem? Why? Why, then, will the punishment be different and worse for the professed people of God?
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11. How does Jesus describe the process mentioned in the previous question? **Matthew 11:21-24.**
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12. As a result, what will happen with those who become scribes and teachers but do not follow Christ? **Matthew 23:14; Luke 12:46-48; Jeremiah 25:34-38. Note 2.**
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13. What happens in the end with the multitude of the wicked outside the

of their cup." Isaiah 9:5; 34:2; Psalm 11:6, margin. Fire comes down from God out of heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire. The day has come that shall burn as an oven. The elements melt with fervent heat, the earth also, and the works that are therein are burned up. Malachi 4:1; 2 Peter 3:10. The earth's surface seems one molten mass—a vast, seething lake of fire. It is the time of the judgment and perdition of ungodly men—"the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isaiah 34:8.

The wicked receive their recompense in the earth. Proverbs 11:31. They "shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts." Malachi 4:1. Some are destroyed as in a moment, while others suffer many days. All are punished "according to their deeds." The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which he has caused God's people to commit. His punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on. In the cleansing flames the wicked are at last destroyed, root and branch—Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and heaven and earth, beholding, declare the righteousness of Jehovah. {GC 671.1-673.1}

2. There are among us those who, if they would take time to consider, would regard their do-nothing position as a sinful neglect of their God-given talents. Brethren and sisters, your Redeemer and all the holy angels are grieved at your hardness of heart. Christ gave His own life to save souls, and yet you who have known His love make so little effort to impart the blessings of His grace to those for whom He died. Such indifference and neglect of duty is an amazement to the angels. **In the judgment you must meet the souls you have neglected. In that great day you will be self-convicted and self-condemned. May the Lord lead you now to repentance. May He forgive His people** for neglecting the work in His vineyard which He has given them to do. {6T 425.2}

When the Lord first gave me messages to deliver to His people, it was hard for me to declare them, and I often softened them down and made them as mild as possible for fear of grieving some. It was a great trial to declare the messages as the Lord gave them to me. I did not realize that I was so unfaithful and did not see the sin and danger of such a course until in vision **I was taken into the presence of Jesus. He looked upon me with a frown and turned His face from me. It is not possible to describe the terror and agony I then felt. I fell upon my face before Him, but had no power to utter a word.** Oh, how I longed to be covered and hid from that dreadful frown! **Then could I realize, in some degree, what the feeling of the lost will be when they cry, "Mountains and rocks, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb."** Presently an angel bade me rise, and the sight that met my eyes can hardly be described. **A company was presented before me whose hair and garments were torn and whose countenances were the very picture of despair and horror. They**

came close to me and took their garments and rubbed them on mine. I looked upon my garments and saw that they were stained with blood, and that blood was eating holes in them. Again I fell like one dead at the feet of my accompanying angel. I could not plead one excuse. My tongue refused all utterance, and I longed to be away from such a holy place. Again the angel stood me upon my feet and said, "This is not your case now, but **this scene has passed before you to let you know what your situation must be if you neglect to declare to others what the Lord has revealed to you.** But if you are faithful to the end, you shall eat of the tree of life and shall drink of the river of the water of life. You will have to suffer much, but the grace of God is sufficient." I then felt willing to do all that the Lord might require me to do that I might have His approbation and not feel His dreadful frown. {EW 76.2-3}

One matter burdens my soul: The great lack of the love of God, which has been lost through continued resistance of light and truth, and the influence of those who have been engaged in active labor, who, in the face of evidence piled upon evidence, have exerted an influence to counteract the work of the message God has sent. I point them to the Jewish nation and ask, Must we leave our brethren to pass over the same path of blind resistance till the very end of probation?

If ever a people needed true and faithful watchmen who will not hold their peace, who will cry day and night, sounding the warnings God has given, it is **Seventh-day Adventists. Those who have had great light, blessed opportunities, whom, like Capernaum have been exalted to heaven in point of privileges**—shall they, by nonimprovement, be left to darkness corresponding to the greatness of the light given?

I wish to plead with our brethren who shall assemble at the General Conference to heed the message given to the Laodiceans. What a condition of blindness is theirs! This subject has been brought to your notice again and again; but your dissatisfaction with your spiritual condition has not been deep and painful enough to work reform. "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." [Revelation 3:17.]

The guilt of self-deception is upon our churches. The religious life of many is a lie. Jesus has presented to them the precious jewels of truth, the riches of His grace and salvation, the glistening white vesture of His own righteousness, woven in heaven's loom and containing not one thread of human invention.

Jesus is knocking! Open the door of the heart, and buy of Him the precious heavenly treasure! Shall His pleadings fall upon ears that are dull of hearing, if not entirely closed? Shall Jesus knock in vain? "See that ye refuse not him that speaketh." [Hebrews 12:25.] If you will hearken, and open the door, He will come in and sup with you, and you may sup with Him. Will you respond, "Come in, thou blessed of the Lord; wherefore standest thou without?" [Genesis 24:31.] {Lt 19d, 1892, par. 25-29}

13 The Destiny of the Saved

LESSON 13

ADDITIONAL READING:



The Great Controversy, Chapter 42 - "The Controversy Ended" https://legacy.egw writings.org/?ref=en_GC.662¶=132.2989

Hymns:

- Hymn #432 - "Shall We Gather at the River"
- Hymn #206 - "Face to Face"

MEMORY VERSE:

Ezekiel 37:26-28

Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

QUESTIONS //

The New Jerusalem

1. What happens to the Holy City after the Millennium? **Revelation 21:2, 10.** What is the city arrayed in? **Revelation 19:7-8. Note 1.**

2. Who will live in the Holy City? What cannot enter the city? **Revelation 21:7-9; 21:27.**

3. What will be the condition of the saints as the wicked are destroyed? Will the saints see the destruction of the wicked? What will God be to the saved? **Isaiah 33:17-22; Zechariah 2:3-5. Note 2.**

The New Earth

4. What does God promise to do for the saints after the destruction of the wicked? What will there never be again? **Revelation 21:4; 22:3, 5; 2:11; Isaiah 25:8; 30:19; 60:20; 61:3; 65:18, 19; Jeremiah 31:13. Note 3.**

5. What does God create for the saved? **Revelation 21:1.** What dwells there? **2 Peter 3:13.**

6. What will be the condition of the earth, of men and of the animal world? **Isaiah 11:6-9; 2:4; 35:4-10; 60:18; Micah 4:2-4.**

7. Who will dwell with the saints? **Revelation 21:3, 22:3; Ezekiel 37:27. Note 4.**

8. What relationship will the saved have with God? **Revelation 21:7. Note 5.**

9. What proceeds out of the throne of God and of the Lamb? **Revelation 22:1.** Who is the water of life for? **Revelation 22:17.** What does the Lamb do? **Revelation 7:17; Psalm 23:2; John 4:14.**

10. Where does the river pass through? What grows on both sides of the river? **Revelation 22:2; Ezekiel 47:12.**

11. Who has a right to the tree of life? **Revelation 2:7; 22:14.** Compare KJV with RSV or NIV. Consider **Psalm 119:9; Ephesians 5:26.**

4. "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." Revelation 21:22. **The people of God are privileged to hold open communion with the Father and the Son.** "Now we see through a glass, darkly." 1 Corinthians 13:12. We behold the image of God reflected, as in a mirror, in the works of nature and in His dealings with men; but then we shall see Him face to face, without a dimming veil between. **We shall stand in His presence and behold the glory of His countenance.** {GC 676.4}

5. **We may address Him by the endearing name, "Our Father," which is a sign of our affection for Him and a pledge of His tender regard and relationship to us.** And the Son of God, beholding the heirs of grace, "is not ashamed to call them brethren." They have even a more sacred relationship to God than have the angels who have never fallen.


All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean when compared with the infinite, exhaustless love of God. {OFC 71.3-4}

6. **And what is the happiness of heaven but to see God? What greater joy could come to the sinner saved by the grace of Christ than to look upon the face of God and know Him as Father?** How much comfort it gives to behold Him here by the eye of faith, that we may by beholding be made like Him, but what will it be to behold Him as He is, without one dimming veil between? {OFC 71.6-7}



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