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PRINCIPLES OF THE CHARACTER OF

GOD



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Dedicated to my dear children, Lukas and Sarah, and my beloved wife, Marlise.

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Introduction

It is only in recent years that the implications of Christ being the full revelation of God – that God really is **Our Father** – have begun to gain important prominence in our consideration. In what sense is God our Father? Is He our Father always? Is human fatherhood comparable to divine fatherhood?

Christ Himself spoke of God's fatherly willingness to bless His human children as being much higher than the kindness of mortal human fathers. Jesus acknowledges that human fathers mostly have loving affection for their children, but it is as far below the loving care of God for humanity as the earth is below the heavens. Jesus asks the question: If sinful humans can so love their children, how much more does God love who created human love and fatherhood?

As we consider God's paternal love, our thoughts turn to the way in which God deals with His rebellious children throughout the Scriptures. Is God still a Father in these cases? How does God and His kingdom deal with those children who are rebellious to His calling and law? What does God do? How does He do it? It is on this path of trying to answer these questions that we begin to understand the kindness, mercy and love of our heavenly Father for each one of us.

We discover the beauty of His behavior. We see the beauty and loveliness of the symmetry of His character. This book attempts to show that which we have seen from our heavenly Father.

As we dive deeper into this study, we notice the critical importance of including every statement on a subject – absolutely every statement. Not only that, but to arrive at an *understanding* that includes every verse on that subject and that all the evidence harmonizes. Each text on a subject shines new light and perspective on that subject and therefore must be included before coming to a conclusion.

Knowing this is so, this makes it impossible to present it in full in one book. However, we see that there are principles which never lose their validity, which run through the history of every human being living on this earth. This little treatise on the principles of God's character has been prepared with the hope that it will serve as a kick-start to study, that it may impel the diligent student to seek and gather the gems of truth that lie beneath a superficial reading of the Scriptures.

In preparing this work we have mainly used the King James version. When another version has been used, it has been noted. In addition, since this work will reach the hands of Seventh-day Adventist

brethren, quotations from Ellen White have been included for their consideration in order to complement and enrich the study.

This book is organized as follows: Firstly, Bible verses that present the topic or understanding under consideration. Each section of texts presents conclusions that are derived from them, with each chapter containing several of these sections of biblical texts. Secondly, quotations are added from Ellen White that present comments on the texts and conclusions previously read. They are at the end of each chapter, and are a single section. In some cases some commentary has been added to the quotations. It is our hope that God will bless you and guide you in the study and reflection of the biblical passages being shared.

Sincerely yours,

Daniel Bernhardt

Christ, The Image of the Father

Matthew 11:²⁷ All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; **neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.**

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*.**

John 17:⁴ I have glorified thee on the earth: I have finished the work which thou gavest me to do...⁶ **I have manifested thy name** unto the men which thou gavest me...²⁶ And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

John 14:⁹ Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father**; and how sayest thou *then*, Shew us the Father?

Conclusions:

- How do we know God?
- No one knows the Father but the Son. It is the Son who reveals and makes the Father known.
- He who sees the Son, sees the Father.
- The Son glorified, magnified, and made known the Father.
- The Son made known, manifested, and lived the name of the Father.

- Name means character:

Exodus 34:⁵And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. ⁶And the LORD passed by before him, and proclaimed, "The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, ⁷Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*."

The Son made known, manifested, lived, and magnified the character of the Father.

- That was Christ's work on earth. Why did Christ come to earth? To reveal the Father. That is why He says, "I have finished the work which thou gavest me." Christ, in Gethsemane, had finished the work that the Father had given Him, which was to make the Father known.
- Christ did it, He completed it. It was a finished work. It was a complete, perfect, finished work, nothing was left unrevealed.
- As Christ lived, so exactly is the Father.

Romans 3:²¹ But now **the righteousness of God without the law is manifested**, being witnessed by the law and the prophets; ²² Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Psalms 40:⁹ **I have preached righteousness** in the great congregation: Lo, I have not refrained my lips, O Lord, thou knowest. ¹⁰ **I have not**

hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

Conclusions:

- Jesus revealed the righteousness of God. He manifested it by faith; it is the testimony of Jesus regarding His Father.
- What is God's righteousness like? Do we want to know how God lives and enacts righteousness? We need look no further than the life of Christ on earth.
- Christ and His life on earth is the complete, finished, final, perfect and total revelation of the Father's life. What the Son did, He did as the Father does. The Father does nothing different from what Christ has done on earth. In the life of Christ on earth we see the righteousness of God – the righteousness that the Father applies and lives for the whole universe.
- Christ announced God's righteousness; He did not hide it. It consists of God's faithfulness, salvation, lovingkindness and truth.

1 Timothy 3:¹⁶ And without controversy great is the mystery of godliness: God was manifest in the flesh...

Conclusions:

- In Christ, God was manifested in the flesh. Christ lived the very life of God in human flesh.

EGW Quotes:

1.) Christ came to represent the character of his Father, to win man back to his allegiance to God, to reconcile man to God. He proposed to meet the foe and unmask his arts, that man might be able to make choice of whom he would serve. {BEcho November 1, 1892, par. 3}

2.) Satan has misrepresented the character of God. He has clothed him with his own attributes. He has represented him as a being of inflexible sternness. He had shut the world away from beholding the true character of God, by casting his shadow between men and the divine One. Christ came to our world to remove that shadow. **He came to represent the Father.** {ST April 15, 1889, par. 6}

3.) ... 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. ... 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.) 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}

5.) 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}

6.) The love and honor and perfection revealed in the Gospel are a revelation to man of the character of God. ... 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. 3}

7.) ... Christ ... spoke of God, not as an avenging judge, but as a tender father, and He revealed the image of God as mirrored in Himself. His words were like balm to the wounded spirit. Both by His words and by His works of mercy He was breaking the oppressive power of the old traditions and man-made commandments, and presenting the love of God in its exhaustless fullness. {DA 204.4}

8.) 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: ... 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}

9.) 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}

10.) In the purity of his life he had revealed the Father, and the glory of God had beamed forth from his character. The perfection of the Father had been displayed before unfallen worlds, before heavenly intelligences, and to sinful men. {ST June 27, 1895, par. 7}

11.) 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}

12.) 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}

13.) 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}

14.) 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. (The Review and Herald, February 15, 1898). {LHU 208.6}

15.) 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. {BTS October 1, 1902, par. 2}

16.) Satan had misrepresented the character of God to the world, and had tempted man to rebellion; but **Jesus came to make manifest in his own life and character what was the true nature of the Father. Everywhere he went, he revealed the Father as a God of infinite love and unbounded compassion.** {ST May 18, 1891, par. 2}

17.) 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 14.2}

Death and Life

Hebrews 2:¹⁴ 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;** ¹⁵ **And deliver them who through fear of death** were all their lifetime subject to bondage.

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.

John 8:⁴⁴ Ye are of *your* father the devil, and the lusts of your father ye will do. **He was a murderer from the beginning...**

Conclusions:

- Christ came to deliver us from the fear of death.
- Who has the power of death? Who has the dominion of death? In whose dominion is death?
- Death is in the realm of the devil. The devil has the power, the dominion of death.
- In the original Greek, the verb "had" is conjugated in the present tense – The Devil “has the power of death.” We see this in some translations such as CSB, CEB, DLNT, ERV, ESV, NET, NIV, NLV, YLT, etc.
- It is of the thief to steal, to kill, to destroy.
- It is Satan who is a murderer from the beginning.

1 Corinthians 15:²¹ For since **by man *came* death**, by man *came* also the resurrection of the dead.

Romans 5:¹² Wherefore, as **by one man sin entered into the world, and death by sin**; and so death passed upon all men, for that all have sinned:

James 1:¹⁵ Then when **lust** hath conceived, it bringeth forth sin: and **sin, when it is finished, bringeth forth death**.

Ezekiel 7:¹³ ...because of his iniquity, none can maintain his life. ESV

Romans 6:²³ For **the wages of sin *is* death**; but the gift of God *is* eternal life through Jesus Christ our Lord.

Galatians 6:⁸ For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Conclusions:

- Death entered by one man. Death did not enter through God. Death entered through Adam. How did it enter?
- Death entered through sin, and sin entered the world through one man.
- Sin, when finished or completed, gives birth to death. Death comes from, has its origin, birth or source, in sin.
- The origin of death is not God but sin.
- Because of iniquity no one can preserve his life.

- The wages of sin is death. Death is always the result, consequence, the natural fruit of sin.
- On the other hand, the gift of God is life. Life comes from God, death from sin.
- Where does death come from? Where does this corruption come from? It comes from the flesh itself, from the actions sown in the flesh.

1 Corinthians 15:²⁶ The last enemy *that* shall be destroyed *is* death.

Luke 1:⁷⁹ To give light to them that sit in **darkness and in the shadow of death**, To guide our feet into the way of peace.

1 John 1:⁵ This then is the message which we have heard of him, and declare unto you, that **God is light, and in him is no darkness at all.**

John 1:⁴ **In him was life**; and the life was the light of men.

2 Corinthians 6:¹⁵ And what concord hath Christ with Belial?...

Conclusions:

- The last enemy that will be destroyed is death
- Christ is the enemy of death, it has nothing to do with Him.
- Christ came to rescue those who dwell in darkness. Darkness is the way of death, not of peace.
- This means that death is not part of Christ's toolkit.
- Romans 12:²¹ Be not overcome of evil, but overcome evil with good.

God overcomes evil with good, always.

- John 11:²⁵ Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

For Christ, death is the exact opposite and contrary to Him.

- Because Christ is life, there is no death in Him, it is impossible.

Proverbs 8:³⁶ But he that sinneth against me wrongeth his own soul: All they that hate me love death.

The Father and the Son are light, there is no darkness at all in them. Where there is light, there is no darkness at all. Life is to death what light is to darkness.

- The Father and Son are only life.
- There is nothing of Satan that can be found in Christ. There is nothing of Christ to be found in Satan. There is no concord at all between them both.
- That's why He says: "Thou shalt not kill."

Psalm 68:²⁰ God is unto us a God of deliverances; And **unto Jehovah the Lord belongeth escape from death.** ASV

2 Timothy 1:¹⁰ But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

Isaiah 25:⁸ He will swallow up death in victory; ...

Hosea 13:¹⁴ I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: Repentance shall be hid from mine eyes.

Conclusions:

- It is God's will to deliver us from death. It is what comes naturally to Him. Death is the enemy from which He longs to deliver us.
- Jesus Christ took away and abolished death. In doing so, He brought life and immortality to light.
- Christ is at war against death. Christ is the enemy of death.
- God will forever destroy death.
- God delivers from death. He doesn't deliver from Himself, but from death and from him who has the power of death. God will slay death, He will be the death of death. God gives to death what death itself is. God will deal with death without compassion.

Exodus 20:¹³ Thou shalt not kill.

Conclusions:

- The law of God says: "Thou shalt not kill."
- What relation does the law of God have with God?

Psalms 36:⁹ For **with thee is the fountain of life**: In thy light shall we see light.

James 3:¹⁰ Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. ¹¹ Doth a fountain send

forth at the same place sweet *water* and bitter? ¹² Can the fig tree, my brethren, bear olive berries? either a vine, figs? so **can no fountain both yield salt water and fresh.**

Acts 3:¹⁵ and killed the **Author of life**, whom God raised from the dead. To this we are witnesses. RSV

1 John 5:¹² He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

2 Samuel 14:¹⁴ For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; **neither doth God take away life, but deviseth means, that he that is banished be not an outcast from him.** ASV

Conclusions:

- God is the wellspring of life.
- No fountain can give both fresh and salt water. Thus, from God is the fountain of life. Death is from Satan.
- God has nothing to do with death.
- God does not take away life, but provides the means that those banished are not outcast.
- Christ is the author, source, originator of life.
- Consequently, Satan is the author of death.

John 8:⁴⁴ Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When

he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

- He who has the Son has life. He who has the Son cannot have death, because there is no death in the Son.
- Death is the absence of life, therefore the absence of the Son.
- There is death precisely because the Son is not there.

Proverbs 8:³⁵ For **whoso findeth me findeth life**, And shall obtain favour of the LORD.

Proverbs 3:¹⁸ She *is a tree of life* to them that lay hold upon her: And happy *is every one* that retaineth her.

Conclusions:

- Christ is the Wisdom of God (Luke 11:49; 1 Corinthians 1:24).
- He who finds the Wisdom of God finds life.
- The Wisdom of God is the tree of life. The tree of life only gives life. There is no death in the tree of life. Death was in the other tree.

EGW Quotes:

1.) The law of God is as sacred as God Himself. **It is a revelation of His will, a transcript of His character**, the expression of divine love and wisdom. {PP 52.3}

2.) **The life of Christ on earth was a perfect expression of God's law...** {COL 315.1}

3.) We are sons and daughters of God. **Satan is the destroyer and Christ is the restorer.** He will make us partakers of His holiness. God does not make light of sin, but He seeks to rescue us from sin. There is not in Jesus Christ harsh, stern repulsiveness or resentment; and if we have the character of Christ we shall have His mold. **There is no forcing us to holiness**, but ... He wishes us to imitate His character, to admire Him—true, pure, generous, and loving.... {HP 66.3}

4.) **God destroys no man.** Everyone who is destroyed will have destroyed himself. {COL 84.4}

5.) We are to observe carefully every lesson Christ has given throughout His life and teaching. He does not destroy; **He improves whatever He touches.**—Letter 135, 1897. {1SM 118.1}

6.) After drawing from him repeated promises for the young man's safety, she entreated the king's forbearance, declaring that he had spoken as one at fault, in that he did not fetch home again his banished. "For," she said, "we must needs die, and are as water spilt on the ground, which cannot be gathered up again; **neither doth God respect any person; yet doth *He devise means, that His banished be not expelled from Him.***" This tender and touching portrayal of the love of God toward the sinner—coming as it did from Joab, the rude soldier—is a striking evidence of the familiarity of the Israelites with the great truths of redemption. The king, feeling his own need of God's mercy, could not resist this appeal. To Joab the command was given, "Go therefore, bring the young man Absalom again." {PP 728.4}

7.) 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}

8.) It was generally believed by the Jews that sin is punished in this life. Every affliction was regarded as the penalty of some wrongdoing, either of the sufferer himself or of his parents. It is true that all suffering results from the transgression of God's law, but this truth had become perverted. Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God,—as punishment arbitrarily inflicted on account of sin. Hence one upon whom some great affliction or calamity had fallen had the additional burden of being regarded as a great sinner. {DA 471.1}

9.) The laws of our being are shamefully and recklessly violated by the devotees of fashion. **Satan, who is the author of death,** controls minds

that might be in a more elevated, ennobling work than creating fashions which are destructive to health and life. {Ms 76, 1900, par. 22}

10.) 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}

11.) Herod and the wicked authorities killed the Just One, but Christ never killed anyone, and we may attribute the spirit of persecution—because men and women want liberty of conscience—to its origin, Satan. He is a deceiver, a liar, a murderer, an accuser of the brethren. He loves to see human misery. He exults in distress, and as we view the cruel persecutions of those who would obey God according to the dictates of their own consciences, we may know that this is the mystery of iniquity.... The Lord said to Satan, that old serpent, “It [the Seed of the woman] shall bruise thy head, and thou shalt bruise His heel.” Genesis 3:15. **Christ in a special manner bruised the head of the serpent, but the prophecy is far-reaching.** It is a declaration of an

unwearied conflict between Christ and His followers, and Satan and his angels and human agencies on this earth, to the close of time. {Ms 62, 1886, par. 64}

12.) Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts. The fall of our first parents, with all the woe that has resulted, he charges upon the Creator, leading men and women to look upon God as the author of sin, and suffering, and death. Jesus was to unveil this deception. {BLJ 55.2}

13.) 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 528.2}

14.) This case is placed on record for our benefit. Just what took place in Pharaoh's heart will take place in every soul that neglects to cherish the light and walk promptly in its rays. **God destroys no one. The sinner destroys himself by his own impenitence.** When a person once

neglects to heed the invitations, reproofs, and warnings of the Spirit of God, his conscience becomes seared, and the next time he is admonished, it will be more difficult to yield obedience than before. And thus with every repetition. Conscience is the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved. We want all to understand how the soul is destroyed. It is not that God sends out a decree that man shall not be saved. He does not throw a darkness before the eyes which cannot be penetrated. But man at first resists a motion of the Spirit of God, and, having once resisted, it is less difficult to do so the second time, less the third, and far less the fourth. Then comes the harvest to be reaped from the seed of unbelief and resistance. Oh what a harvest of sinful indulgences is preparing for the sickle! {5T 120}

Freedom and the Use of Force

Jeremiah 21:⁸ And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death.

Deuteronomy 30:¹⁵ See, I have set before thee this day life and good, and death and evil; ... ¹⁹ I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: **therefore choose life, that both thou and thy seed may live:**

Conclusions:

- God sets two paths before us. Adam had already chosen death, and inexorably conditioned the decision-making capacity of all his descendants, but God gives us the possibility of choosing Him if we so desire. This action of God's is stated in His promise: "I will put enmity" (Gen 3:15).
- God clearly points out and declares to us that there are two ways. He urges us, calls us, and gives us His Son. He implores us to choose the way of life, which is good, and to turn away from the way of evil, which gives us death.
- This is freedom. It is a gift from God: the option to choose Him and in so doing select life.

- Is it part of God's character to use violence to save us?
- Is violence part of His kingdom?
- What do the Scriptures say?

Ezekiel 28:¹⁶ By the multitude of thy merchandise they **have filled the midst of thee with violence**, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

Ezekiel 34:² Son of man, prophesy against the shepherds of Israel. Prophesy, and say to them, 'This is what the Lord God says to the shepherds: Woe to the shepherds of Israel, who have been feeding themselves! Shouldn't the shepherds feed their flock? ... ⁴You have not strengthened the weak, healed the sick, bandaged the injured, brought back the strays, or sought the lost. Instead, **you have ruled them with violence and cruelty**. CSB

Ezekiel 45:⁹ Thus saith the Lord GOD; Let it suffice you, O princes of Israel: **remove violence and spoil, and execute judgment and justice, take away your exactions from my people**, saith the Lord GOD.

Conclusions:

- Satan, because of the multitude of his merchandising, was full of violence.
- Violence arose in the heart of Lucifer as a consequence of the traffic or trade he made. He sought to exalt himself, and was filled with violence.
- False shepherds minister with harshness and violence. They feed themselves.
- God calls the princes of Israel to cease violence and pillage. Violence is injustice. True judgment is without violence.

- God calls the princes of Israel to stop their impositions, for they are opposite to justice.

Psalms 58:¹ Do ye indeed speak righteousness, O congregation? Do ye judge uprightly, O ye sons of men? ² Yea, in heart ye work wickedness; **Ye weigh the violence of your hands in the earth.**

Habakkuk 1:³ Why dost thou **show me iniquity**, and look upon perverseness? for **destruction and violence are before me**; and there is strife, and contention riseth up. ASV

Conclusions:

- The violence of men weighs in the earth; it is a burden to the land.
- What is it to behold iniquity? It is to see destruction and violence. Violence and destruction are iniquity, and so is strife and contention.

Isaiah 53:⁹ And he made his grave with the wicked, And with the rich in his death; Because **he had done no violence**, Neither *was any* deceit in his mouth.

Luke 3:¹⁴ And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, **Do violence to no man**, neither accuse *any* falsely; and be content with your wages.

Isaiah 61:¹ The Spirit of the Lord GOD *is* upon me; Because the LORD hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, **To proclaim liberty to the captives, And the opening of the prison to *them that are* bound;**

Isaiah 58:⁶ *Is* not this the fast that I have chosen? To loose the bands of wickedness, **To undo the heavy burdens, And to let the oppressed go free, And that ye break every yoke?**

Conclusions:

- Jesus never did any violence.
- John the Baptist urges soldiers to do violence to no man.
- In the Bible violence and iniquity are translated interchangeably.
- The ministry of Christ is to set the captives and prisoners free.
- God wants His people to liberate people from oppression, to let the broken go free, and to break every yoke; that is to give complete and total freedom.

Mateo 26:⁵² Then said Jesus unto him, Put up again thy sword into his place: **for all they that take the sword shall perish with the sword.**

Proverbs 28:¹⁷ A man that doeth **violence to the blood of *any* person Shall flee to the pit; let no man stay him.**

Conclusions:

- He who kills with the sword, dies with the sword. A person bloodies anyone else sets their course on a path to death, without anyone stopping him.

2 Samuel 22:³ The God of my rock; in him will I trust: *He is* my shield, and the horn of my salvation, my high tower, and my refuge, My saviour; **thou savest me from violence.**

Psalms 72:¹⁴ **He shall redeem their soul from deceit and violence:** And precious shall their blood be in his sight.

Psalms 11:⁵ The LORD trieth the righteous: But the wicked and **him that loveth violence** his soul hateth.

Proverbs 10:¹¹ The mouth of a righteous *man is* a well of life: But **violence covereth the mouth of the wicked.**

Conclusions:

- God delivers from violence, so violence is not His.
- God redeems souls from violence. He purges the soul from the violence within.
- God abhors the soul that loves violence. There is no violence in the righteous.
- Violence is of the wicked.
- Violence is opposite to life.

Romans 8:²¹ Because the creature itself also shall be delivered from the bondage of corruption into **the glorious liberty of the children of God.**

2 Corinthians 3:¹⁷ Now the Lord is that Spirit: and **where the Spirit of the Lord *is*, there *is* liberty.**

Psalms 51:¹² Restore unto me the joy of thy salvation; And uphold me *with thy free spirit.*

Psalms 119:⁴⁵ And I will walk at liberty: For I seek thy precepts.

John 8:³¹ Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed; ³² And ye shall know the truth, and **the truth shall make you free...** ³⁴ ... Whosoever committeth sin is the servant of sin... ³⁶ **If the Son therefore shall make you free, ye shall be free indeed.**

Conclusions:

- The children of God, who have been made in the image of the Son, will enjoy glorious freedom. The freedom of God's people depends on being made in the image of the Son of God.
- Where the Spirit of the Lord is, there is freedom. His Spirit is the spirit of liberty.
- He who seeks the commandments of God walks in liberty.
- It is truth that makes man free. It is Christ Jesus who makes man free without restraint, free from limitations, unrestrained. A freedom so unlimited that he will be free to sin again, if he so

chooses. Man will not be brought to a condition where he cannot freely choose any destiny he desires.

Isaiah 11:⁵ And righteousness shall be the girdle of his loins, And faithfulness the girdle of his reins. ⁶ The wolf also shall dwell with the lamb, And the leopard shall lie down with the kid; And the calf and the young lion and the fatling together; And a little child shall lead them. ⁷ And the cow and the bear shall feed; Their young ones shall lie down together: And the lion shall eat straw like the ox. ⁸ And the sucking child shall play on the hole of the asp, And the weaned child shall put his hand on the cockatrice' den. ⁹ **They shall not hurt nor destroy in all my holy mountain: For the earth shall be full of the knowledge of the LORD, As the waters cover the sea.**

Isaiah 60:¹⁸ **Violence shall no more be heard in thy land, Wasting nor destruction within thy borders;** But thou shalt call thy walls Salvation, And thy gates Praise.

John 18:³⁶ Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Hebrews 13:⁸ Jesus Christ the same yesterday, and to day, and for ever.

James 1:¹⁷ Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Conclusions:

- The full knowledge of Jehovah made known brings with it an end of violence and destruction.
- In the new earth there will never be violence or destruction.
- The kingdom of Jesus is not of this world.
- It is of this world to use force. The kingdom of God does not use force.
- Jesus never used force to make people accept Him. He forbade the raising of hands against His opponents, and even refused to judge those who did not believe in Him (John 8:15; 12:47-48).
- Christ is always the same. He does not change His being or character because of the emergence of sin. In the Father of lights there is no shadow of variation, always every good gift is perfect and comes from Him.

Zachariah 4:⁶ Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, **Not by might, nor by power, but by my spirit**, Saith the LORD of hosts.

Conclusions:

- God get's things done not by might nor by power.
- There is no force or army involved. God does not use force.
- God works with His Spirit. His Spirit does not use army or force.

- Is there freedom when there is use of force?
- Is there freedom when there is coercion?
- Is there freedom when there is threat of death?
- Is there free will when there is a threat?
- Does love use death threats?
- Is it right to use force to make people accept Christ?
- Is it right to impel someone to accept Christ under threat of punishment and/or suffering?
- Does love use death to win the love of its object?
- Would a boyfriend propose to his girlfriend in this manner: "marry me or I'll kill you?" Does the threat awaken or extinguish love? Is love possible where freedom is restricted? Is love possible where there is the threat of punishment or coercion?

Ephesians 5:²⁵ Husbands, love your wives, even as Christ also loved the church, and gave himself for it; ²⁶That he might sanctify and cleanse it with the washing of water by the word, ²⁷That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish... ³²This is a great mystery: but I speak concerning Christ and the church.

Hosea 2:¹⁴ Therefore, behold, I will allure her, And bring her into the wilderness, And speak [†]comfortably unto her... ¹⁶ And it shall be at that day, saith the LORD, *that* thou shalt call me Ishi; And shalt call me no more Baali... ¹⁹ And I will betroth thee unto me for ever; Yea, I will betroth thee unto me in righteousness, and in judgment, And in lovingkindness, and in mercies. ²⁰ I will even betroth thee unto me in faithfulness: And thou shalt know the LORD.

- Does love use death to win the love of its object?

- Does Christ operate in this way? Does God act in this way?
- If God uses force, can He really be the creator of freedom?
- Is not the use of force, coercion, threats, punishment and suffering violence?
- Does God use violence?

EGW Quotes:

1.) The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. **The exercise of force is contrary to the principles of God's government; He desires only the service of love;** and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; **His character must be manifested in contrast to the character of Satan.** This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Malachi 4:2. {DA 22.1}

2.) 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}

3.) Force is the last resort of every false religion. {ST May 6, 1897}

4.) 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.) The Lord is God. It was His design that the church should ever advance in purity and light and knowledge, from light to light, from glory to glory. John makes the statement that he saw the glory of Christ, the glory of the Redeemer. And the voice of prophecy declared that **such would be the character of Christ’s kingdom**. To Daniel was given a vision of fierce beasts, representing the powers of the earth. But the ensign of the Messiah’s kingdom is a lamb. **While earthy kingdoms rule by the ascendancy of physical power, Christ is to banish every carnal weapon, every instrument of coercion**. His kingdom was to be established to uplift and ennoble fallen humanity. {EA 342.1}

6.) Christ came to this world **to establish a kingdom which would be a pattern of His heavenly kingdom.** Pure and undefiled, His church was presented in contrast with the powers of this earth, which in the visions of Daniel are symbolized by ferocious beasts. These kingdoms engaged in war and destruction to gain advantage for themselves. While nation was warring against nation, seeking to obtain the ascendancy by physical force, there fell from the lips of Christ the words, “He that taketh the sword shall perish by the sword.” [Matthew 26:52.] **From the church of Christ all carnal weapons, all instruments of coercion, are to be banished.** {Ms 27a, 1900, par. 12}

7.) 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}

8.) 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}

The Breach

2 Samuel 6:⁶ And when they came to Nachon's threshingfloor, Uzzah put forth *his hand* to the ark of God, and took hold of it; for the oxen shook *it*.⁷ And the anger of the LORD was kindled against Uzzah; and God smote him there for *his error*; and there he died by the ark of God.⁸ And David was displeased, because the LORD had made **a breach** upon Uzzah: and he called the name of the place Perez-uzzah to this day.

Conclusions:

- How did God smite Uzzah? What does it mean that God made a breach upon Uzzah?
- Strong Dictionary 6556. פָּרַץ perets, peh'-rets; from 6555; a break (lit.) or fig.):—breach, breaking forth (in), × forth, gap.
- Uzzah stretches out his hand and touches the ark, the anger of Jehovah is kindled against Uzzah and God opens a breach or gap on Uzzah and he falls dead.
- For this reason the place is called Perez-Uzzah, because it is the breach of Uzzah.

Nehemiah 4:⁷ But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, *and* that the breaches began

to be stopped, then they were very wroth, ⁸ And conspired all of them together to come *and* to fight against Jerusalem, and to hinder it.

1 Kings 11: ²⁷ And this *was* the cause that he lifted up *his* hand against the king: Solomon built Millo, *and repaired the breaches of the city of David* his father.

1 Kings 9: ¹⁵ And this *is* the reason of the levy which king Solomon raised; **for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.**

Conclusions:

- The gaps or breaches in the walls are closed when they are made up.
- Solomon closed the breaches of the city of David, that is, he built the wall of Jerusalem.
- This wall is around God's people, protecting them from enemies.

Proverbs 18: ¹⁰ **The name of the LORD *is* a strong tower:** The righteous runneth into it, and is safe. ¹¹ **The rich man's wealth *is* his strong city,** **And as an high wall in his own conceit.** ¹² Before destruction the heart of man is haughty, And before honour *is* humility.

Zechariah 2: ⁵ For I, saith the LORD, will be unto her a wall of fire round about, And will be the glory in the midst of her.

Conclusions:

- The name (character) of Jehovah is a strong tower.
- For the rich man, his riches are his protection as a wall, but it is only his imagination.
- Jehovah is like a wall of fire around His people.

Isaiah 58:¹² *And they that shall be of thee shall build the old waste places: Thou shalt raise up the foundations of many generations; And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.* ¹³ *If thou turn away thy foot from the sabbath, From doing thy pleasure on my holy day; And call the sabbath a delight, The holy of the LORD, honourable; And shalt honour him, not doing thine own ways, Nor finding thine own pleasure, nor speaking thine own words:*

Conclusions:

- To sanctify the Sabbath is to repair a breach.
- To not sanctify the Sabbath is to have a breach or opening in the wall of protection.
- God's commandments are a fence, a wall of protection for His people.

Isaiah 5:² **And he fenced it**, and gathered out the stones thereof, And planted it with the choicest vine, And **built a tower in the midst of it**, And also made a winepress therein: And he looked that it should bring forth grapes, And it brought forth wild grapes. ³ And now, O inhabitants of Jerusalem, and men of Judah, Judge, I pray you,

betwixt me and my vineyard. ⁴ What could have been done more to my vineyard, That I have not done in it? Wherefore, when I looked that it should bring forth grapes, Brought it forth wild grapes? ⁵ And now go to; I will tell you what I will do to my vineyard: **I will take away the hedge thereof, and it shall be eaten up; And break down the wall thereof,** and it shall be trodden down: ⁶ And I will lay it waste: It shall not be pruned, nor digged; But there shall come up briars and thorns: **I will also command the clouds that they rain no rain upon it.** ⁷ For the vineyard of the LORD of hosts *is* the house of Israel, **And the men of Judah his pleasant plant:** And he looked for judgment, but behold oppression; For righteousness, but behold a cry.

Conclusions:

- The vineyard of the Lord is His people.
- God encloses His people, puts a fence around them and protects them; He takes care of them.
- When the vineyard does not produce the expected fruit, but vileness, God finally ends up removing the hedge, breaking it down or making a breach in its fence or wall. This causes the vineyard to be trodden down and consumed, and to be desolate.
- When God makes a breach, rain is no longer poured out on the vineyard: He withdraws His Holy Spirit.

Isaiah 30:¹² Wherefore thus saith the Holy One of Israel, **Because ye despise this word, And trust in oppression and perverseness, And**

stay thereon: ¹³ Therefore this iniquity shall be to you as a breach ready to fall, Swelling out in a high wall, Whose breaking cometh suddenly at an instant.

Conclusions:

- To sin, or to despise the word of God, is like a breach in God's wall of protection.
- What sins are specifically referred to ? Rebellion, not wanting to hear the word of God, asking flattering words from the prophets, abandoning the way of God, expelling the Holy One of Israel, trusting in violence and iniquity, all these sins open a crack, a wall in the protection of God.
- In the presence of these sins in the people of God, the protection of God is suddenly withdrawn, as in an instant, as it was in the case of Uzzah.

Ecclesiastes 10: ⁸ He that diggeth a pit shall fall into it; and **whoso breaketh an hedge, a serpent shall bite him.**

Conclusions:

- What happens when God withdraws His protection? What happens when a breach or a breaking is made in the wall or fence of protection?
- The serpent bites.

Job 1: ⁹ Then Satan answered the LORD, and said, Doth Job fear God for nought? ¹⁰ **Hast not thou made an hedge about him, and about his**

house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

¹¹ But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. ¹² And the LORD said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

Job 2: ³ And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to **destroy him without cause.** ⁴ And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. ⁵ But **put forth thine hand now, and touch his bone and his flesh,** and he will curse thee to thy face. ⁶ And the LORD said unto Satan, Behold, *he is* in thine hand; but save his life. ⁷ So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

Job 16: ¹¹ God hath delivered me to the ungodly, And turned me over into the hands of the wicked. ¹² I was at ease, but he hath broken me asunder: He hath also taken *me* by my neck, and shaken me to pieces, And set me up for his mark. ¹³ His archers compass me round

about, He cleaveth my reins asunder, and doth not spare; He poureth out my gall upon the ground. ¹⁴ **He breaketh me with breach upon breach,** He runneth upon me like a giant.

Conclusions:

- God had encircled Job and all that he had with His protection, so that nothing could touch him.
- Satan accuses Job of obeying God because it gained him benefits and blessings.
- Satan urges God to withdraw His protection so that Job's true motivations for worshipping God are revealed. This is described as God reaching out and touching Job.
- When God withdraws His protection, this allows Satan to work. Satan causes natural disasters (wind and fire) and men to sow destruction. The fire is described as "fire from God."
- God says that Satan moved Him to destroy Job without cause.
- Scripture says that God does what He allows.

1 Chronicles 10:4 ... So Saul took a sword, and fell upon it. ... ¹³ So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it; ¹⁴ And inquired not of the Lord: **therefore he slew him,** and turned the kingdom unto David the son of Jesse.

- In the story of Saul we see that the Bible says that God does what He allows to happen. God had withdrawn His Holy Spirit and had forsaken Saul, this ends up causing Saul's death when he commits suicide. Thus, the Scriptures say that God does what his action triggers.
- God again allows Satan to strike Job. This action is described as God reaching out and touching Job's bone and flesh. This is God

handing Job over. God withdraws His protection and allows Satan to act upon Job, who brings a plague or disease upon him.

- Job declared that God gave him over to the wicked or ungodly and that He opened breach after breach. Job declared that God withdrew His protection.

John 7:³⁰ Then they sought to take him: but **no man laid hands on him, because his hour was not yet come.**

John 16:³² Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and **yet I am not alone, because the Father is with me.**

Luke 22:⁵³ When I was daily with you in the temple, **ye stretched forth no hands against me: but this is your hour, and the power of darkness.**

Matthew 26:⁴⁵ Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, **the hour is at hand, and the Son of man is betrayed into the hands of sinners.**

Conclusions:

- Christ in His earthly ministry was protected from sinners because His hour had not yet come.
- Christ is finally delivered into the hands of sinners – that is the hour of the power of darkness.
- Even when Christ is handed over to sinners, the Father did not abandon Him, but was with Him.

EGW Quotes:

1.) The happiness of human beings must always be guarded by the law of God. In obedience only can they find true happiness. The law is the hedge which God has placed about His vineyard. By it those who obey are protected from evil. {BLJ 50.2}

2.) There is not a commandment of the law that is not for the good and happiness of man, both in this life and in the life to come. **In obedience to God's law, man is surrounded as with a hedge and kept from the evil**. He who breaks down this divinely erected barrier at one point has destroyed its power to protect him; for he has opened a way by which the enemy can enter to waste and ruin. {MB 52.1}

3.) Christ was their instructor. He was their guardian, their shield, their defense. He desired them to render perfect obedience to his commands. **This would be a hedge about them, keeping them from destroying themselves** by sinful practices. {RH July 10, 1900, par. 14}

4.) So far from making arbitrary requirements, **God's law is given to men as a hedge, a shield**. Whoever accepts its principles is **preserved from evil**. {Ed 76.4}

5.) The astonished servants hastened back to the king, and repeated to him the words of the man of God. The king inquired, "What manner of man was he?" They answered, "He was an hairy man, and girt with a girdle of leather about his loins." "It is Elijah the Tishbite," Ahaziah exclaimed. He knew that if the stranger whom his messengers had met was indeed Elijah, the words of doom pronounced would surely come to pass. Anxious to avert, if possible, the threatened judgment, he determined to send for the prophet. {PK 208.2} Twice Ahaziah sent a company of soldiers to intimidate the prophet, and twice the wrath of God fell upon them in judgment. The third company of soldiers humbled themselves before God; and their captain, as he approached the Lord's messenger, "fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight." {PK 208.3} "The angel of Jehovah said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king. And he said unto him, Thus saith Jehovah, Forasmuch as thou hast sent messengers to inquire of Baal-zebub, the god of Ekron, is it because there is no God in Israel to inquire of His word? therefore thou shalt not come down from the bed whither thou art gone up, but shalt surely die." {PK 209.1} ... God had cause for displeasure

at Ahaziah's impiety. What had He not done to win the hearts of the people of Israel and to inspire them with confidence in Himself? For ages He had been giving His people manifestations of unexampled kindness and love. From the beginning He had shown that His "delights were with the sons of men." Proverbs 8:31. He had been a very present help to all who sought Him in sincerity. **Yet now the king of Israel, turning from God to ask help of the worst enemy of His people, proclaimed to the heathen that he had more confidence in their idols than in the God of heaven. In the same manner do men and women dishonor Him when they turn from the Source of strength and wisdom to ask help or counsel from the powers of darkness. If God's wrath was kindled by Ahaziah's act, how does He regard those who, having still greater light, choose to follow a similar course? {PK 211.2}** Those who give themselves up to the sorcery of Satan, may boast of great benefit received; but does this prove their course to be wise or safe? What if life should be prolonged? What if temporal gain should be secured? Will it pay in the end to have disregarded the will of God? All such apparent gain will prove at last an irrecoverable loss. **We cannot with impunity break down a single barrier which God has erected to guard His people from Satan's power. {PK 212.1}**

6.) I was shown that the time was in the near future that these whom God had warned and reproved and given great light but they would not correct their ways and follow the light, **He would remove from them that heavenly protection which had preserved them from Satan's cruel power**; the Lord would surely leave them to themselves to follow the judgment and counsels of their own wisdom; they would be simply left to themselves, and the protection of God be withdrawn from them, and they would not be shielded from the workings of Satan; that none of finite judgment and foresight can have any power to conceive of the care God has exercised through His angels over the children of men in their travels, in their own houses, in their eating and drinking. Wherever they are, His eye is upon them. They are preserved from a thousand dangers, all to them unseen. Satan has laid snares, but the Lord is constantly at work to save His people from them. {14MR 2.3} But [from] those who have no sense of the goodness and mercy of God, [those] who refuse His merciful warnings, who reject His counsels to reach the highest standard of Bible requirements, who do despite to the Spirit of grace, **the Lord would remove His protecting power**. I was shown that Satan would entangle and then destroy, if he could, the souls he had tempted. God will bear long, but there is a bound to His mercy, a line which marks His mercy and His justice. {14MR 2.4} I was shown that the judgments of God would not

come directly out from the Lord upon them, but in this way: They place themselves beyond His protection. He warns, corrects, reproves, and points out the only path of safety; then if those who have been the objects of His special care will follow their own course independent of the Spirit of God, after repeated warnings, if they choose their own way, **then He does not commission His angels to prevent Satan's decided attacks upon them.** It is Satan's power that is at work at sea and on land, bringing calamity and distress, and sweeping off multitudes to make sure of his prey. And storm and tempest both by sea and land will be, for Satan has come down in great wrath. He is at work. He knows his time is short and, if he is not restrained, we shall see more terrible manifestations of his power than we have ever dreamed of. {14MR 3.1}

7.) God bears long with the rebellion and apostasy of His subjects. Even when His mercy is despised and His love scorned and derided, He bears with men until the last resource for leading them to repentance is exhausted. But there are limits to His forbearance. From those who to the end continue in obstinate rebellion, **He removes His protecting care. Providence will no longer shield them from Satan's power.** They will have sinned away their day of grace. {RH September

17, 1901, par. 7} **God keeps a reckoning with the nations.** Not a sparrow falls to the ground without His notice. Those who work evil toward their fellow men, saying, How doth God know? **will one day be called upon to meet long-deferred vengeance.** In this age a more than common contempt is shown to God. Men have reached a point in insolence and disobedience which shows that their cup of iniquity is almost full. Many have well-nigh passed the boundary of mercy. Soon God will show that He is indeed the living God. **He will say to the angels, “No longer combat Satan in his efforts to destroy.** Let him work out his malignity upon the children of disobedience; for the cup of their iniquity is full. They have advanced from one degree of wickedness to another, adding daily to their lawlessness. **I will no longer interfere to prevent the destroyer from doing his work.”** {RH September 17, 1901, par. 8}

8.) **The sinner is exposed to eternal death, until he finds a hiding place in Christ;** and as loitering and carelessness might rob the fugitive of his only chance for life, so delays and indifference may prove the ruin of the soul. Satan, the great adversary, is on the track of every transgressor of God’s holy law, and he who is not sensible of his danger, and does not earnestly seek shelter in the eternal refuge,

will fall a prey to the destroyer. {PP 517.2} The prisoner who at any time went outside the city of refuge was abandoned to the avenger of blood. Thus the people were taught to adhere to the methods which infinite wisdom appointed for their security. **Even so**, it is not enough that the sinner *believe* in Christ for the pardon of sin; **he must, by faith and obedience, abide in Him.** “For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.” Hebrews 10:26, 27. {PP 517.3}

God's Strange Act

Isaiah 28:²¹ For the LORD shall rise up as *in* mount Perazim, He shall be wroth as *in* the valley of Gibeon, That he may do **his work, his strange work**; And bring to pass **his act, his strange act**.

Conclusions:

- The Lord will rise up to do his strange work, his strange act.
- When?
 - Verse 5: In that day the LORD will be a crown of glory and a diadem of beauty to the remnant of His people,
 - Verse 6: The Lord will be for a spirit of judgment to him who sits in judgment.
 - Verse 23: Destruction is determined upon the whole earth.

Answer: At the time of the end.

- In this chapter itself the principles of interpretation are given: line upon line, line after line, a little here, a little there. Therefore, to understand what is the strange work of God one must follow this principle.
- Two examples are presented where the same thing happens: God does His strange act or work. The Lord will arise "as" mentioned in these two examples. "As" meaning the Lord will rise up in the same way.
- The first example is in Mount Perazim.
- The second example is in the Valley of Gibeon.

2 Samuel 5:¹⁷ But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and

David heard *of it*, and went down to the hold. ¹⁸ The Philistines also came and spread themselves in the valley of Rephaim.

¹⁹ And David inquired of the LORD, saying, “Shall I go up to the Philistines? wilt thou deliver them into mine hand?”

And the LORD said unto David, “Go up: for I **will doubtless deliver the Philistines into thine hand.**”

²⁰ And David came to Baal-perazim, and David smote them there, and said, **The LORD hath broken forth upon mine enemies before me, as the breach of waters.** Therefore he called the name of that place **Baal-perazim.**

2 Samuel 5:²⁰ So David came to Baal Perazim, and David defeated them there. He said, “**The Lord has breached my enemies** before me like bursting tides.” Therefore, he named that place Baal Perazim.

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Conclusions:

- This is the first example of God’s strange act.
- The Lord confirms to David that He has given the Philistines into his hands.
- God hands them over to David; He abandons them. God can no longer protect them. He leaves them in David’s hands.
- How is this handing over explained?

- The Lord broke them down. How did He do it? By breaking through, by delivering them into the hands of David, into the hands of their enemies. He breached David's enemies.
- The Lord opened a breach. The wall of protection fell down.
- How did He do it? He did it like a mighty stream of water. Can you imagine a breach suddenly being made in a dam? What happens? The impetuous water gushes out and it is impossible to stop it. Such was the withdrawal of God's protection.
- Why is the place called "Baal perazim"? Perazim means breaches. The place is consequently called "The Lord of the breaches."

Joshua 10:⁷ So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour. ⁸ And the LORD said unto Joshua, "Fear them not: **for I have delivered them into thine hand; there shall not a man of them stand before thee.**"

Conclusions:

- This is the second example of God's strange act.
- God delivers the people of Canaan into Joshua's hands.
- God can no longer protect them. Therefore He gives them up to their enemies, the Israelites.

Isaiah 28:²¹ For the LORD shall rise up **as in** mount Perazim, He shall be wroth **as in** the valley of Gibeon, That he may do **his work, his strange work; And bring to pass his act, his strange act.**

Conclusions:

- Both examples are instances in which God delivers people (people of Canaan) to their enemies.
- There is a breach in God's protective hedge, and the enemy, in this case God's people, can enter like rushing water.
- But what does the word *strange* mean, and how is it used in the Bible?

Leviticus 22:¹⁰ There shall no **stranger** eat *of* the holy thing: ...

Job 19:¹³ ... mine acquaintance are verily **estranged from me**. ...¹⁵

They that dwell in mine house, and my maids, **Count me for a stranger:**
I am an alien in their sight.

Isaiah 1:⁴ ... They are **gone away backward**.

Ezekiel 14:⁵ ... they are all **estranged** from me through their idols.

Matthew 7:²³ And then will I profess unto them, **I never knew you:**
 depart from me, ye that work iniquity.

Conclusions:

- His strange work means that He makes Himself a stranger. It means that He does something strange to Himself. God becomes a stranger, a foreigner, an alien to them. God turns away, withdraws from them, He no longer recognizes them. They become strangers to Him. This is God's strange act.
- This strange act is the natural consequence of expelling God from one's life, and He grants this removal of His presence when He is insistently requested.

- Thus, at the end of time, Christ will say to the ungodly, "I never knew you, depart from me."
- This is the strange act of God. What is strange about it? That even if the mother forgets her children, God says "I will never forget you" (Isaiah 49:15). So, God is asked to do something contrary to His parental longing.

Isaiah 28:²¹ **For the LORD shall rise up** as *in* mount Perazim, He shall be wroth as *in* the valley of Gibeon, That he may do his work, his strange work; And bring to pass his act, his strange act.

Daniel 12: And **at that time shall Michael stand up**, ... and there shall be a time of trouble, such as never was since there was a nation ... at that time thy people shall be delivered, ...

Isaiah 30:¹³ **Therefore this iniquity shall be to you as a breach ready to fall, Swelling out in a high wall, Whose breaking cometh suddenly at an instant.** ¹⁴ **And he shall break it as the breaking of the potters' vessel that is broken in pieces;** he shall not spare: So that there shall not be found in the bursting of it a sherd to take fire from the hearth, Or to take water *withal* out of the pit.

Jeremiah 4:⁶ **Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction.** ⁷ **The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant.** ... ¹³ ... Woe unto us!

for we are spoiled. ... ¹⁸ Thy way and thy doings have procured these *things* unto thee; This *is* thy wickedness, because it is bitter, Because it reacheth unto thine heart. ... ²² For my people *is* foolish, they have not known me; They *are* sottish children, and they have none understanding: They *are* wise to do evil, but to do good they have no knowledge. ²³ I beheld the earth, and, lo, *it was* without form, and void; And the heavens, and they *had* no light. ²⁴ I beheld the mountains, and, lo, they trembled, And all the hills moved lightly. ²⁵ I beheld, and, lo, *there was* no man, And all the birds of the heavens were fled.

Conclusions:

- The Lord will rise up. When? At the time of the end.
- There is a parallelism between David's assumption as king and Christ's reception of the kingdom, which is when Christ rises.
- Christ will break the nations in pieces as a potter's vessel is broken. How is this accomplished?
- When Michael rises, God's protection is suddenly removed, and there will be a time of distress such as never was before.
- When Michael rises, God will bring evil. How does He do it? He lets the lion come, the destroyer of nations. God delivers the nations to the devouring lion. It is their own wickedness that does this to them. And the earth is left desolate and empty, and there was no man.

EGW Quotes:

1.) God's judgments will be visited upon those who are seeking to oppress and destroy His people. His long forbearance with the wicked emboldens men in transgression, but their punishment is nonetheless certain and terrible because it is long delayed. "The Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act." Isaiah 28:21. To our merciful God the act of punishment is a strange act. "As I live, saith the Lord God, I have no pleasure in the death of the wicked." Ezekiel 33:11. The Lord is "merciful and gracious, long-suffering, and abundant in goodness and truth, ... forgiving iniquity and transgression and sin." Yet He will "by no means clear the guilty." "The Lord is slow to anger, and great in power, and will not at all acquit the wicked." Exodus 34:6, 7; Nahum 1:3. By terrible things in righteousness He will vindicate the authority of His downtrodden law. The severity of the retribution awaiting the transgressor may be judged by the Lord's reluctance to execute justice. The nation with which He bears long, and which He will not smite until it has filled up the measure of its iniquity in God's account, will finally drink the cup of wrath unmixed with mercy. {GC 627.2} When Christ ceases His intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image

and receive his mark (Revelation 14:9, 10), will be poured out. {GC 627.3}

2.) **When He leaves the sanctuary**, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. **The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent**. God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, **has been at last withdrawn**. Unsheltered by divine grace, **they have no protection from the wicked one**. **Satan will then** plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old. {GC 614.1}

3.) **I was shown that the judgments of God would not come directly out from the Lord upon them, but in this way: They place themselves beyond His protection**. He warns, corrects, reproves, and points out the only path of safety; then, if those who have been the objects of His

special care will follow their own course, independent of the Spirit of God, after repeated warnings, if they choose their own way, **then He does not commission His angels to prevent Satan's decided attacks upon them.** {LDE 242.1}

4.) The Jews had forged their own fetters; they had filled for themselves the cup of vengeance. In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, they were but reaping the harvest which their own hands had sown. Says the prophet: "O Israel, thou hast destroyed thyself," "for thou hast fallen by thine iniquity." Hosea 13:9; 14:1. **Their sufferings are often represented as a punishment visited upon them by the direct decree of God. It is thus that the great deceiver seeks to conceal his own work.** By stubborn rejection of divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will. The horrible cruelties enacted in the destruction of Jerusalem are a demonstration of Satan's vindictive power over those who yield to his control. {GC 35.3} We cannot know how much we owe to Christ for the peace and protection which we enjoy. **It is the restraining power of God that prevents mankind from passing fully under the control of Satan.** The disobedient and unthankful have great reason for gratitude

for God's mercy and long-suffering in holding in check the cruel, malignant power of the evil one. But when men pass the limits of divine forbearance, that restraint is removed. God does not stand toward the sinner as an executioner of the sentence against transgression; but He leaves the rejectors of His mercy to themselves, to reap that which they have sown. Every ray of light rejected, every warning despised or unheeded, every passion indulged, every transgression of the law of God, is a seed sown which yields its unfailing harvest. The Spirit of God, persistently resisted, is at last withdrawn from the sinner, and then there is left no power to control the evil passions of the soul, and no protection from the malice and enmity of Satan. The destruction of Jerusalem is a fearful and solemn warning to all who are trifling with the offers of divine grace and resisting the pleadings of divine mercy. Never was there given a more decisive testimony to God's hatred of sin and to the certain punishment that will fall upon the guilty. {GC 36.1} The Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon His law. Dark are the records of human misery that earth has witnessed during its long centuries of crime. The heart sickens, and the mind grows faint in contemplation.

Terrible have been the results of rejecting the authority of Heaven. But a scene yet darker is presented in the revelations of the future. The records of the past,—the long procession of tumults, conflicts, and revolutions, the “battle of the warrior ... with confused noise, and garments rolled in blood” (Isaiah 9:5),—**what are these, in contrast with the terrors of that day when the restraining Spirit of God shall be wholly withdrawn from the wicked, no longer to hold in check the outburst of human passion and satanic wrath! The world will then behold, as never before, the results of Satan’s rule. {GC 36.2}**

The Wrath of God

What is God like? What is God like when He gets angry? What does He do? Does He get angry like a human being? Is man's anger similar to God's anger? Does God suddenly get angry and explode with rage like a man? Does He act violently when His anger flares? What is God like?

Colossians 3:⁵ Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: ⁶ **For which things sake the wrath of God cometh on the children of disobedience:** ⁷ In the which ye also walked some time, when ye lived in them. ⁸ **But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.** ⁹ Lie not one to another, seeing that ye have put off the old man with his deeds; ¹⁰ And have **put on the new man, which is renewed in knowledge after the image of him that created him:** ¹¹ Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

Ephesians 4:³¹ **Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:**

1 Timothy 2:⁸ I will therefore that men pray every where, lifting up holy hands, **without wrath** and doubting.

Conclusions:

- The wrath of God comes upon the children of disobedience because of their sins. That is the condition of the first man/old man.
- However, we are called to put the old man to death and to put on the new man which is after the image of Christ. Consequently, by being clothed with Christ (Galatians 3:27), as He is all in all, we put off anger and wrath.
- Christ is the exact and perfect image of the Father. Then the wrath of man is not the wrath of God, for the wrath of man will not be found if Christ dwells in us.
- Everything God tells us not to be is because God is not. The carnal man has an anger which is not the anger of God. We know it is not the wrath of God, because we are called to not have that wrath, which is part of the old man, and we are called to be made in the image of the one who created us, of Christ, who is the image of God.

James 1:¹⁶ Do not err, my beloved brethren. ¹⁷ **Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.** ¹⁸ Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. ¹⁹ Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, **slow to wrath:** ²⁰ **For the**

wrath of man worketh not the righteousness of God.²¹ Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Conclusions:

- Every good and perfect gift comes from our Father, in whom there is no shadow of variation or change. There is no shadow of variation, that is, He alone is the source of every good thing only, and He is always giving it.
- Why should we be slow to anger? Because the wrath of man does not work the righteousness of God. And we ask ourselves, what is the righteousness of God?

Psalms 119:¹⁷² My tongue shall speak of thy word: For **all thy commandments are righteousness.**

Isaiah 51:⁷ Hearken unto me, ye that know righteousness, The people in whose heart *is* my law; ...

Romans 3:²¹ But **now the righteousness of God without the law is manifested**, being witnessed by the law and the prophets;

1 Timothy 3:¹⁶ And without controversy great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Conclusions:

- All the commandments of God are righteousness. The law of God is God's righteousness, the law declares it.
- The commandments are a description of God's way of being, of God's character and life.
- The law is spiritual (Romans 7:14), the great spiritual principle that sustains it is agape love (Romans 13:10; Galatians 5:14; Matthew 12:37). And so the commandment "thou shalt not kill" is spiritual, because the law is spiritual, describing not only the act itself but also the thought and heart of man.
- Christ is the manifestation of God's righteousness. Christ revealed to us the life of the Father, and God was manifested in flesh.

Matthew 5:²¹ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: ²² But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Conclusions:

- The spiritual sense of the commandment "thou shalt not kill" includes forbidding wrath and anger against a brother.
- We, who did not know the life of God, have received in Christ the law in its spirit, in order to give us the perfect and complete image of the perfection of the character of God's life, of His way of being.

- Thus, the wrath of God is part of the righteousness of God. God's righteousness keeps His commandments. The commandments, being a transcript of His character, reflect the life of God. And unlike man, the wrath of God does keep the righteousness of God, that is, it keeps the commandment "thou shalt not kill" in its literal sense, and in its spiritual sense as explained by Jesus.

Ephesians 4:²⁶ **Be ye angry, and sin not:** let not the sun go down upon your wrath: ²⁷ Neither give place to the devil. ... 5:¹ **Be ye therefore followers of God,** as dear children;

1 Peter 1:¹⁶ Because it is written, **Be ye holy; for I am holy.**

Matthew 5:⁴⁸ **Be ye therefore perfect, even as your Father** which is in heaven is perfect.

Isaiah 55:⁶ Seek ye the LORD while he may be found, Call ye upon him while he is near: ⁷ **Let the wicked forsake his way,** And the unrighteous man his thoughts: And let him return unto the LORD, and he will have mercy upon him; And to our God, for he will abundantly pardon. ⁸ **For my thoughts are not your thoughts, Neither are your ways my ways, saith the LORD.** ⁹ For as the heavens are higher than the earth, So are my ways higher than your ways, And my thoughts than your thoughts.

Conclusions:

- We are invited to not have the wrath of man. If there is anger, let it be without sin, without being angry with our brother or calling him names.
- Let us be imitators of God, for He is holy. The wrath that man can manifest without sin is the wrath of God.
- God calls man to leave his way, his understanding, and to return to God. For God's thoughts and ways are as completely different and far removed from man's thoughts and ways as heaven is from earth.
- But what is the meaning of the word wrath, fury, anger in the original languages?
- What is the wrath of God? What is the wrath of God like?

Wrath in Hebrew:

Strong: 599. אָנַף [']ânaph, *aw-naf'*; a prim. root; to *breathe* hard, i.e. *be enraged*:—be angry (displeased).

Strong: 639. אָפ [']aph, *af*; from 599; prop. the *nose* or *nostril*; hence the *face*, and occasionally a *person*; also (from the rapid breathing in passion) *ire*:—anger (-gry), + before, countenance, face, + forbearing, forehead, + [long-] suffering, nose, nostril, snout, × worthy, wrath.

Wrath in Greek:

Strong: 3713. **ὀρέγομαι ŌřgŌmai**, *or-eg'-om-ahee*; mid. of appar. a prol. form of an obsol. prim. [comp. 3735]; to *stretch* oneself, i.e. *reach* out after (*long* for):—covet after, desire.

Strong: 3709. **ὀργή Ōrgē**, *or-gay'*; from 3713; prop. *desire* (as a *reaching* forth or *excitement* of the mind), i.e. (by anal.) violent *passion* (*ire*, or [justifiable] *abhorrence*); by impl. *punishment*:—anger, indignation, vengeance, wrath.

Conclusions:

- In Hebrew, wrath means heavy or agitated breathing, caused by strong emotion from anger or indignation. The first word is a root of the second, which means nose or nostril. It also means face, sometimes person. Additionally, it means agitated breathing from being subject to passion or strong feeling.
- In Greek it means stretching or straining, the desire to achieve something, a longing. This first word is the root of the second which means *desire, excitement of the mind, by analogy violent passion*, by implication *punishment, anger, wrath*.

Mark 3:¹ And he entered again into the synagogue; and there was a man there which had a withered hand. ²And they watched him, whether he would heal him on the sabbath day; that they might accuse him. ³And he saith unto the man which had the withered hand, "Stand forth." ⁴And he saith unto them, "Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?" But they held their peace.

⁵And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, "Stretch forth thine hand." And he stretched *it* out: and his hand was restored whole as the other. ⁶And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. ⁷But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea,

Conclusions:

- Christ is the complete and perfect revelation of God. What is the wrath of God? How is the wrath of God? How did Christ reveal the wrath of God to us?
- To those who go to church, Christ asks: Is it lawful to do good on Sabbath? They were unable to answer him.
- Christ looks at them and there is anger in Him. Why? Because He saw the hardness of their hearts, He could see and read each of their excuses for not having compassion and responding to light. Hardness of heart is caused by sin (Hebrews 3:13). Christ is saddened. Christ is grieved to see their hardened hearts, because He can see the end of the road they are taking. Christ is sorrowful, because they harden their hearts to the impression of the Holy Spirit which keeps salvation away from them. Christ gets angry, because the sin in their lives is keeping them away from life.
- What does Jesus do? He withdraws. He goes to the sea. In Jesus, the anger comes with pain, with sorrow because of the hardness of heart that is caused by the deceitfulness of sin. And that anger is grief because He has to withdraw, He has to leave their

presence because of their hardness of heart. Christ does not impose Himself, He does not force Himself on anyone. In the face of resistance, with a grieved heart He withdraws.

- What happens to the men with hardened hearts? When faced with the anger and sadness of Christ, which was surely reflected in His face and tone of voice, they join together to kill Christ.

Romans 1: ¹⁸For the **wrath of God is revealed from heaven** against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; ¹⁹Because that which may be known of God is manifest in them; for God hath shewed *it* unto them. ... ²⁴Wherefore **God also gave them up** to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: ²⁵Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. ²⁶For this cause **God gave them up** unto vile affections: ... ²⁸And even as they did not like to retain God in *their* knowledge, **God gave them over** to a reprobate mind, to do those things which are not convenient; ... ³²Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Conclusions:

- The wrath of God is revealed from heaven against those who, having known God, suppress the Spirit of truth. God manifested

Himself to them, made Himself known to them, yet they loved lies and that which is not convenient, they preferred to fight against God, whereby they are without excuse. And then how is the wrath of God revealed?

- God gives them over to their own desires and sins. God abandons them to their passions and their own reprobate mind. They know in their minds that God does not approve their actions, yet they indulge in them. God ceases to restrain them with His Spirit, and no longer contends to bring them to the path of life. Thus, they become full of themselves, and their unrestrained passions dominate them.

Psalms 85:¹ LORD, thou hast been Favourable unto thy land: Thou hast brought back the captivity of Jacob. ² Thou hast forgiven the iniquity of thy people, Thou hast covered all their sin. Selah. ³ Thou hast taken away all thy wrath: Thou hast turned *thyself* from the fierceness of thine anger.

Numbers 12:⁹ And the anger of the LORD was kindled against them; and he departed. ¹⁰ And the cloud departed from off the tabernacle; and, behold, Miriam *became* leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

Conclusions:

- The wrath/anger of God is upon those whose sin and iniquity have not been covered and forgiven.

- The wrath/anger of God is upon those who are not covered by the blood of Christ, who have not heeded to the voice of the Spirit of God calling them to repentance.
- In response to Miriam and Aaron's rebellion against Moses due to his marriage with a Cushite woman, God talks to them and His wrath is kindled. What is it? He withdraws, and the cloud departs from the tabernacle. Then, Miriam becomes sick with leprosy. Leprosy does not come from God, because God withdrew. It was His withdrawal that brought it.
- Man when angry attacks; he moves forward. God in His anger withdraws.

Deuteronomy 31:¹⁶ And the LORD said unto Moses, "Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will forsake me, and break my covenant which I have made with them. ¹⁷ Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God *is* not among us? ¹⁸ And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods."

Psalm 60:¹ O God, thou hast cast us off, thou hast scattered us, Thou hast been displeased; O turn thyself to us again.

Conclusions:

- When people turn away from God, and go after other gods, they negate God's covenant, which is forgiveness and the gift of the Holy Spirit. In other words, people sin against the Spirit of God.
- Then the wrath of God is kindled. When God's wrath is kindled, He forsakes them, and His face is hidden from them. This causes them to be consumed or destroyed. Many evils and distresses come upon them. This happens to them because God is no longer in their midst.
- God withdraws because they no longer want Him in their lives, He leaves them free to their own gods. Thus evils come.
- God's wrath is to withdraw, to turn from those whom He is angry with.

Deuteronomy 32:¹⁷ They offered sacrifices to demons, which are not God, to gods they had not known before, to new gods only recently arrived, to gods their ancestors had never feared. ¹⁸ You neglected the Rock who had fathered you; you forgot the God who had given you birth. ¹⁹ **The Lord saw this and drew back, provoked to anger by his own sons and daughters.** ²⁰ He said, **'I will abandon them; then see what becomes of them.** For they are a twisted generation, children without integrity. ²¹ **They have roused my jealousy** by worshiping things that are not God; **they have provoked my anger** with their useless idols. Now I will rouse their jealousy through people who are not even a people; I will provoke their anger through the foolish

Gentiles'. ...³⁰ How could one person chase a thousand of them, and two people put ten thousand to flight, **unless their Rock had sold them, unless the Lord had given them up?** NLT

Deuteronomy 32:²⁰ And he said, **I will hide my face from them, I will see what their end shall be:** For they *are* a very froward generation, Children in whom *is* no faith. KJV

Conclusions:

- They turned away from God and worshiped demons. They forgot God. They ignored and expelled Him from their lives. And what can God do? God's wrath is kindled, and how does it manifest? What does it imply and what consequences does it have?
- He hides His face. God abandons them. His remaining would mean imposing Himself on them and forcing them to have Him in their midst, so He leaves them. Although He hides His face in their eyes, He still sees their end, He continues to look upon them. The Rock delivers them to their enemies. The Rock sells them out.
- In Biblical terms, when a person or people have been sold, it is because of their sins that they are given up, abandoned.
- Then evils come upon them: plagues, enemies and sword.
- The Bible says that God is the one who sends it all. How does He send evils, plagues, enemies and the sword? He sends these by failing to protect them, by abandoning them, by leaving them to their own devices. The Scriptures say that God does what He allows. This is how God destroys them. In verse 39 of this very chapter God says "I kill, and I make alive." The very context itself tells us how He does it. How does God cause to die or kill? When

the wicked turn away and withdraw from His life, when they resist and fight Him, He finally has no choice but to give them up to their will, which becomes their destruction, and by abandoning them and no longer protecting them, this causes them to die.

- Man's evil ways create for him many enemies, and without God restraining them these enemies will devour him.

1 Kings 8: ⁴⁶ If they sin against thee, (for *there is* no man that sinneth not,) and thou **be angry with them, and deliver them to the enemy**, so that they carry them away captives unto the land of the enemy, far or near;

Psalms 74: ¹ O God, why hast thou cast *us* off for ever? *Why* doth **thine anger smoke against the sheep of thy pasture?** ... ¹⁰ O God, how long shall the adversary reproach? Shall the enemy blaspheme thy name for ever? ¹¹ Why withdrawest thou thy hand, even thy right hand? Pluck *it* out of thy bosom.

Conclusions:

- When man or people sin, God's wrath comes. What is this? God delivers them to the enemy. The word *deliver* has different meanings: to give, to withdraw, and to leave, among others.
- When God's anger has been kindled, God retracts His hand and hides it. God's wrath is God delivering them into the hands of the adversary, their enemies.

Jeremiah 49:³⁷ For I will cause Elam to be dismayed before their enemies, And before them that seek their life: And I will bring evil upon them, *Even my fierce anger*, saith the LORD; And I will send the sword after them, Till I have consumed them: ³⁸ And I will set my throne in Elam, And will destroy from thence the king and the princes, Saith the LORD.

Jeremiah 51:⁴⁴ And I will punish Bel in Babylon, And I will bring forth out of his mouth that which he hath swallowed up: And the nations shall not flow together any more unto him: Yea, **the wall of Babylon shall fall.** ⁴⁵ My people, go ye out of the midst of her, And deliver ye every man his soul from the **fierce anger of the LORD.** ... ⁴⁸ ... **For the spoilers shall come unto her from the north,** saith the LORD. ⁴⁹ **As Babylon hath caused the slain of Israel to fall, So at Babylon shall fall the slain of all the earth.**

Conclusions:

- God's wrath with those who do not follow God nor profess to be His people is the same as with God's people when they reject Him.
- God abandons them, He gives them up to their enemies and spoilers.
- Because of their sins, Israel was given up to Babylon. Babylon in conquering Israel killed people. This is sin. When God delivered them to Babylon, it was not God's will that they would kill them. For the slain of Israel and its own repentant sins, Babylon will

fall. Thus, God punishes sin with sin. God withdraws His protection and then the destructiveness of men punishes the sinfulness of other men.

Hosea 13:⁹ O Israel, thou hast destroyed thyself; but in me *is* thine help. ¹⁰ I will be thy king: where *is any other* that may save thee in all thy cities? And thy judges of whom thou saidst, Give me a king and princes? ¹¹ **I gave thee a king in mine anger, And took *him* away in my wrath.**

Ezekiel 7:³ Now *is* the end *come* upon thee, and I **will send mine anger** upon thee, and will judge thee according to thy ways, and **will recompense upon thee all thine abominations.** ⁴ And mine eye shall not spare thee, neither will I have pity: but I **will recompense thy ways upon thee, and thine abominations shall be in the midst of thee:** and ye shall know that I *am* the LORD. ...

Ezekiel 7:⁸ Now anon I shall shed out mine ire on thee, and I shall [ful]fill my strong vengeance in thee; and I shall deem thee by thy ways, and I shall put to thee all thy great trespasses. (Now at once I shall pour out my anger upon thee, and I shall fulfill my strong vengeance upon thee; and I shall judge thee by thy ways, and I shall put to thee all thy great trespasses.) ⁹ And mine eye shall not spare, neither I shall do mercy; but I **shall put on thee thy ways, and thine**

abominations shall be in the midst of thee; and ye shall know, that I am the Lord smiting. (And my eye shall not spare *thee*, nor shall I have any mercy *on thee*; but I shall put upon thee thy ways, and thy abominations shall be in the midst of thee; and ye shall know, that I am the Lord who striketh.) WYC

Conclusions:

- God's will was that Israel should have no king. To have one meant to cast God aside as King of Israel.
- At their insistence, He angrily/in grief finally gave them their will.
- Thus, the wrath or anger of God is giving the sinner his own will, which is destructive to themselves and others.
- God's anger or fury means giving the sinner his own abominations by no longer being restrained by the Spirit of God. God's anger is God fixing the sinner's way and abominations upon the sinner himself. This is how God punishes or strikes.

Judges 10:⁶ Then the sons of Israel again did evil in the sight of the Lord, and they served the Baals and the Ashtaroth, ... so **they abandoned the Lord** and did not serve Him. NASB

Judges 10:⁶ And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, ... and **forsook the LORD, and served not him.** ⁷ And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon. ... ¹⁵ And the children of Israel said

unto the LORD, "We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day." ¹⁶ **And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel.**

Isaiah 22:⁴ Therefore said I, "Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people."

Conclusions:

- Who abandons whom? Who forsook whom? Israel abandoned and forsook the LORD, and went after other gods.
- In His wrath God ceased to protect them, and delivered them into the hands of their enemies.
- What emotions does God have when this happens?
- God's anger is not a light act on God's part. He is grieved by Israel's mistakes, and with great pain He leaves them to the consequences of their own actions.
- God was grieved because of Israel's misery.
- God weeps bitterly when He must cease to protect and bless man.
- That weeping is the agitated breathing, His being being shaken by a strong emotion. This is the anger and wrath of God.

EGW Quotes:

1.) A family picture was presented before me. A part of the children seem anxious to learn and obey the requirements of the father, while the others trample upon his authority, and seem to exult in showing contempt of his family government. They share the benefits of their father's house, and are constantly receiving of his bounty. They are wholly dependent upon him for all they receive, yet are not grateful, but conduct themselves proudly, as though all the favors they received of their indulgent parent were supplied by themselves. **The father notices all the disrespectful acts of his disobedient, ungrateful children, yet he bears with them.** {2SM 333.2} At length, these rebellious children go still further, and seek to influence and lead to rebellion those members of their father's family who have hitherto been faithful. Then all the dignity and authority of the father is called into action, and **he expels from his house the rebellious children**, who have not only abused his love and blessings themselves, but tried to subvert the remaining few who had submitted to the wise and judicious laws of their father's household. {2SM 334.1} For the sake of the few who are loyal, whose happiness was exposed to the seditious influence of the rebellious members of his household, **he separates from his family his undutiful children, while at the same time he labors to bring closer to himself the remaining faithful and loyal ones.** All

would honor the wise and just course of such a parent, in **punishing most severely his undutiful, rebellious children.** {2SM 334.2} **God has dealt thus with His children.** But man, in his blindness, will overlook the abominations of the ungodly, and pass by unnoticed the continual ingratitude and rebellion and heaven-daring sins of those who trample upon God's law and defy His authority. They do not stop here, but exult in subverting His people, and influencing them by their wiles to transgress and show open contempt for the wise requirements of Jehovah. {2SM 334.3} **Some can see only the destruction of God's enemies, which looks to them unmerciful and severe.** They do not look upon the other side. But let everlasting thanks be given, that impulsive, changeable man, with all his boasted benevolence, is not the disposer and controller of events. "The tender mercies of the wicked are cruel" (Proverbs 12:10).—Spiritual Gifts 4a:49-52. {2SM 334.4}

2.) David had neglected the duty of punishing the crime of Amnon, and because of the unfaithfulness of the king and father and the impenitence of the son, **the Lord permitted events to take their natural course, and did not restrain Absalom.** When parents or rulers neglect the duty of punishing iniquity, God Himself will take the case in hand. His restraining power will be in a measure removed from the agencies

of evil, so that a train of circumstances will arise which will punish sin with sin. {PP 728.1}

3.) Could mortals view the amazement and sorrow of the angels as they watched in silent grief the Father separating His beams of light, love, and glory, from His Son, they would better understand how offensive is sin in His sight. As the Son of God in the Garden of Gethsemane bowed in the attitude of prayer, the agony of His Spirit forced from His pores sweat like great drops of blood. It was here that the horror of great darkness surrounded Him. The sins of the world were upon Him. 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 (Sufferings of Christ, 17, 18, found in The Signs of the Times, August 14, 1879). {5BC 1124.3}

4.) He went a little distance from them—not so far but that they could both see and hear Him—and fell prostrate upon the ground. He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape. As man He must suffer the consequences of man’s sin. **As man He must endure the wrath of God against transgression.** {DA 686.3}

5.) The wrath of God is not declared against unrepentant sinners merely because of the sins they have committed, but because, when called to repent, they choose to continue in resistance, repeating the sins of the past in defiance of the light given them. If the Jewish leaders had submitted to the convicting power of the Holy Spirit, they would have been pardoned; but **they were determined not to yield. In the same way, the sinner, by continued resistance, places himself where the Holy Spirit cannot influence him.** {AA 62.1}

6.) The soul that sinneth, it shall die an everlasting death—a death from which there will be no hope of a resurrection; and **then the wrath of God will be appeased.** {SR 388.1}

7.) Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. {DA 753.1}

The Wages of Sin

Romans 6:¹⁴ For sin shall not have dominion over you: for ye are not under the law, but under grace...¹⁸ Being then made free from sin, ye became the servants of righteousness...²⁰ For when ye were the servants of sin, ye were free from righteousness.²¹ What fruit had ye then in those things whereof ye are now ashamed? for **the end of those things is death.**²² But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.²³ For **the wages of sin is death; but the gift of God is eternal life** through Jesus Christ our Lord.

James 1:¹³ Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, **neither tempteth he any man:**¹⁴ But **every man is tempted, when he is drawn away of his own lust,** and enticed.¹⁵ Then **when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.**

1 Corinthians 15:⁵⁶ **The sting of death is sin; and the strength of sin is the law.**

Conclusions:

- Man is naturally under the law, which is to be under bondage as a slave to sin. When brought under grace, man is set free from sin.

- The fruit (the natural result) of being under the law/slave to sin is death. The sting of death is sin.
- The fruit of being under grace is holiness, that is freedom from sin. This results in eternal life.
- God tempts no one to evil.
- Each one is tempted by his own lust. Lust, after it has conceived, gives birth to sin, and sin, being completed, consummated, having been perfected and finished, gives birth to death.
- There are two conception processes. Lust, when it has completed its process, gives birth to sin. Sin, when it has completed its process, gives birth to death.
- Eternal life is a gift of God that is in Christ. In contrast, the wages, the fruit, the inexorable result of sin is death.
- Who or what gives death? Where does death come from?
- Where is sin when it gives birth to death?

Psalm 34:²¹ **Evil shall slay the wicked:** And they that hate the righteous shall be desolate. ²² The LORD redeemeth the soul of his servants: And none of them that trust in him shall be desolate.

1 John 5:¹⁷ **All unrighteousness is sin:** and there is a sin not unto death.

Psalm 94:²³ And he shall bring upon them their own iniquity, And shall cut them off in their own wickedness; Yea, the LORD our God shall cut them off.

Proverbs 5:²² **His own iniquities shall take the wicked himself,** And he shall be holden with the cords of his sins.

Conclusions:

- Evil will kill the wicked. All wickedness and unrighteousness is sin, which is evil. Sin will slay the wicked.
- God turns the iniquity of the wicked upon themselves.
- The wicked are imprisoned in their own iniquity; they are held by the cords of their own sins.
- God destroys them with their own wickedness. He destroys the wicked with the sinner's own sin. This is how God destroys. This is how God cuts them down.
- By evil slaying the wicked, God destroys the sinner. This occurs when sin, which dwells in the wicked, brings forth its own end or fruit, which is death.
- Have all wicked died by their own evil? Since many wicked have passed away without dying by their own iniquity, when will every wicked person die by his own wickedness?

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 honour; that he by the grace of God **should taste death for every man.**

Conclusions:

- Christ tasted death for every man.
- There was a death that Christ tasted for Adam that Adam did not experience. There was a death that Christ tasted for Moses that Moses did not experience. There was a death that Christ tasted for Enoch that Enoch did not experience. There was a death that Christ tasted for Elijah that Elijah did not experience.
- What death did Christ taste for everyone?

1 Peter 2:²⁴ **Who his own self bare our sins in his own body on the tree**, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

1 Peter 3:¹⁸ For Christ also hath **once suffered for sins**, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Titus 2:¹⁴ Who **gave himself for us**, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Galatians 3:¹³ Christ hath **redeemed us from the curse of the law**, being made a curse for us: for it is written, 'Cursed *is* every one that hangeth on a tree':

2 Corinthians 5:²¹ For he hath made **him *to be* sin for us**, who knew no sin; that we might be made the righteousness of God in him.

1 Corinthians 15:³ For I delivered unto you first of all that which I also received, how that **Christ died for our sins** according to the scriptures;

Conclusions:

- Christ bare our sins. Where were our sins? In His body. And where was His body when He bare our sins? On the tree.
- Christ suffered because of the sins. Christ was put to death in the flesh because of our sins which He bare in His body.

- Christ was made a curse for us, and He bare the curse of the law when He hung on the tree.
- Christ was made sin. Our sins were laid upon him, He bare them in His body, and suffered because of them. Christ died for our sins, our sins killed Him.

Exodus 20:¹ And God spake all these words, saying, ...

Deuteronomy 32:² And he said, The LORD came from Sinai, And rose up from Seir unto them; He shined forth from mount Paran, And he came with ten thousands of saints: From his right hand *went a fiery law* for them.

Zachariah 5:² And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits. ³ Then said he unto me, this *is* the curse that goeth forth over the face of the whole earth: **for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it.** ⁴ I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

Hebrews 2:² for if **the word being spoken through messengers** did become steadfast, and every transgression and disobedience did receive a just recompense, YLT

Hebrews 3:⁷ Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, ⁸ Harden not your hearts, as in the provocation, ... ¹¹ **So I swear in my wrath, They shall not enter into my rest.**)

Hebrews 6:⁸ But that which beareth thorns and briars *is* rejected, and *is* nigh unto cursing; **whose end *is* to be burned.**

Hebrews 10:²⁶ For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, ²⁷ **But a certain fearful looking for of judgment and fiery indignation,** which shall devour the adversaries.

Hebrews 10:12:²⁵ **See that ye refuse not him that speaketh.** For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven: ... ²⁹ For our God *is* a consuming fire.

Conclusions:

- God spoke His Law, the ten commandments, summarized by Jesus as agape love to God and neighbor. Mark 12:28-31, Romans 13:10.

- Out of the right hand of the Lord came a fire of law. That law that is fire, will eventually consume whoever has transgressed either side of the law. This is the curse of the law that God spoke.
- If man hardens his heart, he will not enter into rest. Isaiah 57:²¹ There is no peace to the wicked.
- Consequently, there is no rest for the wicked, but judgement and a fiery indignation which shall burn those who hardened their hearts.

Isaiah 53:³ He is despised and rejected of men; A man of sorrows, and acquainted with grief: And we hid as it were *our* faces from him; He was despised, and we esteemed him not. ⁴ Surely he hath borne our griefs, And carried our sorrows: Yet we did esteem him stricken, Smitten of God, and afflicted. ⁵ But he *was* wounded for our transgressions, *He was* bruised for our iniquities: The chastisement of our peace *was* upon him; And with his stripes we are healed. ⁶ All we like sheep have gone astray; We have turned every one to his own way; And the LORD hath laid on him the iniquity of us all. ⁷ He was oppressed, and he was afflicted, Yet he opened not his mouth: He is brought as a lamb to the slaughter, And as a sheep before her shearers is dumb, So he openeth not his mouth. ⁸ He was taken from prison and from judgment: And who shall declare his generation? For he was cut off out of the land of the living: For the transgression of my people was he stricken. ⁹ And he made his grave with the wicked,

And with the rich in his death; Because he had done no violence,
Neither was *any* deceit in his mouth.

Conclusions:

- Christ hath borne our griefs and carried our sorrows. When this happened, we (mankind) thought that He was stricken, smitten and afflicted by the Father.
- However, His wounds were for our transgressions, He was bruised because of our sins.
- His chastisement and His stripes, that is His sufferings, were what gave us peace. It was what gave us healing.
- Christ suffered the wages of our sins. Christ received in His body the wages of sin, which is death. Christ received in His body the wages of our wickedness. Our iniquity was upon Him.

Matthew 26:³⁷ And he took with him Peter and the two sons of Zebedee, and **began to be sorrowful and very heavy.** ³⁸ Then saith he unto them, **My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.**

Luke 22:⁴³ And there appeared an angel unto him from heaven, strengthening him. ⁴⁴ And **being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.** ⁴⁵ And when he rose up from prayer, and was come to his disciples, he found them **sleeping for sorrow,**

Psalm 40:¹² For innumerable evils have compassed me about: **Mine iniquities have taken hold upon me**, so that I am not able to look up; They are more than the hairs of mine head: **therefore my heart faileth me**.

Psalm 69:²⁰ **Reproach hath broken my heart**; and I am full of heaviness: And I looked *for some* to take pity, but *there was* none; And for comforters, but I found none.

Psalm 22:¹² Many bulls have compassed me: Strong *bulls* of Bashan have beset me round. ¹³They gaped upon me *with* their mouths, As a ravening and a roaring lion. ¹⁴I am poured out like water, And all my bones are out of joint: **My heart is like wax; It is melted in the midst of my bowels**. ¹⁵My strength is dried up like a potsherd; And my tongue cleaveth to my jaws; And thou hast brought me into the dust of death. ¹⁶For dogs have compassed me: The assembly of the wicked have inclosed me: **They pierced my hands and my feet**.

Psalm 18:⁶ In my distress I called upon the LORD, And cried unto my God: He heard my voice out of his temple, And my cry came before him, *even* into his ears. ⁷ Then the earth shook and trembled; The foundations also of the hills moved And were shaken, because he was wroth. ⁸**There went up a smoke out of his nostrils, And fire out of his**

mouth devoured: Coals were kindled by it.⁹ He bowed the heavens also, and came down: And darkness was under his feet.

Isaiah 52:¹⁴ As many were astonished at thee; His visage was so marred more than any man, And his form more than the sons of men:

Isaiah 53:² For he shall grow up before him as a tender plant, And as a root out of a dry ground: He hath no form nor comeliness; And when we shall see him, *there is* no beauty that we should desire him.

Conclusions:

- Jesus, in Gethsemane, began to be sorrowful and very heavy. He Himself said "my soul is exceeding sorrowful, even unto death." Was Jesus exaggerating? Of course not.
- In the anguish and agony He was going through, He was sweating drops of blood from His forehead. Jesus would have died there if an angel had not come to strengthen Him, and mankind would not have known what caused His death.
- Then, on the cross, He dies a death that is not by the nails.
- Meanwhile, His disciples sleep. They cannot see their Master suffer.
- Jesus suffers the agony of sin. He receives in His body and in His being the wages of sin. The sins of humanity are laid on Jesus, and sin/evil can complete its work.
- Jesus identified Himself with humanity, and He bore our sins. Our iniquities caused His heart to fail. Our reproach broke His heart. His heart was like wax that melted in the midst of His bowels. The weight of our sins on the heart of Jesus was like fire that melted His heart like wax.

- God the Father heard the voice of Jesus in His distress, His cry came to Him, and the Father was wroth. The Father kindled from His mouth, in Jesus, consuming fire. Coals were kindled and smoke came out of the Father's nostrils.
- Jesus's face was disfigured. The anguish of His agony erased the comeliness of His face, so much so that He was as without semblance or form.
- Thus, Jesus, in bearing our sins upon Himself, received the wages of sin, which is death. This is the death that Jesus tasted for all. Until then, no one had received the wages of sin in his own body and being. Jesus is the first one.
- Revelation 1:5 And from Jesus Christ, *who is* the faithful witness, **and the first begotten of the dead**, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,
- Thus, Christ becomes the firstborn of the dead.
- Daniel 12:2 And many of them that **sleep** in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.
Human beings sleep until now, then all will arise (Acts 24:15). No one yet, except Jesus, has died the death that is the wages of sin, but all sleep waiting for the first or second resurrection.

Revelation 20:⁵ But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. ⁶ Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Conclusions:

- The saints have their part in the first resurrection.
- The wicked did not live again until the thousand years were completed. This is the second resurrection.
- The second death has no power over the saints, but it does have it over the wicked.

Revelation 20:⁹ And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. ¹⁰ And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever. ... ¹⁴ And death and hell were cast into the lake of fire. This is the second death. ¹⁵ And whosoever was not found written in the book of life was cast into the lake of fire.

Revelation 21:⁸ But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Conclusions:

- The devil was cast into the lake of fire and brimstone.
- The beast and the false prophet were already there in the lake of fire and brimstone when the devil was cast in.

- Revelation 19:¹⁹ And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. ²⁰ And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. **These both were cast alive into a lake of fire burning with brimstone.** ²¹ And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.
- At the Second Coming of Christ the beast and the false prophet had been cast into the lake of fire.
- The lake of fire that burns with fire and brimstone is the second death.
- The wicked are cast into the lake of fire after the second resurrection.
- Death and Hell are cast into the lake of fire as well.

Jeremiah 51:⁵⁶ Because the spoiler is come upon her, *even* upon Babylon, And her mighty men are taken, Every one of their bows is broken: For the LORD God of recompences shall surely requite. ⁵⁷ And I will make drunk her princes, and her wise *men*, Her captains, and her rulers, and her mighty men: And **they shall sleep a perpetual sleep, and not wake**, Saith the King, whose name *is* the LORD of hosts.

Job 7:⁹ As the cloud is consumed and vanisheth away: So **he that goeth down to the grave shall come up no *more***. ¹⁰ He shall return no more to his house, Neither shall his place know him any more.

Psalm 145:²⁰ The LORD preserveth all them that love him: But **all the wicked will he destroy.**

Conclusions:

- The wicked will sleep a sleep that is eternal, from which there will be no awakening. This is the second death.
- The wicked will go down to the grave and return no more. God will destroy all the wicked. How will He do it?

Ezekiel 38:²¹ And I will call for a sword against him throughout all my mountains, saith the Lord GOD: **every man's sword shall be against his brother.** ²² And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.

Ezekiel 28:¹ The word of the LORD came again unto me, saying, ² Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart *is* lifted up, and thou hast said, I *am* a God, I **sit in the seat of God, in the midst of the seas;** yet thou *art* a man, and not God, though thou set thine heart as the heart of God: ³ Behold, thou *art* wiser than Daniel; there is no secret that they can hide from thee: ⁴ With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: ⁵ By thy

great wisdom *and* by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: ⁶ Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God; ⁷ Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. ⁸ They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas. ⁹ Wilt thou yet say before him that slayeth thee, I *am* God? but thou *shalt be* a man, and no God, in the hand of him that slayeth thee. ¹⁰ Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord GOD.

Conclusions:

- After the books were opened and the dead were judged out of those things which are in the books (Revelation 20:11-15), throughout every mountain the sword is lifted up against Satan.
- The strangers, the strong of all the nations of the wicked, will draw the sword against Satan.
- A great persecution is unleashed, all mankind are after the great rebel. Satan flees, and the resurrected wicked pursue him through the mountains. Finally they catch up with him.
- They will defile his brightness. They will bring Satan down to the grave, and he will die the death of him who dies in the midst of the seas (Revelation 17:15; covered by the multitude of nations, peoples, tribes and tongues), of which Pharaoh was a type.
- Satan will be made as a man in the eyes of his executioners, even though he will implore them that he is not God. He implies that

they are lost not because of him, but because of God, not accepting responsibility in the same manner that sinful man does (Gen 3:12). This lie that it is all God's fault Satan himself has come to believe, and to the end he blames God.

- Satan will die the death of the uncircumcised by the hand of strangers, by those who have not cut off the foreskin of their hearts.

Isaiah 9:¹⁸ For **wickedness burneth as the fire**: It shall devour the briers and thorns, And shall kindle in the thickets of the forest, And they shall mount up *like* the lifting up of smoke. ¹⁹ Through the wrath of the LORD of hosts is the land darkened, And the people shall be as the fuel of the fire: **No man shall spare his brother**.

Zachariah 14:¹² 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. ¹³ 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 every one on the hand of his neighbour, And his hand shall rise up against the hand of his neighbour**.

Ezekiel 21:³⁰ Shall I cause *it* to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity. ³¹ **And**

I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, *and* skilful to destroy. ³² Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no *more* remembered: for I the LORD have spoken *it*.

Ezekiel 39: ⁴ Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every sort, and *to* the beasts of the field to be devoured.

Conclusions:

- Man rises against man, without mercy.
- All will rise against all, and each will fight against his brother.
- On fire due to wickedness, they will all be delivered into the hands of reckless men, architects of destruction.
- Satan, his angels and all the wicked will harm each other and fall upon the earth.
- Mark 9:⁴⁷ And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: ⁴⁸ Where their worm dieth not, and the fire is not quenched.
- However, their worm does not die, and the fire is not quenched. There is nothing to extinguish that fire. That fire is eternal, because there is nothing in the universe that can put it out.
- Matthew 10:²⁸ And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

- Hell fire is what ends up destroying both their soul and body. Thus the wicked enter into a sleep from which there is no awakening. If they were to awaken, which will not happen, the fire would be kindled again and destroy them. Therefore it is an everlasting fire, there is nothing that can put it out. Thus the wicked die, they cease to be, their memory perishes forever.

Psalm 9:¹⁶ The LORD is known *by* the judgment *which* he executeth:

The wicked is snared in the work of his own hands. Higgaion. Selah.

¹⁷ The wicked shall be turned into hell, *And* all the nations that forget God.

Psalm 7:¹¹ God judgeth the righteous, And God is angry *with the wicked* every day. ¹² If he turn not, he will whet his sword; He hath bent

his bow, and made it ready. ¹³ He hath also prepared for him the instruments of death; He ordaineth his arrows against the persecutors.

¹⁴ Behold, he travaileth with iniquity, And hath conceived mischief, And

brought forth falsehood. ¹⁵ He made a pit, and digged it, And is fallen into the ditch *which* he made. ¹⁶ His mischief shall return upon his own

head, And his violent dealing shall come down upon his own pate.

Conclusions:

- The Lord is known by the judgment he performs. God is a righteous Judge.
- 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. ¹² And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

- How is the judgment of God by which He is known? The wicked is bound in the works of his own hands. Selah – Meditate on this carefully.
- The wicked will be sent back to Sheol, to the grave. Evidently they had already been there, they were raised, and again they return to the grave. It is on this occasion, after the millennium, that the wicked are entangled, caught with the work of their own hands – the fruit of their own iniquity.
- The wickedness of the wicked, his iniquity and his own deceit, is a pit for the sinner, into which he will fall. The sinner will fall into his own pit. He will fall because of his own sin.
- The wicked's own iniquity shall fall on his head. His own mischief shall be upon his own crown.
- That is the judgment of God by which He will be known. This judgment of God, that the sin of the wicked will fall upon themselves, is described as the sword of Jehovah, weapons of death, and fiery arrows, which God will use if the wicked does not repent.

Proverbs 6:²⁷ Can a man take fire in his bosom, And his clothes not be burned? ²⁸ Can one go upon hot coals, And his feet not be burned?

²⁹ So he that goeth in to his neighbour's wife; Whosoever toucheth her shall not be innocent.

Hosea 7:² And they consider not in their hearts *That I remember all their wickedness*: Now **their own doings have beset them about**; They are before my face. ³ They make the king glad with their wickedness, And the princes with their lies. ⁴ They *are* all adulterers, as **an oven heated** by the baker, *Who* ceaseth from raising after he hath kneaded the dough, until it be leavened.

Isaiah 9:¹⁸ For wickedness burneth as the fire: It shall devour the briars and thorns, And shall kindle in the thickets of the forest, And they shall mount up *like* the lifting up of smoke.

Conclusions:

- Sin or wickedness is like fire.
- The wickedness of man and his lies are like a burning oven. In a furnace, where is the fire? Within the oven itself.
- It is the wickedness of man in himself that kindles itself like fire, and devours the thistles and thorns, and they are lifted up like whirlwinds of smoke.

Psalms 140:⁹ *As for* the head of those that compass me about, **Let the mischief of their own lips cover them**. ¹⁰ Let burning coals fall upon them: **Let them be cast into the fire**; Into deep pits, that they rise not up again. ¹¹ Let not an evil speaker be established in the earth: **Evil shall hunt the violent man to overthrow *him***.

Psalm 107:²⁶ They go up [to] the heavens, they go down [to] the depths, **Their soul in evil is melted.** YLT

Psalm 68:¹ Let God arise, let his enemies be scattered: Let them also that hate him flee before him. ² 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.**

Conclusions:

- Iniquity will fall on their own heads and cover them. Evil will hunt the ungodly man. When wickedness or sin covers their heads, coals will fall upon them, they will be cast into the fire.
- The soul of the wicked is melted in evil. It is the presence of evil, of sin, that melts their soul. Does it melt the body? What does evil melt?
- How shall the wicked perish before God? They will perish like wax before the fire. Evil will hunt the unrighteous and cast him down.
- Hebrews 12:²⁹ For our God is a consuming fire.

Jeremiah 23:²⁹ **Is not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?**

2 Thessalonians 1:⁸ In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
⁹ **Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;**

John 12:⁴⁷ And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. ⁴⁸ 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.

Ezekiel 20:⁴⁷ And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. ⁴⁸ And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

Matthew 25:⁴¹ Then shall he say also unto them on the left hand, **Depart from me, ye cursed, into everlasting fire,** prepared for the devil and his angels:

Conclusions:

- The word of God is like fire.
- The punishment of eternal perdition comes from the presence of the Lord and the glory of His power. It is the revelation of Christ's glory and His presence that triggers the punishment of the wages of sin.
- It is Jesus' word that judges the one who rejects Him. Thus the word of God becomes like fire that kindles the fire of wickedness. The rejected word of Christ becomes like fire in the last day, in the day of final judgment. That very word will judge the sinner.

- God lights fire in the forest, as Jesus says, "depart from me, you cursed, into everlasting fire." Trees are symbols of man. All faces are burned. It is a fire that God kindles. It is a fire that shall not be quenched.

Psalm 49:¹³ This their way *is* their folly: Yet their posterity approve their sayings. *Selah*. ¹⁴ Like sheep they are laid in the grave; **Death shall feed on them; And the upright shall have dominion over them in the morning; And their beauty shall consume in the grave from their dwelling.** KJV

Psalm 49:¹³ This is the fate of those who are foolishly confident, yet after them men approve their sayings. *Selah* [pause, and calmly think of that]! ¹⁴ Like sheep they are appointed for Sheol (the place of the dead); death shall be their shepherd. And the upright shall have dominion over them in the morning; and **their form *and* beauty shall be consumed, for Sheol shall be their dwelling.** AMPC

Isaiah 13:⁶ Howl ye; for the day of the LORD *is* at hand; It shall come as a destruction from the Almighty. ⁷ Therefore shall all hands be faint, And every man's heart shall melt: ⁸ **And they shall be afraid: pangs and sorrows shall take hold of them;** They shall be in pain as a woman that travaileth: **They shall be amazed one at another; Their faces *shall be as flames.***

Zachariah 14:¹² 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.**

Conclusions:

- The wicked will die, then the righteous will rule over them in the morning. Then their form will be consumed and their dwelling place will be the grave, they will return to Sheol. Their own wickedness on their heads disfigures their faces.
- In the day of the LORD the wicked shall be filled with terror. Because of the sin in them, because of their own wickedness, they shall be in sorrows and in tied with anguish as a woman in travail. Sin, when completed, brings forth death. So shall the wicked perish.
- They shall look upon one another in that state, and shall be astonished, when they see their faces of flame. In their faces their souls will be seen melting because of evil. Their faces shall be disfigured, and their countenance shall be consumed.
- Sin, evil, makes them go down to Sheol.
- The sin in them will consume their flesh away, their faces will be disfigured as their eyes and tongue are consumed away.
- Galatians 6:⁷ Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. ⁸ For he that soweth to his flesh shall **of the flesh reap corruption**; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Ezekiel 28:¹⁷ Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

¹⁸Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. ¹⁹All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

Isaiah 33:¹⁰ Now will I rise, saith the LORD; Now will I be exalted; Now will I lift up myself. ¹¹Ye shall conceive chaff, ye shall bring forth stubble: Your breath, as fire, shall devour you. ¹²And the people shall be as the burnings of lime: As thorns cut up shall they be burned in the fire.

Conclusions:

- God brings fire out of the midst of Satan. Where was that fire? It was *in* Satan. It was in the midst of him. How did it get there?
- Satan had defiled his sanctuary with wickedness and iniquity.
- Job 41:¹⁸ By his neesings [sneezing/snorting] a light doth shine, And his eyes are like the eyelids of the morning. ¹⁹ Out of his mouth go **burning lamps, And sparks of fire leap out.** ²⁰ Out of his nostrils goeth smoke, As out of a seething pot or caldron. ²¹ **His breath kindleth coals, And a flame goeth out of his mouth.** ²² In his neck remaineth strength, And sorrow is turned into joy

before him. ... ³⁴ He beholdeth all high things: **He is a king over all the children of pride.**

The leviathan, the dragon that dwells in many waters, is full of fire in himself, full of his wickedness.

- Ephesians 6:¹⁶ Above all, taking the shield of faith, wherewith ye shall be able to quench all **the fiery darts of the wicked.**

Satan seeks through sin to ignite, to infect everyone with his fire of evil.

- The wicked will bring forth from themselves that which they conceived. The fruit will be of the very seed sown, not another. Fire comes out of the wicked, it is their own fire. Their breath, their spirit, their life, like fire, will consume them. They will be burned with this fire.
- Thus Satan, his angels and the wicked perish. They cease to be.
- Sin has finally been able to give its wages. They die by their own sins.
- Their sins kill them.

2 Peter 3:⁷ But the heavens and the earth, which are now, by the same word are kept in store, **reserved unto fire against the day of judgment and perdition of ungodly men.**

Isaiah 10:¹⁷ And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his **thorns and his briars** in one day; ¹⁸ and **shall consume** the glory of his forest and of his fruitful field, **from the soul unto the flesh**; and they shall come to be

as a standard-bearer in defeat. ¹⁹ And the trees that shall remain in his forest shall be in number such that a child may count them. JUB

Revelation 20: ⁹ And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

Conclusions:

- First the soul is consumed, then the body.
- The kindled fire ignites the wicked and ends up incinerating the corpses of all the wicked, purifying the earth forever.

EGW Quotes:

1.) 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}

2.) 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}

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

4.) In the Garden of Gethsemane Christ suffered in man's stead, and the human nature of the Son of God staggered under the terrible horror of the guilt of sin, until from His pale and quivering lips was forced the agonizing cry, "O my Father, if it be possible, let this cup pass from me:" but if there is no other way by which the salvation of fallen man may be accomplished, then "not as I will, but as thou wilt." Human nature would then and there have died under the horror of the sense of sin, had not an angel from heaven strengthened Him to bear the agony. {5BC 1103.1} ... Christ was suffering the death that was pronounced upon the transgressors of God's law. {5BC 1103.2} ... It was in consequence of sin, the transgression of God's law, that the Garden of Gethsemane has become pre-eminently the place of suffering to a sinful world. No sorrow, no agony, can measure with that which was endured by the Son of God. {5BC 1103.3} ... The agony which Christ endured, broadens, deepens, and gives a more extended conception of the character of sin, **and the character of the retribution which God will bring upon those who continue in sin.** The wages of sin is death, but the gift of God is eternal life through Jesus Christ to the repenting, believing sinner (Manuscript 35, 1895). {5BC 1103.4}

5.) But it was not the spear thrust, it was not the pain of the cross, that caused the death of Jesus. That cry, uttered “with a loud voice” (Matthew 27:50; Luke 23:46), at the moment of death, the stream of blood and water that flowed from His side, declared that He died of a broken heart. His heart was broken by mental anguish. He was slain by the sin of the world. {DA 772.2}

6.) 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. All this sacrifice was made that sinners might be redeemed. In no other way could man be freed from the penalty of sin. And every soul that refuses to become a partaker of the atonement provided at such a cost must bear in his own person the guilt and punishment of transgression. {GC 539.3}

7.) 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}

8.) 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}

9.) 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. {MH 71.3} 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 71.4}

10.) 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}

11.) 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}

12.) 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}

13.) 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} “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 145.1}

14.) 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. {COL 84.3} 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 84.4}

Conclusions:

- "God destroys no man." Is there any man that God destroys? No.
- Ellen White also says that God destroys. “God destroyed the leaders in this rebellion, and those who joined them.” {Ms 1, 1865, par. 10}
- How do the two quotes stand together without contradiction? Both are true, and the rest of the quotes explain how God destroys in such a way that it can also be said that He does not destroy.
- God does not stand toward the sinner as an executioner of the sentence against transgression; but He leaves the rejectors of His mercy to themselves, to reap that which they have sown. {GC 36.1}

15.) “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.** {DA 107.4} 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 108.1}

16.) Who would dare present the case in such a way as to remove the objection to sin because Christ clothed His divinity with humanity? Christ spoke in human nature. The divine and the human were united. Those who are following the will of Christ will have messages condemning sin and exalting righteousness, but always condemning sin. {Ms 20, 1906, par. 28} The Lord Jesus is not willing that any should perish; therefore He sends warnings and reproofs. **If in coming to this world He had not clothed His divinity with humanity, His divinity would have quenched the life of sinners.** {Ms 20, 1906, par. 29}

17.) They will call on the rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne and from the wrath of the Lamb. “The wrath of the Lamb,”—One who ever showed himself full of tenderness, patience, and long-suffering, who, having given himself up as the sacrificial offering, was led as a lamb to the slaughter, to save sinners **from the doom now falling upon them because they would not allow Him to take away their guilt.** {RH June 18, 1901, par. 13}

18.) **Then the end will come.** God will vindicate His law and deliver His people. Satan and all who have joined him in rebellion will be cut off. Sin and sinners will perish, 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. {DA 763.4}

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.** {DA 764.1} 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. {DA 764.2} 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 764.3}

Conclusions:

- What is it that the angels did not understand?
- What would have happened to the heavenly beings if that which the angels did not understand was allowed to happen?
- What will happen at the end of the great controversy with sinners?
- What is the revelation of God's character? What is God's character? What taints or distorts God's character?

19.) "If thy hand cause thee to stumble," the Saviour said, "Cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. And if thy foot cause

thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell." Mark 9:43-45, R.V. If to save the body from death, the foot or the hand should be cut off, or even the eye plucked out, how much more earnest should the Christian be to put away **sin, which brings death to the soul!** {AA 312.2}

20.) In His great suffering, Christ felt no pang of bitterness against [His Father]. He felt no remorse for His own sins, but for the sins of the fallen race. Those who refuse the gift of Christ **will one day feel the sting of remorse.** Entire obedience to the law of God is the condition of salvation. Those who refuse this, who refuse to accept Christ **will become embittered against God. When punished for transgression, they will feel remorse, despair, and hatred. This will be the experience of all who do not enter into Christ's sufferings. It is the sure consequence of sin. {Ms 106, 1897, par. 14} We read of chains of darkness for the transgressor of God's law. We read of the worm that dieth not and of the fire that is not quenched. Thus is represented the experience of everyone that has permitted himself to be grafted into the stalk of Satan, who has cherished sinful attributes. When too late he will see that sin is the transgression of God's law. He will realize that because of transgression, his soul is cut off from God, and that**

God's wrath abides upon him. This is a fire unquenchable. Thus the soul and body of every unrepentant sinner will be destroyed. Satan,

the first transgressor, strives constantly to lead men into sin, and he who is willing to be led, who refuses to forsake his sins and receive forgiveness and grace unto salvation, will suffer the result of his course. {Ms 106, 1897, par. 15}

21.) 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}

22.) 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." {EW 76.2} 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 76.3}

The Agency of Angels

Hebrews 1:¹³ But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? ¹⁴ Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Luke 15:¹⁰ Likewise, I say unto you, **there is joy in the presence of the angels of God** over one sinner that repenteth.

Matthew 25:³¹ When the Son of man shall come in his glory, and **all the holy angels with him**, then shall he sit upon the throne of his glory:

Romans 7:¹² Wherefore **the law is holy**, and the commandment holy, and just, and good.

Conclusions:

- The angels who worship Christ are made ministering angels. They are angels who serve humanity, sent in service out of love. They minister for them that shall be heirs of salvation.
- The angels of God rejoice in man's repentance, and grieve at his sin.
- The law is holy, and so are God's angels. His angels keep all His commandments.

Genesis 48:¹⁶ **The Angel which redeemed me from all evil**, bless the lads; and let my name be named on them, and the name of my fathers

Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

John 1:⁵¹ And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and **the angels of God ascending and descending upon the Son of man.**

Psalms 103:²⁰ Bless the LORD, ye his angels, That excel in strength, that **do his commandments, Harkening unto the voice of his word.** ²¹
Bless ye the LORD, all ye his hosts; Ye ministers of his, that **do his pleasure.**

Conclusions:

- The Angel of the Lord delivers from all evil. That is, the Angel of Jehovah only gives good.
- The angels of God minister upon (or through, via, in) Christ. That means that their way and ministry is framed within the character of the Son of God's boundaries. They do not step out of the Spirit of Christ.
- The angels of the Lord do God's commandments and listen to the voice of His word. They do the will of God.

Psalms 91:⁹ Because thou hast made the LORD, *which is* my refuge, *Even* the most High, thy habitation; ¹⁰ **There shall no evil befall thee, Neither shall any plague come nigh thy dwelling.** ¹¹ **For he shall give**

his angels charge over thee, To keep thee in all thy ways. ¹²They shall bear thee up in *their* hands, Lest thou dash thy foot against a stone.

Psalm 34:⁷ The angel of the LORD encampeth Round about them that fear him, and delivereth them.

Conclusions:

- God sends His angels to protect and to guard in all our ways.
- God's angels protect from evil and from plague. If they deliver from evil and plague, it is evident that evil and plague do not come from the angels of God.
- The angel of Jehovah encamps around those who fear Him and defends them. From what and from whom do they defend them? Against what do they protect?

Psalm 91:³ Surely he shall deliver thee from **the snare of the fowler**, *And from the noisome pestilence.*

2 Timothy 2:²⁶ *And that* they may recover themselves out of **the snare of the devil**, who are taken captive by him at his will.

Psalm 91:⁵ Thou shalt not be afraid for the **terror** by night; *Nor* for the **arrow** *that* flieth by day; ⁶ *Nor* for the **pestilence** *that* walketh in darkness; *Nor* for the **destruction** *that* wasteth at noonday.

Conclusions:

- Angels deliver from the snare of the fowler, that is, from the devil.

- Angels deliver from the noisome pestilence, terror, weapons, plague and destruction.
- Pestilence, plague, terror, weapons and destruction are therefore not from God, since the angels of God, following His instructions, deliver us from them.
- The fowler, the destroyer, Satan, is the author of disease, pestilence, plagues, terror, weapons and destruction.

Job 2:⁷ So **went Satan forth** from the presence of the LORD, and **smote Job with sore boils** from the sole of his foot unto his crown.

Acts 10:³⁸ How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and **healing all that were oppressed of the devil**; for God was with him.

Isaiah 14:⁶ He who smote the people in wrath with a **continual stroke**, He that ruled the nations in anger, is persecuted, *and* none hindereth.

Isaiah 14:⁶ Which smote the people in anger with a **continual plague**, *and* ruled the nations in wrath: if any were persecuted, he did not let. GNV

Conclusions:

- It is Satan who wounds with pestilence. It is he who oppresses mankind with disease. From him is the sore and plague, and with it he has permanently wounded the people with fury and cruelty.

- It is God through Jesus who brings healing and health. It is Christ who delivers us from sickness and the devil.
- However, what happens to those who despise the word of God and His care?

2 Samuel 24:¹ And again the anger of the LORD was kindled against Israel, and he moved David against them to say, "Go, number Israel and Judah."

1 Chronicles 21:¹ And Satan stood up against Israel, and moved David to number Israel. ASV

Conclusions:

- The Lord's anger was kindled against Israel and He moved David.
- Satan stood up against Israel and moved David.
- How are these verses understood? What is the statement that makes them both true?
- Satan incites David, he tempts him to sin. The Bible says that God does it because He allows Satan to do it. God's word says that God does that which He allows.
- It is God's wrath that allows Satan to tempt. Why did God allow Satan to tempt David? Evidently because God could no longer protect the people of Israel. Since the people were breaking the wall of protection of God's law, God gives them up. God commands His angels to no longer protect them.

1 Chronicles 21:¹⁴ So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men. ¹⁵ And God sent an angel unto

Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite. ¹⁶And David lifted up his eyes, and **saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem.** Then David and the elders *of Israel, who were* clothed in sackcloth, fell upon their faces. ... ²⁷And **the LORD commanded the angel; and he put up his sword again into the sheath thereof.** ²⁸At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.

Conclusions:

- David saw the angel of Jehovah with an outstretched sword. Where was the angel? Not where the deaths were occurring, but standing between heaven and earth.
- What did the people in Israel die of? Did they die by the sword? No. They died because of pestilence. God's angels protect from pestilence, so evidently God's angels could no longer protect them. Pestilence does not come from angels, nor from God.
- It is said that God sent a plague because the Bible says that God does what He allows. God does it by giving them their will. By persistently rejecting His word, He has no choice but to deliver them to the accuser of the brethren.
- What then is the meaning of the angel between heaven and earth with a drawn sword stretched out over Jerusalem?

Deuteronomy 32:⁴¹ **If I whet my glittering sword, And mine hand take hold on judgment;** I will render vengeance to mine enemies, And will reward them that hate me.

Job 19:²⁹ **Be ye afraid of the sword:** For wrath bringeth the punishments of the sword, **That ye may know there is a judgment.**

Isaiah 34:⁵ For **my sword shall be bathed in heaven:** Behold, it shall come down upon Idumea, And upon the people of my curse, **to judgment.**

- The sword is a sign and declaration of judgment because of the injustices committed. The sword drawn against Jerusalem was a sign that there is was judgment of God upon her because of her sins.
- Zachariah 13:⁷ **Awake, O sword, against my shepherd, and against the man that is my fellow, Saith the Lord of hosts: Smite the shepherd, and the sheep shall be scattered:** And I will turn mine hand upon the little ones.

The sword was lifted up against the shepherd, against the Lord's fellow. The wrath/judgement of God was upon Christ, who bore the sins of mankind. Christ was not killed by a physical sword, but by the sins of mankind.

Leviticus 26:²³ And if ye will not be reformed by me by these things, but will walk contrary unto me; ²⁴ Then will I also walk contrary unto you, and will punish you yet seven times for your sins. ²⁵ **And I will bring a sword upon you, that shall avenge the quarrel of my covenant:** and when ye are gathered together within your cities, **I will send the**

pestilence among you; and ye shall be delivered into the hand of the enemy.

Conclusions:

- When one walks in opposition to God, when one rejects God's covenant (His forgiveness and the gift of the Holy Spirit), God brings the weapons of destruction upon those who fight against Him. God sends pestilence. God delivers them into the hands of their enemy.
- God withdraws His protection, He withdraws His angels and they are delivered.
- What is the avenging sword? The one that the Angel of Lord drew over Jerusalem.

Revelation 19:¹⁵ And **out of his mouth goeth a sharp sword**, that with it **he should smite the nations: and he shall rule them with a rod of iron:** and he treadeth the winepress of the fierceness and wrath of Almighty God.

Ephesians 6:¹⁷ And take the helmet of salvation, and **the sword of the Spirit, which is the word of God:**

The word sword, define by the Strong Dictionary: 2719. חֶרֶב **chereb**, keh'-reb; from 2717; **drought**; also a cutting instrument (from its destructive effect), as a knife, sword, or other sharp implement:—axe, dagger, knife, mattock, sword, tool.

- God by His word commands His angels to protect no more. This is visible to David's eyes in the angel of the Lord with the drawn sword stretched out over Jerusalem. The angel has drought extended over Jerusalem. What is drought but lack of water? The sword is the word of God convicting of sin, which if rejected, causes the Spirit of God to withdraw, bringing drought and

consequently lack of protection and death, either by pestilence or at the hands of the enemy. This is the rejection of God's covenant. The sword of God is the announcement of judgment, of drought, that God withdraws His Spirit. God accepts and respects the decision of sinful men to expel the Holy Spirit from their lives, withdrawing from any longer working on their conscience.

- The word "sent" in 1 Chronicles 21:14, indicating that God *sent* pestilence, is the same word in the original Hebrew that is translated as "delivered" in Leviticus 26:25. He could no longer protect them.
- Thus we see that the Son of God by His word withdrew, left Jerusalem without the Holy Spirit, without water. Christ by His word left Jerusalem without protection, when He told His angels to stop protecting.
- This is how the God sent an angel to destroy Jerusalem.

Exodus 12: ¹³And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt. ... ²³For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and **will not suffer the destroyer to come in unto your houses to smite *you*.**

Psalms 78:⁴⁹ He cast upon them the fierceness of his anger, Wrath, and indignation, and trouble, By sending evil angels *among them*.⁵⁰ He

made a way to his anger; **He spared not their soul from death, But gave their life over to the pestilence;**

Conclusions:

- What does God do with those who, rejecting His word, oppress His people and hold them in bondage, preventing them from rest (Exodus 5:5) and freedom?
- God smites them. How does He do it? With a deadly plague.
- God will not let the destroyer enter to smite and destroy those who trust God and Christ's merits.
- God protects His people by preventing the destroyer or striker from entering to smite. God withdraws His protection from those who reject His word and oppress His people. God is not the slayer or destroyer, but protects from him.
- God sent, released, loosed upon them evil angels. God gave them over to death. God gave them over to evil angels.
- Pestilence and death came by evil angels.
- The Scriptures say that God smites because He delivers them to destruction, He allows the destroyer or slayer to do his work of destruction. The Bible says that God does what He allows.

Revelation 12: ⁷ And there was war in heaven: **Michael and his angels** fought against the dragon; and **the dragon fought and his angels,**

Matthew 25: ⁴¹ Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for **the devil and his angels:**

Conclusions:

- There are two types of angels. On one hand the angels of Michael, who is the archangel of God or Captain of the angels, and He is like God. His angels do His bidding.
- On the other side there are the angels of the dragon, the old serpent, the devil. These do the will of the dragon.

Revelation 18:² And he cried mightily with a strong voice, saying, “Babylon the great is fallen, is fallen, And is become the habitation of devils, And the hold of every foul spirit, And a cage of every unclean and hateful bird.”

Luke 6:¹⁸ And they that were **vexed with unclean spirits: and they were healed.**

Acts 5:¹⁶ There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and **them which were vexed with unclean spirits: and they were healed every one.**

Proverbs 13:¹⁷ **A wicked messenger brings on disaster,** but a trustworthy envoy is a healing remedy. NABRE

Proverbs 17:¹¹ An evil *man* seeketh only rebellion: **Therefore a cruel messenger shall be sent against him.**

Conclusions:

- Satan’s angels are demons, foul spirits.
- It is Satan’s angels that torment and sicken man.

- The work of Christ and His angels is to cure, to heal from sickness and to deliver man from the work of the destroyer.
- The evil messenger brings misfortune, disaster, trouble. The faithful messenger of God brings health.
- A cruel messenger will be sent against him who seeks evil. He will be delivered to the fallen angels. Fallen angels will finally have unrestricted access to cause their work of harm and destruction.

2 Kings 19:³⁵ And it came to pass that night, that **the angel of the LORD went out, and smote** in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

2 Chronicles 32:²¹ And **the LORD sent an angel, which cut off all the mighty men** of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

Conclusions:

- Historical record:
 “Now when Sennacherib was returning from his Egyptian war to Jerusalem, he found his army under Rabshakeh **his general in danger [by a plague, for] God had sent a pestilential distemper upon his army:** and on the very first night of the siege an hundred fourscore and five thousand, with their captains and generals, were destroyed. So the King was in a great dread, and

in a terrible agony at this calamity; and being in great fear for his whole army, he fled with the rest of his forces to his own Kingdom, and to his city Nineveh. And when he had abode there a little while, he was treacherously assaulted, and died by the hands of his elder sons (5) Adrammelech and Sarasar: and was slain in his own temple, which was called Araske. ..." Antiquities of the Jews — Book X, Chapter 1, section 5.

Genesis 19:¹³ For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and **the LORD hath sent us to destroy it.**

Hosea 11:⁸ How shall I **give thee up**, Ephraim? *How* shall I **deliver thee**, Israel? **How shall I make thee as Admah?** *How* shall I set thee as **Zeboim**? Mine heart is turned within me, My repentings are kindled together.

Conclusions:

- The angels of God were sent to destroy the cities of the plain.
- The Lord *sent* them to destroy. The word "sent" is in the stem form *piel*, which the Brown-Driver-Briggs dictionary defines as:
1c) (Piel): 1c1) to send off or away or out or forth, dismiss, give over, cast out; 1c2) to let go, set free; 1c3) to shoot forth (of branches); 1c4) to let down; 1c5) to shoot.
- The Lord then sent them off, away, out of the place to destroy it. The Lord let it go to destroy it.
- God delivered them, gave them up.

Revelation 7:¹ And after these things I saw **four angels** standing on the four corners of the earth, **holding the four winds of the earth**, that the wind should not blow on the earth, nor on the sea, nor on any tree.

²And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, **to whom it was given to hurt the earth and the sea**,³ Saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

Conclusions:

- The four angels hold back the winds until the 144,000 are sealed.
- They hold back the four winds of the earth; they restrain the passions of men. They restrain the unclean spirits (winds).
- The four angels have been given power to do harm. What does this power consist of? How can they do harm? This power consists of releasing the four winds. God's angels do harm when they loose and release the four winds of the earth.
- Thus, the Scriptures uses language that portrays the angels of God as doing that which they let loose.

Revelation 9:¹ And the fifth angel sounded, and I **saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit**.² And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air

were darkened by reason of the smoke of the pit. ³ And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. ⁴ And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. ... ¹⁰ And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. ¹¹ And they had a king over them, *which is the angel of the bottomless pit*, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath *his* name Apollyon.

Conclusions:

- A star fell from heaven, which was given the key to the abyss. It is given permission to release locusts from the abyss.
- These locusts were given permission, the power to hurt and harm, with certain exceptions.
- These locusts have over them a king, who is the angel of the abyss. These locusts are demons, fallen angels who have as king and follow the Destroyer.

EGW Quotes:

1.) And He “answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.” The Saviour looked forward with joy to His work in

preaching good tidings to the meek, binding up the brokenhearted, and **proclaiming liberty to the captives of Satan**. At thought of the precious blessings He had brought to men, Jesus added, “Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.” ... The angels of God are ascending, bearing the prayers of the needy and distressed to the Father above, **and descending, bringing blessing and hope, courage, help, and life, to the children of men**. The angels of God are ever passing from earth to heaven, and from heaven to earth. The miracles of Christ for the afflicted and suffering were wrought by the power of God through the ministration of the angels. {DA 142 - 143}

2.) Angels are sent from the heavenly courts, **not to destroy, but to watch over and guard imperiled souls, to save the lost, to bring the straying ones back to the fold.** {TA 20.2}

3.) **Sickness, suffering, and death are work of an antagonistic power.** Satan is the destroyer; God is the restorer. {MH 113.1}

4.) Satan is the originator of disease; and the physician is warring against his work and power. {2TT 143.3}

5.) Cruelty is satanic. God is love; and all that He created was pure, holy, and lovely, until sin was brought in by the first great rebel. **Satan himself is the enemy who tempts man to sin, and then destroys him if he can**; and when he has made sure of his victim, then he exults in the ruin he has wrought. **If permitted, he would sweep the entire race into his net.** Were it not for the interposition of divine power, **not one son or daughter of Adam would escape.** {GC 534.2}

6.) When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. **The restraint which has been upon the wicked is removed, and Satan has entire control** of the finally impenitent. God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, **has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one.** Satan will then plunge the inhabitants of the earth into one great, final trouble.

As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old. {GC 614.1}

A single angel destroyed all the first-born of the Egyptians and filled the land with mourning. When David offended against God by numbering the people, one angel caused that terrible destruction by which his sin was punished. The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when He permits. There are forces now ready, and only waiting the divine permission, to spread desolation everywhere. {GC 614.2} ...

When God's presence was finally withdrawn from the Jewish nation, priests and people knew it not. Though under the control of Satan, and swayed by the most horrible and malignant passions, they still regarded themselves as the chosen of God. The ministrations in the temple continued; sacrifices were offered upon its polluted altars, and daily the divine blessing was invoked upon a people guilty of the blood of God's dear Son and seeking to slay His ministers and apostles. So when the irrevocable decision of the sanctuary has been pronounced and the destiny of the world has been forever fixed, the inhabitants of the earth will know it not. The forms of religion will be continued by a people from whom the Spirit of God has been finally withdrawn; and

the satanic zeal with which the prince of evil will inspire them for the accomplishment of his malignant designs, will bear the semblance of zeal for God. {GC 615.1}

Conclusions:

- Carefully consider this quote: its context and sequence, and the examples provided.
- In {GC 614.1}, when Christ leaves the sanctuary, nothing restrains the wicked. Satan fully controls them. The Spirit of God has withdrawn, God has abandoned them and given them into the hands of the destroyer. They are at the mercy of Satan. The angels of God no longer hold back human passions. Consequently, the world is plunged into the most fearful ruin.
- In {GC 614.2} examples are provided to illustrate the above.
Example 1: An angel killed the firstborn of the Egyptians. According to Exodus 12:23 and Psalms 78:49-50 this angel was the destroyer and his evil angels. God protected from the destroyer those who had blood applied to their lintels. Jehovah is not the destroyer, but He protects from him.
Example 2: An angel caused death at David's census. Consider and weigh the biblical evidence presented previously in this study regarding this case.

Then the text says, taking up the theme of the previous sentence in which it was asserted that the wicked are at the mercy of Satan: "The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when He permits." It would seem to refer to two instances, when in fact it is the same instance. God commands his angels. God to the wicked angels permits. It is one and the same event. God commands his angels to restrain no more. God commands his

angels to allow the evil angels to do their work. That is why it says "the same ... power."

"Angels are sent from the heavenly courts, **not to destroy, but to watch over and guard imperiled souls, to save the lost**, to bring the straying ones back to the fold." {TA 20.2}

How are these quotes understood? Do we place them in contradiction? Is one chosen to reject the other? Shouldn't they harmonize? Shouldn't they both be true at the same time? What is the statement that harmonizes them?

Then the phrase, "The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when He permits", is explained in the following manner: "There are forces now ready, and only waiting the **divine permission**, to spread desolation everywhere." How does she explain it? By stating that there are forces **waiting for permission** to sow destruction. It is the wicked angels who are given permission. Holy angels are commanded by God. Thus, destruction comes from the wicked angels, consistent with the previous paragraph {CS 614.1}, with the two examples provided, and with the closing of the sentence and explanation.

{GC 615.1} In the paragraph following the next, the interpretation is confirmed, stating that the presence of God is withdrawn, and that the wicked are under the dominion of Satan.

7.) Angels do not come to the earth to denounce and to destroy, to rule and to exact homage, but are messengers of mercy to cooperate with the Captain of the Lord's host, to cooperate with the human agents who shall go forth to seek and save the lost sheep. Angels are

commanded to encamp round about those who fear and love God. {LHU 207.3}

8.) The angels of heaven witnessed every movement made against their loved Commander. They longed to deliver Christ. **Under God the angels are all-powerful.** On one occasion, in obedience to the command of Christ, they slew of the Assyrian army in one night one hundred and eighty-five thousand men. **How easily could the angels, beholding the shameful scene of the trial of Christ, have testified their indignation by consuming the adversaries of God!** But they were not commanded to do this. He who could have doomed His enemies to death bore with their cruelty. {DA 700.5}

Conclusions:

- Under God's command angels are all-powerful. God's angels are commanded by God.
- How is it that they are all-powerful? How is it that they have this power to do harm?
- How is it that they could have consumed God's adversaries?
- God gives permission to evil angels to act through commanding His angels to withdraw.

9.) From time to time we read the death notices of the great men of the world. Their time came suddenly, as in a moment. Many, supposed to be in good health, die after a feast, or after laying selfish

plans for their own exaltation. The word goes forth, “He is joined to his idols; let him alone.” This means that the Lord no longer guards him from harm. Sudden death comes, and what is his lifework worth? His life has been a failure. The tree falls because the power that has sustained it leaves it to its idolatrous sacrifice. Men and women are absorbed in searching for something to enjoy. They sell their souls for naught, and God withdraws His longsuffering forbearance. **They are left to their choice.** {20MR 151.4}

10.) Jesus knocks; will you open the door unto Him? Shall He be compelled to write upon the lintel of the doorway, in the place of His blood that cleanseth from all sin, **the sentence that leaves you to the power of the destroying angels?** “He is joined to his idols.” Guardian angels, “let him alone.” [Hosea 4:17.] “How often I would have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not.” [Matthew 23:37.] To all who will open the door, Jesus comes in and takes possession. {Lt 30a, 1892, par. 29}

Conclusions:

- These are the events connected in this quote:
 - The plague that killed the firstborn Egyptians.

- The impending destruction of Jerusalem as Christ wept because the city rejected Him, leaving it abandoned by Him.
 - The message to the last professed people of God, Laodicea. Those who open the door, Christ will dwell in their souls. Those who do not, will be delivered up – the angels will be commanded to protect them no more.
- In all these instances, the process is the same. God commands His angels to no longer protect those who persistently reject Christ call.

11.) Satan works through the elements also to garner his harvest of **unprepared souls**. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as **God allows**. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. **It is God that shields his creatures, and hedges them in from the power of the destroyer**. But the Christian world have shown contempt for the law of Jehovah; and the Lord will do just what he has declared that he would, **he will withdraw his blessings from the earth, and remove his protecting care from those who are rebelling against his law, and teaching and forcing others to do the same**. Satan has control of all whom God does not especially guard. He will favor and prosper some, in order to further

his own designs, and he will bring trouble upon others, **and lead men to believe that it is God who is afflicting them.**

While appearing to the children of men as a great physician who can heal all their maladies, **he will bring disease and disaster, until populous cities are reduced to ruin and desolation.** Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hail-storms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. “The earth mourneth and fadeth away,” “the haughty people ... do languish. **The earth also is defiled under the inhabitants thereof;** because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.” [Isaiah 24:4, 5.] {GC88 589}

Conclusions:

- Where do conflagrations, diseases, plagues, pestilences, ailments and disasters come from?
- What is God’s work? What is God’s relationship to all these calamities?

- What does Satan's deception consist of? What will Satan try to make mankind believe in connection with these calamities?

12.) Not until the providences of God are seen in the light of eternity shall we understand what we owe to the care and interposition of His angels. Celestial beings have taken an active part in the affairs of men. They have appeared in garments that shone as the lightning; they have come as men, in the garb of wayfarers. They have accepted the hospitalities of human homes; they have acted as guides to benighted travelers. **They have thwarted the spoiler's purpose and turned aside the stroke of the destroyer.** ... Every redeemed one will understand the ministry of angels in his own life. The angel who was his guardian from his earliest moment; the angel who watched his steps, and covered his head in the day of peril; the angel who was with him in the valley of the shadow of death, who marked his resting place, who was the first to greet him in the resurrection morning—what will it be to hold converse with him, and to learn the history of divine interposition in the individual life, of heavenly co-operation in every work for humanity! {Ed 304-305}

The Dominion of the Earth

Galatians 6:⁸ For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.⁹ And let us not be weary in well doing: for in due season we shall reap, if we faint not.

Matthew 13:²³ But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Conclusions:

- If man sows wheat, he reaps wheat, not bananas. He reaps exactly what he sows.
- The harvest is a multiple of what is sown. The same species is harvested in much greater abundance.
- In due time we shall all reap. There is a time of sowing, and a time of reaping.
- The law of sowing and reaping is of a spiritual character, of which the physical world is a mirror.
- If one sows to the flesh, from where will he reap? The harvest will be reaped from one's own flesh. He who sows to the Spirit, from where will he reap? From the Spirit he will reap eternal life.
- Absolutely every thought, action or inaction, is seed.

Genesis 1:²⁶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and

over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Genesis 2:⁷ And the LORD God formed man *of the dust of the ground*, and breathed into his nostrils the breath of life; and man became a living soul.

Conclusions:

- Man was formed from the dust of the earth. His very constitution is from the elements of the earth itself.
- Man was made lord of the earth and all that is therein. He was given authority and dominion over the earth.
- Nature came under man's dominion and subjection.

Psalm 32:² Blessed *is* the man unto whom the LORD imputeth not iniquity, And in whose spirit *there is* no guile. ³ **When I kept silence,** my bones waxed old through my roaring all the day long.

Conclusions:

- Committing sin and not confessing it has a direct consequence on the sinner's physical nature. He groans, and his bones grow old.
- Sin is sowing to the flesh, and from the flesh corruption is reaped, which includes a harvest in the body itself.
- Sin brings sickness and death.

Genesis 3: ¹⁷ And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: **cursed is the ground for thy sake**; in sorrow shalt thou eat *of* it all the days of thy life; ¹⁸ **Thorns also and thistles shall it bring forth to thee**; and thou shalt eat the herb of the field; ¹⁹ In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

Ezekiel 2: ⁴ For *they are* impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD. ⁵ And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them. ⁶ And thou, son of man, be not afraid of them, neither be afraid of their words, **though briers and thorns be with thee**, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

Isaiah 5: ⁵ And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *And* break down the wall thereof, and it shall be trodden down: ⁶ And I will lay it waste: It shall not be pruned, nor digged; But **there shall come up briers and thorns**: I will also command the clouds that they rain no

rain upon it. ⁷ For the vineyard of the LORD of hosts *is* the house of Israel, And the men of Judah his pleasant plant: And he looked for judgment, but behold oppression; For righteousness, but behold a cry.

Conclusions:

- Why would the earth be cursed? Because of man's sin. It is not that God came and did something in the vegetable kingdom or in the ground. The earth became cursed because of man's direct action upon it.
- The earth would produce thistles and thorns. Thistles and thorns are generally leaves that, lacking water, roll up on themselves.
- Rebellious, hard-faced, hard-hearted men are likened to briars and thorns. Sinful men, without the restraining power of the Holy Spirit, become briars and thorns, that is, they are stiffhearted, vile and oppressive.
- Man's sin becomes a cursed seed in the earth.
- Just as man expelled the Holy Spirit (often represented by water), the earth, being subject to man, becomes an indicator or mirror of man's action.
- Man's sin thus impacts the earth, drying up its life and causing the formation of thorns and thistles.
- Just as man rebels against his Lord's dominion over him, the earth rebels against man's dominion over it.

Genesis 9:¹And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. ²And **the fear of you and the dread of you shall be upon every beast** of the earth, and upon

every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

Conclusions:

- Before the flood, the earth was full of violence, and all flesh was corrupt.
- When there were only 8 people left on the earth, God delivers the animals into the hands of man. A fear and dread of man would be upon every animal.
- Evidently, man had been fearful of the rebellion and violence of animals against man, so God mercifully contains the aggressiveness of animals, delivering them into the hands of man.

Romans 8:¹⁹ For the earnest expectation of the creature waiteth for the manifestation of the sons of God.²⁰ For **the creature was made subject to vanity, not willingly**, but by reason of him who hath subjected *the same* in hope,²¹ Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.²² For we know that **the whole creation groaneth and travaileth in pain together until now.**²³ And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

Conclusions:

- The whole creation was subjected to vanity because of sin, and it means to be in bondage of corruption, since that is the very nature of what sin does. This was not of its own free will.
- Consequently, the whole creation groans together.
- Adam subjected the creation to vanity, but Christ, the second Adam, subjected it to hope.
- The creation is thus awaiting the manifestation of the sons of God.

Genesis 4:¹⁰ And he said, What hast thou done? **the voice of thy brother's blood crieth unto me from the ground.** ¹¹ And now *art* thou **cursed from the earth**, which hath opened her mouth to receive thy brother's blood from thy hand; ¹² **When thou tillest the ground, it shall not henceforth yield unto thee her strength**; a fugitive and a vagabond shalt thou be in the earth. ¹³ And Cain said unto the LORD, My punishment *is* greater than I can bear. ¹⁴ Behold, **thou hast driven me out this day from the face of the earth; and from thy face shall I be hid**; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.

Conclusions:

- Cain kills Abel. This is the seed that Cain sows in his being and in the earth. And what fruit does it bring?
- Abel's blood has a voice that man does not hear, but God does.
- That voice, that vibration caused by the shed blood of Abel, is a piercing cry.

- That voice/vibration of Abel's blood shrieks out from the earth.
- As a consequence, Cain becomes cursed from the earth. It is the earth that now gives Cain a curse. It is not God. It is the fruit of the seed planted by Cain. When Cain tills the earth, it would not give him its strength again. The earth, in the presence of Cain who is now a vagabond and fugitive, would lose its strength.
- Cain, mistakenly, understands that it is God who imposes a punishment on the earth, however, that is not what the Scripture says. Thus, Cain flees from the presence of God, shunning His Holy Spirit to his own perdition.

Psalm 58:² Yea, in heart ye work wickedness; **Ye weigh the violence of your hands in the earth.**

Job 20:²⁷ The heaven shall reveal his iniquity; **And the earth shall rise up against him.** ²⁸ The increase of his house shall depart, *And his goods shall flow away in the day of his wrath.* ²⁹ **This is the portion of a wicked man from God, And the heritage appointed unto him by God.**

Conclusions:

- The heart plots iniquity, which translates into violence in the hands.
- This violence is a heavy burden on the earth itself.
- Cycle of violence: heart – hands – earth.
- The earth will rise up against wicked men. This is the portion, the inheritance that God appoints to wicked men.
- Man sows violence in the earth, then reaps violence back from the earth.

Matthew 24:⁷ For nation shall rise against nation, and kingdom against kingdom: **and there shall be famines, and pestilences, and earthquakes**, in divers places. ⁸ All these *are* the beginning of sorrows.

Conclusions:

- War and bloodshed are followed by plagues, famines and earthquakes in different places.
- Violence is the cause of disasters.

Leviticus 18:¹ And the LORD spake unto Moses, saying, ... ³ **After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.** ⁴ Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God. ⁵ Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the LORD. ... ²⁵ **And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.**

Conclusions:

- God advises His people regarding their behavior and tells them the consequences if they refuse to listen. He warns them regarding the moral sowing they will do and the harvest that will surely follow. Thus, God points out by His word the inheritance

of the wicked, and urges the people of Israel to follow God's commandments, since only by them would they live.

- God then mentions the sins of Egypt and the inhabitants of Canaan. These are incest, intercourse with a woman during her period, adultery, offering children to idols, homosexuality and bestiality. By these sins the land was polluted. It is man's sin that defiles the earth.
- The earth is contaminated by the sins of men, and it vomits out its inhabitants.
- Thus, spiritual behavior is seed upon the earth that brings forth its sure fruit.

Psalms 119:¹⁶⁵ Great peace have they which love thy law: And nothing shall offend them.

Leviticus 26:¹ Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up *any* image of stone in your land, to bow down unto it: for I *am* the LORD your God.

²Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD. ³If ye walk in my statutes, and keep my commandments, and do them; ⁴Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. ⁵And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. ⁶And I will give peace in the land, and ye shall lie down, and none shall make *you* afraid: and I will rid evil

beasts out of the land, neither shall the sword go through your land.
... ¹⁰ And ye shall eat old store, and bring forth the old because of the new.

Matthew 8: ²⁶ And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and **rebuked the winds and the sea; and there was a great calm.** ²⁷ But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

Mark 1: ²⁷ And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority **commandeth he even the unclean spirits, and they do obey him.**

Revelation 7: ¹ And after these things I saw four angels standing on the four corners of the earth, **holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.**

Conclusions:

- There is much peace for those who love God's law. The earth does not vomit them out. Animals do not attack them. Nothing disturbs them.
- If we put away false idols, keep His Sabbaths, take care of His temple (our body), and keep His commandments, then God will give us rain and the earth will yield its fruit. We will dwell safely in the land, and He will give us peace on earth.

- Christ by His word brings peace on earth. Christ by His word calms the wind and the sea. It is His peace that holds in check the violence that is on earth, and keeps it from vomiting out its inhabitants.
- Christ by His word keeps at bay the unclean spirits and human passions.

Exodus 5:¹And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may **hold a feast** unto me in the wilderness. ²And Pharaoh said, Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go. ³And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; **lest he fall upon us with pestilence, or with the sword.**

Conclusions:

- The celebration of a feast would have prevented a plague or sword from falling on the land of Egypt.
- The holding of spiritual retreats, congresses and spiritual meetings that transform the character and experience of the participants has a direct impact on the environment – both nature and human.
- Submitting to the will of God and receiving the Spirit of peace and submission is transferred or propagated to the context and surrounding of the man who receives it.

Genesis 6: ⁵ And GOD saw that the wickedness of man was great in the earth, and *that* every imagination of the thoughts of his heart was only evil continually. ⁶ And it **repented** the LORD that he had made man on the earth, and it grieved him at his heart.

1 Samuel 15: ²⁹ And also the Strength of Israel will not lie nor repent: for he *is* not a man, that he should repent.

Deuteronomy 32: ⁴ The Rock! **His work is perfect, For all His ways are just;** A God of faithfulness and without injustice, Righteous and just is He. NASB

Conclusions:

- God does not repent as man does. God's work is perfect, He is not man that He should err and therefore repent.
- Strong Dictionary #5162. נָחַם nâcham, naw-kham'; a prim. root; prop. to sigh, i.e. breathe strongly; by impl. to be sorry, i.e. (in a favorable sense) to pity, console or (reflex.) rue; or (unfavorably) to avenge (oneself):—comfort (self), ease [one's self], repent (-er, -ing, self).
- God's repentance is grief, the sorrow God feels because of the actions of man. It is His mourning, His compassion for man. It is God's suffering and anguish for what man does. "It grieved Him at His heart."
- The Lord saw that the wickedness of man was great.
- Where was man's wickedness great? In the earth.

Genesis 6: ⁷ And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. ... ¹¹ The earth also was corrupt before God, and the earth was filled with violence. ¹² And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. ¹³ And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. [underlined words *corrupt*, *corrupted*, *destroy* are the same Hebrew word root H7843]

Conclusions:

- The Lord said "I will destroy men." How would He do this?
- "The earth was also corrupt." What is it that was corrupted? The earth. It is not speaking of the people. It is the land that was corrupt.
- The earth was filled with violence. What was filled with violence? The earth, not the people.
- Why was the earth corrupted or destroyed? Because all flesh had corrupted/destroyed its way.
- The earth was corrupt/destroyed **through** its inhabitants, because they had corrupted/destroyed their way. Thus, man's violence, his wickedness, had been like seed upon the earth and had corrupted/destroyed it.
- God saw the end of all flesh coming. He foresaw it. A point of no return had been reached. And why would the end of all flesh come? Because of their violence that had filled the earth. Their

wickedness weighed so heavily upon the earth that it was impossible to stop the end of all flesh.

- Thus, God would destroy them with the earth. How would He destroy them?

Job 20:²⁷ ... **the earth shall rise up against him.** ... ²⁹ This is the portion of a wicked man from God, And the heritage appointed unto him by God.

Thus, the Bible says that God does whatever He allows to happen.

- God would allow the earth to rise up against all flesh. God would cease to sustain the winds. God would no longer protect them and would let them reap the fruit of their own sowing. God would not prevent their wickedness and violence from falling on their own heads.
- The words “corrupt” of verse 11, “corrupt” and “corrupted” of verse 12, and the word “destroy” of verse 13 are derivations of the same root word in Hebrew, and identified as one, #7843, by the Strong’s Dictionary. It is implied that the object, the earth, has come to be destroyed and uninhabitable in its present state. Thus, God saw before the flood occurred that the earth was destroyed.

Isaiah 24:⁴ The earth mourneth *and* fadeth away, The world languisheth *and* fadeth away, The haughty people of the earth do languish. ⁵ The earth also is defiled under the inhabitants thereof; **Because** they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Conclusions:

- The earth became defiled and languished; it mourns and fades away.
- Why? Because its inhabitants forsook God's covenant. They rejected His forgiveness and His Spirit and expelled Him from their lives. Consequently, they languished because of their sins.
- The wicked people were also arrogant, and they languished when the earth languished.
- This was a reinforcing cycle: man defiles earth, earth weakens man, he defiles earth more.

Job 22:¹⁵ Hast thou marked the old way which wicked men have trodden? ¹⁶ Which were cut down out of time, Whose foundation was overflown with a flood: ¹⁷ Which said unto God, Depart from us: And what can the Almighty do for them? ¹⁸ Yet he filled their houses with good *things*: But the counsel of the wicked is far from me.

Isaiah 54:⁷ For a small moment have I forsaken thee; But with great mercies will I gather thee. ⁸ In a little wrath I hid my face from thee for a moment; But with everlasting kindness will I have mercy on thee, Saith the LORD thy Redeemer. ⁹ For this *is as the waters of Noah unto me*: For as I have sworn that the waters of Noah should no more go over the earth; So have I sworn that I would not be wroth with thee, nor rebuke thee.

Conclusions:

- The wicked mens' lives were untimely ended when their foundations were destroyed with a flood.
- They said to God "depart from us" and thus expelled God from their lives.
- What had the Almighty done so far? He had filled their houses with good things. He had blessed them with great blessings.
- Thus God hid His face for a moment. God gave them their will, and withdrew His protection from them.
- Thus God destroyed them: by withdrawing at their insistent request "depart from us," the violence by them sown in the earth erupted and vomited them out. The Scripture says that God does what happens when God gives man his own will.

EGW Quotes:

1.) Christ never planted the seeds of death in the system. Satan planted these seeds when he tempted Adam to eat of the tree of knowledge which meant disobedience to God. **Not one noxious plant was placed in the Lord's great garden, but after Adam and Eve sinned, poisonous herbs sprang up.** In the parable of the sower the question was asked the master, "Didst not thou sow good seed in thy field? from whence then hath it tares?" The master answered, "An enemy hath done this" (Matthew 13:27, 28). All tares are sown by the evil one. Every noxious herb is of his sowing, and by his ingenious methods of amalgamation he has corrupted the earth with tares. {2SM 288.2}

2.) The influence of every man's thoughts and actions surrounds him like an invisible atmosphere, which is unconsciously breathed in by all who come in contact with him. This atmosphere is frequently charged with poisonous influences, and when these are inhaled, moral degeneracy is the sure result. {5T 111.1}

3.) Under the curse of sin all nature was to witness to man of the character and results of rebellion against God. When God made man He made him rule over the earth and all living creatures. So long as Adam remained loyal to Heaven, all nature was in subjection to him. **But when he rebelled against the divine law, the inferior creatures were in rebellion against his rule.** Thus the Lord, in His great mercy, would show men the sacredness of His law, and lead them, by their own experience, to see the danger of setting it aside, even in the slightest degree. {PP 59.4}

4.) Although the earth was blighted with the curse, **nature was still to be man's lesson book.** It could not now represent goodness only; for evil was everywhere present, marring earth and sea and air with its defiling touch. Where once was written only the character of God, the knowledge of good, was now written also the character of Satan, the knowledge of evil. **From nature, which now revealed the knowledge**

of good and evil, man was continually to receive warning as to the results of sin.

In drooping flower and falling leaf Adam and his companion witnessed the first signs of decay. Vividly was brought to their minds the stern fact that every living thing must die. **Even the air, upon which their life depended, bore the seeds of death.**

Continually they were reminded also of their lost dominion. Among the lower creatures Adam had stood as king, and so long as he remained loyal to God, all nature acknowledged his rule; but **when he transgressed, this dominion was forfeited.** The spirit of rebellion, to which he himself had given entrance, extended throughout the animal creation. Thus not only the life of man, but the nature of the beasts, the trees of the forest, the grass of the field, the very air he breathed, all told the sad lesson of the knowledge of evil. {Ed 26}

5.) Our Lord has said, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.... For My flesh is meat indeed, and My blood is drink indeed." John 6:53-55. **This is true of our physical nature.** To the death of Christ we owe even this earthly life. **The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood.** Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ.

The cross of Calvary is stamped on every loaf. It is reflected in every water spring. All this Christ has taught in appointing the emblems of His great sacrifice. The light shining from that Communion service in the upper chamber makes sacred the provisions for our daily life. The family board becomes as the table of the Lord, and every meal a sacrament. {DA 660.3}

6.) Winds and earthquakes and tempests are not capricious outbreaks of unregulated mechanical forces. All nature is in the fullest sense under the control of physical law. It is the expression of a higher will. “He holdeth the winds in His fists;” “He gathereth the waters in the hollow of His hands;” “He maketh the clouds His chariots;” “The Lord sitteth upon the flood; yea, the Lord sitteth king forever.” **Let not human wisdom dethrone and defy the great Sovereign of the universe.** “He that made the world, and all things that are therein,” **He is the sustainer.** All nature is but the working out of the laws which He has made, a manifestation of His sovereign will.—Manuscript 10, 1906. {3MR 342.2}

7.) Under the hand of God, **nature ministers against the transgressors of God’s law.** She holds her destructive elements in her bosom till the

time when they shall break forth to destroy man and purify the earth. When Pharaoh defied God through Moses and Aaron, saying, "Who is the Lord that I should obey his voice? I know not the Lord, neither will I let Israel go" [Exodus 5:2], **nature expressed her sympathy with her injured Maker, and co-operated with God to avenge the insult to Jehovah.** All Egypt was laid desolate because of the stubborn resistance of Pharaoh. {Lt 209, 1899, par. 23}

8.) Under the supposed wisdom of men, **nature is placed where she becomes a destructive agency.** The good things which were given to man **only to bless** him are converted into a curse. By the use of wine and liquor men become slaves to appetite. **God does not interpose** and work a miracle to convert evil into good; for **He has laid all nature under His eternal laws.** Let there be no peace to the wicked, He says. Let everything be at war with him. And nature responds, "There shall be none." If man takes himself in his own hands, to do with himself as he pleases, if he works against God and nature, his indulgences will become to him the instruments of death. {3MR 344.2}

9.) Men cannot with impunity reject the warning which God in mercy sends them. A message was sent from heaven to the world in Noah's day, and their salvation depended upon the manner in which they

treated that message. Because they rejected the warning, **the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the Flood.** In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation: **“Your house is left unto you desolate.”** Matthew 23:38. Looking down to the last days, the same Infinite Power declares, concerning those who “received not the love of the truth, that they might be saved”: “For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” 2 Thessalonians 2:10-12. As they reject the teachings of His word, **God withdraws His Spirit and leaves them to the deceptions which they love.** {GC 431.1}

10.) Filled with the keenest remorse for his own sin, and doubly bereaved in the death of Abel and the rejection of Cain, Adam was bowed down with anguish. **He witnessed the wide-spreading corruption that was finally to cause the destruction of the world by a flood;** and though the sentence of death pronounced upon him by his Maker had at first appeared terrible, yet after beholding for nearly a

thousand years the results of sin, he felt that it was merciful in God to bring to an end a life of suffering and sorrow. {PP 82.2}

11.) **Satan is the destroyer.** God cannot bless those who refuse to be faithful stewards. **All He can do is to permit Satan to accomplish his destroying work.** We see calamities of every kind and in every degree coming upon the earth, and why? The Lord's restraining power is not exercised. The world has disregarded the word of God. They live as though there were no God. Like the inhabitants of the Noachic world, they refuse to have any thought of God. Wickedness prevails to an alarming extent, and the earth is ripe for the harvest. {6T 388.3}

12.) The plea may be made that a loving Father would not see His children suffering the punishment of God by fire while He had the power to relieve them. **But God would, for the good of His subjects and for their safety, punish the transgressor.** God does not work on the plan of man. He can do infinite justice that man has no right to do before his fellow man. **Noah would have displeased God to have drowned one of the scoffers and mockers that harassed him, but God drowned the vast world.** Lot would have had no right to inflict punishment on his sons-in-law, but God would do it in strict justice. **Who will say God will not do what He says He will do?—**

Manuscript Releases 12:207-209; Manuscript Releases 10:265 (1876). {LDE 241}

Conclusions:

- And what does He say that He will do?

13.) It is God that shields His creatures and hedges them in from the power of the destroyer. But the Christian world have shown contempt for the law of Jehovah; **and the Lord will do just what He has declared that He would—He will withdraw His blessings from the earth and remove His protecting care** from those who are rebelling against His law and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. He will favor and prosper some in order to further his own designs, and he will bring trouble upon others and lead men to believe that it is God who is afflicting them. {GC 589.2}

14.) Before Christ's first advent, the sin of refusing to conform to God's law had become widespread. Apparently Satan's power was growing; his warfare against heaven was becoming more and more determined. A crisis had been reached. With an intense interest God's movements were watched by the heavenly angels. Would He come forth from His place to punish the inhabitants of the world for their

iniquity? Would He send fire or flood to destroy them? All heaven waited the bidding of their Commander to pour out the vials of wrath upon a rebellious world. One word from Him, one sign, and the world would have been destroyed. The worlds unfallen would have said, "Amen. Thou art righteous, O God, because Thou hast exterminated rebellion."

But "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 might have sent His Son to condemn, but He sent Him to save. Christ came as a Redeemer. No words can describe the effect of this movement on the heavenly angels. With wonder and admiration they could only exclaim, "Herein is love!" {RC 58.5}

15.) The dwellers on the plain of Shinar disbelieved God's covenant that He would not again bring a flood upon the earth. Many of them denied the existence of God and attributed the Flood to the operation of natural causes. Others believed in a Supreme Being, and that it was He who had destroyed the antediluvian world; and their hearts, like that of Cain, rose up in rebellion against Him. {PP 119.1}

16.) [Before the flood,] If any one chose to take the wives, or cattle, or anything belonging to his neighbor, he did not regard justice or right,

but if he could prevail over his neighbor by reason of strength, or by putting him to death, he did so, and exulted in his deeds of violence. They loved to destroy the lives of animals. They used them for food, and **this increased their ferocity and violence, and caused them to look upon the blood of human beings with astonishing indifference.** {1SP 68.1}

17.) The evil consequent upon the indulgence of depraved appetite is wide-spread, and **the earth is corrupted under the inhabitants thereof. The earth withereth under the curse of its sin.** What is the trouble? Why is this?—**It is because the people have forsaken the law of God, and the earth is cursed under its transgression.** Notwithstanding the warnings of God's Word, transgression. has increased since the days of Adam, and **more and more heavily has the curse pressed upon the human family, on the beasts of the earth, and on the earth itself.** Continual transgression of the law of God has brought its sure results. With all his hellish arts **Satan has sought to lead men into practices that would destroy and debase, and destruction is sure to him who does not repent and turn to God for his healing grace.** {PH141 7.2}

The Covenants and the Permissive Will of God

For a more comprehensive overview of the covenants, read "Removing the Veil" by Daniel E. Bernhardt.

<https://maranathamedia.com/book/view/removing-the-veil>

Hebrews 8:⁸ For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a **new covenant** with the house of Israel and with the house of Judah: ⁹ **Not according to the covenant that I made** with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; **because they continued not in my covenant**, and I regarded them not, saith the Lord.

Conclusions:

- The days are coming when God will establish a new covenant. Why?
- Because Israel, when they were brought out of the land of Egypt, did not remain in God's covenant, "my covenant" says the Lord.
- The new covenant that God will establish will not be like the covenant that God made when He brought them out of Egypt.
- Evidently, this covenant that God entered into with them was not God's covenant, because they did not continue in it. Evidently God condescended to enter into *their* covenant.

Exodus 19:⁵ Now therefore if ye will hear my voice indeed, and keep my covenant, then ye shall be my chief treasure above all people, though all the earth be mine. ⁶ Ye shall be unto me also a kingdom of Priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. ⁷ Moses then came and called for the Elders of the people, and proposed unto them all these things, which the Lord commanded him. ⁸ And the people answered all together, and said, “All that the Lord hath commanded, we will do.” And Moses reported the words of the people unto the Lord. GNV

Conclusions:

- God’s covenant consisted of people hearing God’s voice and keeping, treasuring His covenant. God’s covenant is based on better promises, the ten commandments (Hebrews 8:6, Exodus 34:28).
- If they would follow God’s voice (to hear and keep), they would become God’s special treasure, they would be a kingdom of priests and a holy people.
- Israel, instead of accepting by saying Yes and Amen, promised God that all that God had said, they would do. Thus, instead of Israel receiving God’s promises, the people gave their own promises to God.

Exodus 20:¹⁸ And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking:

and when the people saw *it*, they removed, and stood afar off. ¹⁹ And they said unto Moses, Speak thou with us, and we will hear: but **let not God speak with us**, lest we die. ²⁰ And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

Conclusions:

- God gave the people of Israel His covenant, His promises, the Ten Commandments. How did they respond?
- Israel broke their promise made a few days earlier, and they no longer wanted to hear God's voice, but instead asked God to speak to Moses.

Exodus 24:³ And Moses came and told the people all the words of the LORD, and all the judgments: and **all the people answered with one voice, and said, "All the words which the LORD hath said will we do."**

⁴ And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. ... ⁷ And he took the book of the covenant, and read in the audience of the people: and they said, "All that the LORD hath said will we do, and be obedient."⁸ And Moses took the blood, and sprinkled *it* on the people, and said, "**Behold the**

blood of the covenant, which the LORD hath made with you concerning all these words.”

Conclusions:

- Moses received from God all the words of the Lord and His judgements, and Moses told them to the people.
- Israel promised God that they would do all the words of the Lord, that they would obey God.
- Upon the blood of lambs, which cannot purify the sinner, the covenant that God made with them was established. This is the first covenant or the old covenant. God accepts their promises, even though man cannot cleanse himself, because it is God’s work to sanctify man.

Psalms 81:⁷ Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah. ⁸ Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me; ⁹ There shall no strange god be in thee; Neither shalt thou worship any strange god. ¹⁰ I *am* the LORD thy God, Which brought thee out of the land of Egypt: Open thy mouth wide, and I will fill it. ¹¹ But my people would not hearken to my voice; And Israel would none of me. ¹² So I gave them up unto their own hearts’ lust: *And they walked in their own counsels.* ¹³ Oh that my people had hearkened unto me, *And Israel had walked in my ways!* ¹⁴ I should soon have subdued their enemies, And turned my hand

against their adversaries. ¹⁵ The haters of the LORD should have submitted themselves unto him: But their time should have endured for ever. ¹⁶ He should have fed them also with the finest of the wheat: And with honey out of the rock should I have satisfied thee.

Conclusions:

- God's invitation, God's covenant with Israel, was that they would hear God's voice.
- If they heard and treasured God's Word, they would not have other gods, nor bow down to them. If they listened to God's voice, they would keep His commandments.
- To hear was to open their mouth. If they would only open their mouths, God would fill them with His blessings.
- But Israel did not listen. Israel did not want God. They hardened their hearts to God's voice.
- God finally left them to their own hardness. God let them walk in their own ideas and assumptions.
- As far as the possession of the land is concerned, it would have been God who would have overthrown their enemies. God would have subdued them, and their days would have been forever. However, they discarded God's counsel and followed their own opinions.

Jeremiah 7:²² For I did not speak with your fathers, Nor did I command them in the day of My bringing them out of the land of Egypt, Concerning the matters of burnt-offering and sacrifice,²³ But this thing I commanded them, saying: Hearken to My voice, And I have been

to you for God, And ye -- ye are to Me for a people, And have walked in all the way that I command you, So that it is well for you. ²⁴ And they have not hearkened, nor inclined their ear, And they walk in the counsels, In the stubbornness, of their evil heart, And are for backward, and not for forward. ²⁵ Even from the day when your fathers Went out of the land of Egypt till this day, I send to you all my servants the prophets, Daily rising early and sending, ²⁶ And they have not hearkened unto Me, Nor inclined their ear, and harden their neck, They have done evil above their fathers. ²⁷ And thou hast spoken unto them all these words, And they do not hearken to thee, And thou hast called unto them, And they do not answer thee. ²⁸ And thou hast said unto them: This [is] the nation that hath not hearkened, To the voice of Jehovah its God, Nor have they accepted instruction, Perished hath steadfastness, Yea, it hath been cut off from their mouth. YLT

Conclusions:

- When God brought His people out of Egypt, He did not speak to them about burnt offerings and victims. He only asked them to listen to his voice. If they listened to his voice, then God would become their God, and they would become His people.
- The people of Israel would not listen, but did their own will. They did what their evil heart wanted to do. They turned back. Their hardened heart would not listen to the word of God.

Ezekiel 20:²⁴ Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols. ²⁵ Wherefore I gave them also statutes *that were* not good, and judgments whereby they should not live; ...

³⁹ As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

Nehemiah 9:¹³ Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments:

Conclusions:

- James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Romans 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.

The law, being good, must be given from God, as He gives every good gift. In Him there is no variation, that is, He always gives good and perfect gifts.

- Because Israel refused to listen to God's voice, but walked in their own counsel, God gave them statutes that were not good. He gave them decrees by which they could not live.
- What decrees and statutes were those? Those of their own heart. God gave them their own counsel, their own will.

- After repeatedly refusing God's request that they listen to His voice, God finally gives them what they want.
- Imagine a father who tells his son to not walk on a certain path, but the son persists in walking on it. Finally the father tells him: "go, do whatever you want to do." In like manner does God give them their own will.
- That is why He says to them afterwards, "If you will not hearken me," go and each serve your own idols.
- We see this in the life of Jesus when He says:
 Juan 2:¹⁹ Jesus answered and said unto them, "**Destroy this temple**, and in three days I will raise it up."
 Juan 13:²⁷ And after the sop Satan entered into him. Then said Jesus unto him, "**That thou doest, do quickly.**"

Matthew 19:³ The Pharisees also came unto him, tempting him, and saying unto him, "Is it lawful for a man to put away his wife for every cause?"

⁴ And he answered and said unto them, "Have ye not read, that he which made *them* at the beginning made them male and female,"

⁵ And said, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" ⁶ Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

⁷ They say unto him, “Why did Moses then command to give a writing of divorcement, and to put her away?”

⁸ He saith unto them, “Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.”

Conclusions:

- The Pharisees understand that Moses, knowing him to be a prophet of God, commanded to give a bill of divorce and to put her away.
- However, Jesus clarifies that it is not a command but a permission. It is not God’s will, but if they want to do it, let them do it.
- Why was this permission given? Because of the hardness of their hearts. Because they did not listen to the Lord, but in them was the desire to put away their wives. They were the ones who wanted to break up. If the heart is receptive to the voice of God, there is no need for divorce.
- Thus God’s permissive will is manifested, a statute that was not good.
- In a similar way, God gives them a king. The desire to have a king was to cast Him aside, however, to minimize the damage caused by that choice, God guides them in choosing a king and gives them specific instructions.

Exodus 3:¹⁶ Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you,

and *seen* that which is done to you in Egypt: ¹⁷ And I have said, I **will bring you up out of the affliction of Egypt unto the land** of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, **unto a land flowing with milk and honey.**

Exodus 6:⁷ And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians. ⁸ And I **will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage:** I *am* the LORD.

Conclusions:

- What is God's covenant? What is God's promise to Israel?
- That God would bring them out of Egypt unto a land flowing with milk and honey.
- That God would bring them into the land promised to the patriarchs.
- Who would give them the land? God.
- What must Israel do to receive it? Hear and treasure the promise. Believe they will receive it.
- If someone promises something to someone, and this someone obtains that which was promised by his own effort, has the one who made the promise been able to fulfill his promise?

Deuteronomy 6: ¹⁸ And thou shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers, ¹⁹ **To cast out** all thine enemies from before thee, **as the LORD hath spoken.**

Exodus 23:²⁰ Behold, I send an angel before thee, to keep thee by the way, and **to bring thee into** the place which I have prepared. ... ²⁷ **I will send my terror before thee, and will discomfit all the people to whom thou shalt come,** and I will make all thine enemies turn their backs unto thee. ²⁸ **And I will send the hornet before thee, which shall drive out** the Hivite, the Canaanite, and the Hittite, from before thee. ²⁹ I will not drive them out from before thee in one year, lest the land become desolate, and the beasts of the field multiply against thee. ³⁰ **By little and little I will drive them out** from before thee, until thou be increased, and inherit the land. ASV

Conclusions:

- God promised to drive out all of Israel's enemies.
- The Angel of the LORD was to bring Israel into the promised land.
- How was all this to happen?
- God would send terror before Israel, and discomfit all people. God would give them the back of their enemies, that is, they would turn their backs and flee.
- God would send wasps to drive out the inhabitants.

- It was God who would expel the inhabitants, and this He would do little by little.
- We find the same promise in Deuteronomy 11:22-25; Exodus 33:2; 34:11, 24 and Leviticus 20:22-23 among others verses.

Joshua 24:¹² And I sent the **hornet** before you, which drove them out from before you, *even* the two kings of the Amorites; **but not with thy sword, nor with thy bow.**

Conclusions:

- When God told them that He was going to send the hornet, He was telling them that the land was not going to be obtained by their sword or their bow.
- Who's sword and bow? Israel's.

Leviticus 18:²⁴ Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: ²⁵ **And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.** ²⁶ Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you: ²⁷ (For all these abominations have the men of the land done, which *were* before you, and **the land is defiled;**) ²⁸ That

the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

Conclusions:

- The abominations listed in this chapter pollute and destroy the earth.
- For this reason God's people must keep God's commandments and instructions. If they do not, man's wickedness defiles the land, and the earth vomits them out.
- These abominations would make it so that when God visited the wickedness upon it, the earth – not God, but the earth – would vomit out its inhabitants.

Deuteronomy 7:¹ When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; ² **And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:** ³ **Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.** ⁴ For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly. ⁵ **But thus**

shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

Conclusions:

- God would deliver the nations of the earth to Israel, and God calls them to utterly destroy them.
- How would Israel utterly destroy those nations? This is how:
 - By not making covenants with them.
 - By not making marriages with them.
 - By destroying their altars, statues and images of false idols. The only works of destruction would be against inanimate objects.
- This is how Israel would destroy all those nations altogether. Why would God tell them to not make marriages with those nations, if they were going to literally kill them all? You can't marry dead nations.
- The only nation that would enter the promised land is Israel (Romans 9:6-8; 11:26). No record will be left of all the other nations of the earth, but they will be destroyed by the Rock (Daniel 2). Here is established the destruction of the nations by the preaching of the gospel, with only Israel being saved.

Deuteronomy 7:¹⁷ If thou shalt say in thine heart, These nations *are* more than I; how can I dispossess them? ¹⁸ Thou shalt not be afraid of them: *but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;* ¹⁹ The great temptations which thine eyes

saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: **so shall the LORD thy God do** unto all the people of whom thou art afraid.

²⁰ Moreover the LORD thy God will send the **hornet** among them, until they that are left, and hide themselves from thee, be destroyed. ...

²² And the LORD thy God **will put out** those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. ²³ But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

Conclusions:

- When the people of Israel became afraid as they approached the land, they were to remember the work that God had done to deliver them.
- They needed to remember well, for as they were delivered, so would God do with the nations of the earth.
- Did Israel have to do anything to get out of Egypt? No. Did they have to take up arms to obtain deliverance? No. All they had to do was to listen to the voice of God through His prophet Moses, the instruction to depart, and then get out of Egypt. Thus, in that way would the conquest of the nations be.
- God would deliver the nations to Israel. That implies that He would no longer protect them, that God's hedge of protection would no longer be around them. To give them up implies that God's wrath was upon these nations and that they were abandoned to their enemies.

- Thus, God would test whether His people would listen to His word and treasure it. God would test them by delivering to them the nations that had utterly rejected Him.
- God would push out the nations little by little by hornets and the earth vomiting them out.

Deuteronomy 1:⁸ Behold, I have set the land before you: go in and possess the land which the LORD swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them. ...

²⁰ And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us. ²¹ Behold, the LORD thy God hath set the land before thee: go up and possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged. ²² And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

Conclusions:

- God gives them His word, saying, "I have set the land before you; go in and possess it ... Fear not, nor be discouraged." Remember very well how it was in Egypt.
- How does Israel react to this command? They ask for spies to be sent.

- They do not hear the word of God, but rather they devise another plan, and instead of going in and possessing the land, they want to send spies.
- What is the report of the spies?

Numbers 13:³¹ But the men that went up with him said, **“We be not able to go up against the people; for they *are* stronger than we.”**

³² And they brought up an evil report of the land which they had searched unto the children of Israel, saying, **“The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* men of a great stature.”**

... 14:⁹ **“Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: **their defence is departed from them, and the LORD *is* with us: fear them not.”****

Conclusions:

- The spies declared that they could not go up against these people because they were stronger than the Israelites. But God had *already* told them that those nations were stronger than they.
- Evidently the spies were looking to themselves and their own abilities, and forgot that it was God who would expel the inhabitants by visiting their wickedness upon the land. They thought that they themselves must conquer it.

- On the other hand, Joshua and Caleb's testimony is that the dwellers of the land no longer had God's protection. His protection had departed from them, and the Lord was with Israel: they just needed to move forward in faith and the land was theirs.
- The people of Israel rebelled, and refused to enter the land. God then gives them their will, telling them that they will return to the wilderness and wander there for 40 years. Since what was in their heart was rebellion against every word of God, now they do not want to return, but want to conquer the land of Canaan.

Deuteronomy 1:41 Then ye answered and said unto me, "'We have sinned against the Lord, **we will go up and fight, according to all that the Lord our God commanded us.**' And when ye had girded on every man his weapons of war, ye were ready to go up into the hill."

- However, what do they say? "We will go up and fight." What terrible blindness! "We will fight according to all that God commanded us." How hardened in heart they were that they could not receive nor hear the words of God! It was God who was going to give them the land, and it was going to be as it was with Egypt. The only thing they had to do to destroy them was to go forward and occupy the land, not to form alliances, not to give themselves in marriages to those nations, and to destroy all the elements related to idolatrous cults. However, in their rebellion they believed that God wanted them to take the land by force, by fighting.

Numbers 21:² And Israel vowed a vow unto the LORD, and said, **If thou wilt indeed deliver this people into my hand, then I will utterly destroy**

their cities. ³ And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

Conclusions:

- The people of Israel, 40 years later, promised God that if He would deliver the Canaanites into their hands, they would destroy their cities. God delivers them into their hands, because He could no longer protect them as they had completely expelled Him from their lives.
- At least Israel professed to follow God, and although they had hardened hearts, they were trying to do God's work on their own merits. On this basis, God would work to show them that without Him, they could do nothing, that only God could save them.
- What does Israel do? They not only destroys their cities as promised, but also killed their inhabitants.
- Thus, the use of the sword is firmly established among the people of Israel. The giving up of the Canaanite nations into Israel's hands would confirm them in their understanding that this was God's will. As they are set on this path, after this God finally gives them the will of their heart, and giving them instructions for war – statutes that were not good by which they would not live.
- Only many years later, after Israel had become disgusted with their own ways of being drunk with blood and war, would come the following testimonies:

1 Kings 19: ¹¹ ... And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but the LORD was not in the wind*: and after the wind an earthquake; *but the LORD was not in the earthquake*:

¹² And after the earthquake a fire; *but the LORD was not in the fire*: and after the fire **a still small voice**.

Zachariah 4:⁶ ... This *is* the word of the LORD unto Zerubbabel, saying, “**Not by might, nor by power, but by my spirit,**” Saith the LORD of hosts.

Matthew 26: ⁵² Then said Jesus unto him, “Put up again thy sword into his place: for **all they that take the sword shall perish with the sword.**”

Matthew 5:²¹ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: ²² But I say unto you, That **whosoever is angry** with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. ... ⁴³ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. ⁴⁴ But I say unto you, **Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;** ⁴⁵ That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

EGW Quotes:

1.) In slaying the Egyptian, Moses had fallen into the same error so often committed by his fathers, of taking into their own hands the work that God had promised to do. It was not God's will to deliver His

people by warfare, as Moses thought, but by His own mighty power, that the glory might be ascribed to Him alone. Yet even this rash act was overruled by God to accomplish **His purposes**. Moses was not prepared for his great work. He had yet to learn the same lesson of faith that Abraham and Jacob had been taught—not to rely upon human strength or wisdom, but upon the power of God for the fulfillment of His promises. And there were other lessons that, amid the solitude of the mountains, Moses was to receive. **In the school of self-denial and hardship he was to learn patience, to temper his passions.** Before he could govern wisely, he must be trained to obey. His own heart must be fully in harmony with God before he could teach the knowledge of His will to Israel. By his own experience he must be prepared to exercise a fatherly care over all who needed his help. {PP 247.3}

2.) So terribly blinded had they become by transgression. The Lord had never commanded them to “go up and fight.” It was not His purpose that they should gain the land by warfare, but by strict obedience to His commands. {PP 392.3}

3.) The reason why David was not to build the temple was declared: “Thou hast shed blood abundantly, and hast made great wars: thou

shalt not build a house unto My name.... Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies: ... his name shall be Solomon [peaceable], and I will give peace and quietness unto Israel in his days. He shall build a house for My name." 1 Chronicles 22:8-10. {PP 712.2}

4.) In matters concerning the kingdom of Christ no compulsion or forcing of conscience is permitted. **No blood is to be shed, no force of arms employed, no prison is to be opened for the incarceration of one who does not choose the kingdom of God and his righteousness. Christ will accept only of the voluntary service of the heart** which has been sanctified through the truth. ... {RH March 26, 1895, par. 5}

Will All Be Saved?

Luke 13:²³ Then said one unto him, “Lord, **are there few that be saved?**” And he said unto them,²⁴ “Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

²⁵ When once **the master of the house is risen up, and hath shut to the door**, and ye begin to stand without, and to knock at the door, saying, ‘Lord, Lord, open unto us;’ and he shall answer and say unto you, ‘**I know you not whence ye are:**’

²⁶ Then shall ye begin to say, ‘We have eaten and drunk in thy presence, and thou hast taught in our streets.’

²⁷ But he shall say, ‘I tell you, I know you not whence ye are; depart from me, **all ye workers of iniquity.**’²⁸ There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, **and you yourselves thrust out.**²⁹ And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.³⁰ And, behold, there are last which shall be first, and there are first which shall be last.”

Matthew 7:¹³ Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which

go in thereat: ¹⁴ Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

Juan 10:⁹ I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. ... ²⁷ My sheep hear my voice, and I know them, and they follow me: ²⁸ And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

Conclusions:

- Jesus is the perfect revelation of the Father, and in His own words, He declared the end of those who reject Him. Note with special care in this section the very words of Christ that reveal the self-inflicted harm of those who reject Him.
- There are two gates, one narrow, the other one wide. When entering by the gates, there are two ways: one is narrow and the other one is broad. The narrow gate, with a narrow way, leads to life and few find it. The gate is Christ. Those who enter through Christ will be saved. To be saved is that Christ gives them eternal life, and they will never perish. To enter by Christ means to hear His voice, and to follow Him.
- The wide gate, with a broad way, leads to destruction and many enter by it. They do not hear the voice of Christ, and do not follow Him, that is, they do not enter by the narrow gate, consequently they are not saved, because Christ cannot give them eternal life and they will perish eternally. This is perdition. This way has not life in its end, but destruction.
- Those who are inside are in the kingdom of God.
- Many will try to enter in but will not be able to. In their own effort they will try to work out their own salvation, instead of

accepting and letting Jesus work their salvation. Those who remain outside are those who do iniquity. Those who are outside are excluded; they are not part of the kingdom of God.

- Every way has its own end. Those who have entered by the narrow gate have eternal life.

Those who have entered by the wide gate have been shut out of the narrow gate and life, and their way ends in destruction. Those who walk this way hear from God, "Depart from me, all ye workers of iniquity." This way of destruction has no life at its end.

Psalm 37:⁷ Rest in the LORD, and wait patiently for him: Fret not thyself because of him who prospereth in his way, Because of the man who bringeth wicked devices to pass.⁸ Cease from anger, and forsake wrath: Fret not thyself in any wise to do evil. ⁹For evildoers shall be cut off: But those that wait upon the LORD, they shall inherit the earth. ¹⁰ For yet a little while, and the wicked *shall not be*: Yea, thou shalt diligently consider his place, and it *shall not be*. ¹¹ But the meek shall inherit the earth; And shall delight themselves in the abundance of peace.

Psalm 92:⁶ A brutish man knoweth not; Neither doth a fool understand this. ⁷ When the wicked spring as the grass, And when all the workers of iniquity do flourish; *It is that they shall be destroyed for ever*: ... ¹² The righteous shall flourish like the palm tree: He shall grow like a

cedar in Lebanon. ¹³ Those that be planted in the house of the LORD Shall flourish in the courts of our God. ¹⁴ They shall still bring forth fruit in old age; They shall be fat and flourishing;

Conclusions:

- Two groups are clearly outlined.
- The wicked evildoers will be destroyed. In a short time they will cease to exist; their place will be no more. The wicked will be destroyed forever. This they do not understand, and God's people should hope in the Lord and not be upset by their present apparent prosperity.
- Yet those who hope in the LORD will inherit the earth, and they will rejoice in peace. They will live forever in the house of the LORD with the vigor of youth.

John 3:³ Jesus answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again, he cannot see the kingdom of God.** ... ⁵ Jesus answered, Verily, verily, I say unto thee, **Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

Matthew 7:²¹ **Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.**

Mark 16:¹⁶ **He that believeth and is baptized shall be saved; but he that believeth not shall be damned.**

Matthew 18:³ And said, Verily I say unto you, **Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.**

John 3:¹⁵ That **whosoever believeth in him should not perish, but have eternal life.** ¹⁶ 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. ¹⁷ For God sent not his Son into the world to condemn the world; but that the world through him might be saved. ¹⁸ He that believeth on him is not condemned: but **he that believeth not is condemned already**, because he hath not believed in the name of the only begotten Son of God. ¹⁹ And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. ... ³⁶ **He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.**

John 11:²⁵ Jesus said unto her, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: ²⁶ And **whosoever liveth and believeth in me shall never die.** Believest thou this?"

John 5:²⁴ Verily, verily, I say unto you, **He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.**

John 8:²⁴ I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

Conclusions:

- Except a man is born of water and of the Spirit, he cannot see the kingdom of God, let alone enter it. It is impossible for him.
- He who does not believe the words of Christ as a child believes shall not enter into the kingdom of heaven. It is impossible.
- Not everyone who says “Lord, Lord” will enter the kingdom of God. There will many who will not enter, these are workers of iniquity. Only those who do the will of the Father will enter in the kingdom of God.
- He who believes in Christ will not perish, neither be condemned, but has everlasting life.
- He who does not believe has already been condemned and will be lost; he will not have eternal life. That is he will die eternally. He who refuses to believe in the Son will not see life.
- He who believes, by believing, has eternal life, and has passed from death to life. The initial state of a human being is death and condemnation – until he believes in Jesus. By believing he comes out of destruction, condemnation and eternal death.

John 20:³¹ But these are written, that ye might believe that Jesus is the Christ, the Son of God; **and that believing ye might have life through his name.**

Luke 13:³ I tell you, Nay: but, **except ye repent, ye shall all likewise perish.** ⁴ Or those eighteen, upon whom the tower in

Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? ⁵ I tell you, Nay: but, **except ye repent, ye shall all likewise perish.**

Matthew 25:¹¹ Afterward came also the other virgins, saying, “Lord, Lord, open to us.”

¹² But he answered and said, “Verily I say unto you, **I know you not.**

¹³ Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.”

Matthew 25:⁴¹ Then shall he say also unto them on the left hand, “**Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:** ⁴² For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:” ... ⁴⁶ And these shall go away into everlasting punishment: but the righteous into life eternal.

Conclusions:

- The door is not opened to the foolish virgins. They closed the door and Christ is gone forever for them. They have no oil for this delay.
- To those on the left He will say: “Depart from me, you cursed.” Where do they have to go? To the everlasting fire. That is the fiery furnace, where they are consumed. This everlasting fire was prepared for the devil and his angels. This fiery furnace was not originally prepared for mankind!
- What are they doing there? They have rejected Christ. They have despised Christ, they have crucified Him, they have sinned

against His Spirit in an irreparable way, so God finally gives them their desire. This is an everlasting fire. This is an eternal punishment. They are guilty of a judgment that is eternal.

- On the other hand, the righteous go to eternal life. The righteous have life. The wicked receive an eternal punishment, an eternal damnation, which is to be in an everlasting fire that has no life. This fire, this condemnation, can never be extinguished, because it is eternal.

Revelation 20:⁷ And when the thousand years are expired, Satan shall be loosed out of his prison, ⁸ and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: **the number of whom is as the sand of the sea.** ⁹ And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. ¹⁰ And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

Revelation 7:⁹ After this I beheld, and, lo, **a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues,** stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; ¹⁰ And cried with a loud voice,

saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb."

Conclusions:

- The saved are a great multitude, which no man could number, from all nations, tribes, people and languages.
- The number of those who were cast into the lake of fire and brimstone and were consumed in it, is as the sand of the sea.
- What is the lake of fire?

Revelation 2:¹¹ He that hath an ear, let him hear what the Spirit saith unto the churches; **He that overcometh shall not be hurt of the second death.**

Revelation 21:⁷ He that overcometh shall inherit all things; and I will be his God, and he shall be my son. ⁸But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have **their part in the lake which burneth with fire and brimstone: which is the second death.**

Conclusions:

- Those who overcome will have their name written in the book of life and will inherit all things. They will not suffer the harm of the second death. They will have God as their God and Father. This is their part or inheritance.
- On the other hand, the wicked, those who are not written in the book of life, will inherit the lake of fire and brimstone, which is the second death. This is their part or inheritance.

- What is the lake of fire? The lake of fire is the second death.
- What is the second death?

Ezekiel 28:¹⁹ All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and **never shalt thou be any more.**

Daniel 7:¹¹ I beheld then because of the voice of the great words which the horn spake: I beheld *even till the beast was slain, and his body destroyed, and given to the burning flame.*

Revelation 20:¹⁴ And **death and hell were cast into the lake of fire.** This is the second death. ¹⁵ And whosoever was not found written in the book of life was cast into the lake of fire.

Revelation 21:⁴ And God shall wipe away all tears from their eyes; and **there shall be no more death,** neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Hosea 13:¹⁴ I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: Repentance shall be hid from mine eyes.

1 Corinthians 15:²⁶ The last enemy *that* shall be destroyed *is* death.

Conclusions:

- That which is cast into the lake of fire perishes, ceases to exist.

- The devil forever ceases to be.
- The beast was slain, its body destroyed, and it was delivered to be burned with fire. Notice the sequence.
- Death and hell were cast into the lake of fire, which is the second death. This is the obliteration of death, it will be destroyed and will never be again. This is the last enemy to be destroyed. It will not be destroyed first, but last.
- Those who are not found written in the book of life will also be cast into the lake of fire, and will cease to be.

Matthew 10:²⁸ And fear not them which kill the body, but are not able to kill the soul: but rather **fear him which is able to destroy both soul and body in hell.** ²⁹ Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without **your Father.** ³⁰ But the very hairs of your head are all numbered. ³¹ **Fear ye not therefore,** ye are of more value than many sparrows.

John 10:²⁷ My sheep hear my voice, and I know them, and they follow me: ²⁸ And I **give unto them eternal life; and they shall never perish,** neither shall any *man* pluck them out of my hand.

2 Thessalonians 1:⁸ In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: ⁹ **Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;**

Conclusions:

- The one who can destroy soul and body in hell is to be feared. He can destroy or kill both soul and body in hell. It is not our heavenly Father, because Christ tells us, "fear not," for you are of great value to your heavenly Father. Who is the One who we should not fear? He who has our hairs numbered.
- So, who should we fear?

Matthew 5:²⁹ And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and **not *that* thy whole body should be cast into hell.**

Mark 9:⁴³ And if thy hand offend thee, cut it off: it is better for thee **to enter into life** maimed, than having two hands **to go into hell, into the fire that never shall be quenched:** ⁴⁴ **Where their worm dieth not, and the fire is not quenched.** ⁴⁵ And if thy foot offend thee, cut it off: it is better for thee **to enter halt into life,** than having two feet **to be cast into hell, into the fire that never shall be quenched:** ⁴⁶ **Where their worm dieth not, and the fire is not quenched.** ⁴⁷ And if thine eye offend thee, pluck it out: it is better for thee **to enter into the kingdom of God with one eye,** than having two eyes **to be cast into hell fire:** ⁴⁸ **Where their worm dieth not, and the fire is not quenched.**

We should fear ourselves. It is me who can destroy myself. It is you who can destroy yourself.

- Hell into which they are thrown is a fire that cannot be extinguished.. It is impossible to quench it.
- The second death, being cast into the lake of fire, is the destruction of both body and soul. It is to not have eternal life, but to perish forever. It is to die eternally.
- The loss of life, which is not entering into life nor the kingdom of God, is everlasting destruction. Life is lost forever. One is excluded from the presence of the Lord forever.

Matthew 12:³¹ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but **the blasphemy against the Holy Ghost shall not be forgiven unto men.** ³² And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, **it shall not be forgiven him, neither in this world, neither in the *world* to come.** ... ³⁷ For by thy words thou shalt be justified, and **by thy words thou shalt be condemned.**

Mark 3:²⁸ Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: ²⁹ **But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:**

Conclusions:

- Blasphemy against the Holy Spirit will not be forgiven. Neither in this world, nor in the world to come. It will never be forgiven.
- Matthew 12: And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit **will not be forgiven, either in this age or in the age to come.** ESV
- What is the sin against the Holy Spirit? It is ascribing the works of God to Satan. It is resisting the call of the good Shepherd. It is refusing to hear His voice and hardening one's heart. The blasphemy against the Holy Spirit is to deny, refuse, and continue to deny God's invitations of mercy, and to finally be

given over to one's own will. When that state is reached, the only means that God has to save man has been rendered useless by man himself, because man has closed the door on himself. God respects this decision and gives it to man. God does not force anyone. It is an irreversible damage that man does to himself. Having thus arrived at this condition, it is fixed forever. Eternally. It is unforgivable, because it is impossible for God to reach man again.

- Psalm 136:1 O give thanks unto the Lord; for he is good: **For his mercy endureth for ever.**

God's mercy endures forever; it never exhausts itself. But man has so damaged himself that he has become sealed in that condition of continual refusal. He believes that the work of God is of Satan, and how can he be rescued from that deception?

- Neither in this world, nor in the new earth, in this time, nor in the time to come, in this age, nor in the next one, the damage done to humanity by the one who has committed this sin will ever be healed. This is why the Bible speaks of an eternal fire, which no one can quench.

Matthew 13:³⁷ He answered and said unto them, He that soweth the good seed is the Son of man; ³⁸ The field is the world; **the good seed are the children of the kingdom; but the tares are the children of the wicked one;** ³⁹ The enemy that sowed them is the devil; **the harvest is the end of the world;** and the reapers are the angels. ... ³⁰ Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and **bind them in**

bundles to burn them: but gather the wheat into my barn. ... ⁴⁰ As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. ⁴¹ The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; ⁴² And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. ⁴³ Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Conclusions:

- The tares are the children of the wicked one, the devil.
- The harvest is the end of the world. This is the present age, when the sin against the Holy Spirit is committed which has no forgiveness in this age, the end of which is the harvest, the separation between the righteous and the wicked. There is no forgiveness in the age to come.
- The tares are first tied in bundles. They are bundled. How is the grouping done?
- It is bundled for burning. The wicked will be burned. This is the end of the age. That is, after they have been burned and consumed, in the next age, there is also no forgiveness for the sin against the Holy Spirit.
- The ones burned are those who are stumbling blocks, the ones who cause others to sin, those who shut the gates of the kingdom and are workers of iniquity. They are cast into the furnace of fire, there shall be weeping and gnashing of teeth.
- Then comes the next age or the next world, and the righteous will shine forever. The tares will have been consumed by fire.

Matthew 16:²⁵ For **whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.** ²⁶ For what is a man profited, if he shall gain the whole world, and **lose his own soul?** or what shall a man give in exchange for his soul? ²⁷ For the Son of man shall come in the glory of his Father with his angels; and then **he shall reward every man according to his works.**

Conclusions:

- Whoever wants to save his life will lose it.
- Whoever loses his life for Christ's sake will find it.
- For what can man do if he loses his soul? What will he give for his soul? It is a rhetorical question, because he can do nothing. He has lost it and he cannot get it back. He has lost it, and there is nothing that he can give to reclaim it.

Psalm 49:⁷ None of them can by any means redeem his brother, Nor give to God a ransom for him: ⁸ **(For the redemption of their soul is precious, And it ceaseth for ever:)** ⁹ **That he should still live for ever, And not see corruption.**

- Christ, when He comes, will give to each his reward:

Christ comes with a reward for His own.

Christ gives the other men over to sin, and sin gives them their wages. Christ thus gives to each as he has judged. Each receives his own way. Each receives his own end.

Romans 1: ¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; ¹⁹ Because that which may be known of God is manifest in them; for God hath shewed *it* unto them. ²⁰ For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse. ²¹ Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. ... ²⁴ Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: ... ²⁶ For this cause God gave them up unto vile affections ... ²⁸ And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, ... ³² Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. 2: ⁵ But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; ⁶ Who will render to every man according to his deeds: ⁷ To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: ⁸ But unto them that

are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, ⁹ Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; ¹⁰ But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

Conclusions:

- Man, in his hardness and unrepentant heart, treasures up wrath for himself. The day of the revelation of God's righteous judgment is the day of wrath.
- On that day, God will repay each one according to his own works. What man sows, that he will reap.
- Eternal life, immortality, glory and honor to those who persevere in what is good.
- Wrath, indignation, tribulation and anguish to those who do evil.
- The wrath of God is revealed against those who delight in unrighteousness, those who fight against the Spirit of truth and suppress Christ.
- The wrath of God is manifested only on those who have hardened themselves and suppressed the truth, Jesus. They are without excuse because God has manifested Himself to them, and having known God, they did not recognize Him, having known God's judgment, they indulged in evil.
- Therefore, they are without excuse.
- And the wrath of God is manifested: He gives them over to uncleanness, to shameful affections, to a reprobate mind, He abandons them and leaves them to their own selves. Thus they are filled with wrath, anger, tribulation and anguish.

EGW Quotes:

1.) A large class to whom the doctrine of eternal torment is revolting, are driven to the opposite error. They see that the Scriptures represent God as a being of love and compassion, and they cannot believe that He will consign His creatures to the fires of an eternally burning hell. But holding that the soul is naturally immortal, they see no alternative but to conclude that all mankind will finally be saved. Many regard the threatenings of the Bible as designed merely to frighten men into obedience, and not to be literally fulfilled. Thus the sinner can live in selfish pleasure disregarding the requirements of God, and yet expect to be finally received into His favor. **Such a doctrine, presuming upon God's mercy, but ignoring His justice, pleases the carnal heart, and emboldens the wicked in their iniquity. ... {IC 15.7}** If it were true that the souls of all men passed directly to heaven at the hour of dissolution, then we might well covet death rather than life. Many have been led by this belief to put an end to this existence. When overwhelmed with trouble, perplexity, and disappointment, it seems an easy thing to break the brittle thread of life, and soar away into the bliss of the eternal world. {IC 15.8} **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 at**

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. All this sacrifice was made that sinners might be redeemed. In no other way could man be freed from the penalty of sin. And every soul that refuses to become a partaker of the atonement provided at such a cost, must bear in his own person the guilt and punishment of transgression. ...{IC 16.1}

2.) The prophet Isaiah brings to view the fearful deception which will come upon the wicked, causing them to count themselves secure from the judgments of God: “We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under the falsehood have we hid ourselves.” [Isaiah 28:15.] In the class here described are included those who in their stubborn impenitence comfort themselves with the assurance that there is to be no punishment for the sinner; that all mankind, it matters not how corrupt, are to be exalted to Heaven, to become as the angels of God. But still more emphatically are those making a covenant with death and an agreement with hell, who renounce the

truths which Heaven has provided as a defense for the righteous in the day of trouble, and accept the refuge of lies offered by Satan in its stead,—the delusive pretensions of Spiritualism. {GC88 560.3} Marvelous beyond expression is the blindness of the people of this generation. Thousands reject the Word of God as unworthy of belief, and with eager confidence receive the deceptions of Satan. **Skeptics and scoffers denounce the bigotry of those who contend for the faith of prophets and apostles, and they divert themselves by holding up to ridicule the solemn declarations of the Scriptures concerning Christ and the plan of salvation, and the retribution to be visited upon the rejecters of the truth. They affect great pity for minds so narrow, weak, and superstitious as to acknowledge the claims of God, and obey the requirements of his law.** They manifest as much assurance as if, indeed, they had made a covenant with death and an agreement with hell,—as if they had erected an impassable, impenetrable barrier between themselves and the vengeance of God. Nothing can arouse their fears. So fully have they yielded to the tempter, so closely are they united with him, and so thoroughly imbued with his spirit, that they have no power and no inclination to break away from his snare. {GC88 561.1} Satan has long been preparing for his final effort to deceive the world. **The foundation of his work was laid by the assurance given to Eve in Eden, “Ye shall not surely die.” “In the day ye eat thereof, then**

your eyes shall be opened, and ye shall be as gods, knowing good and evil." [Genesis 3:4, 5.] Little by little he has prepared the way for his master-piece of deception in the development of Spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time. Says the prophet: "I saw three unclean spirits like frogs; ... they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." [Revelation 16:13, 14.] **Except those who are kept by the power of God, through faith in his Word, the whole world will be swept into the ranks of this delusion.** The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God. {GC88 561.2}

Conclusions:

- Spiritualism refers to both communication with fallen angels and the spiritualization of Scriptures (See ST May 28, 1894, paragraphs 4, 5). We find both meanings when the serpent stated "Ye shall not surely die," a fallen angel spiritualizing the meaning of God's word "ye shall surely die."
- 3.) Some believe Satan's assertion that there will be a second probation. They say that even though they now resist the Spirit of God, refusing to improve their day of grace, they will be given another

opportunity to gain heaven. But **those who cherish this belief are under a deception which leads to ruin.** When God gave Christ to our world, He gave in this one gift all the treasures of heaven. He held back nothing. He can do no more than He has done to bring men to repentance. He has no means held in reserve for their salvation. {RH September 17, 1901, par. 6}

4.) As the wicked went into their graves, so they come forth with the same enmity to Christ and the same spirit of rebellion. **They are to have no new probation in which to remedy the defects of their past lives. Nothing would be gained by this. A lifetime of transgression has not softened their hearts. A second probation, were it given them, would be occupied as was the first in evading the requirements of God and exciting rebellion against Him.** {DD 52.2}

5.) Christ desires His hearers to understand that it is **impossible for men to secure the salvation of the soul after death.** “Son,” Abraham is represented as answering, “remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you can not; neither can they pass to us, that would

come from thence.” **Thus Christ represented the hopelessness of looking for a second probation.** This life is the only time given to man in which to prepare for eternity. {COL 263.3}

6.) In mercy to the world, God blotted out its wicked inhabitants in Noah’s time. In mercy He destroyed the corrupt dwellers in Sodom. Through the deceptive power of Satan the workers of iniquity obtain sympathy and admiration, and are thus constantly leading others to rebellion. It was so in Cain’s and in Noah’s day, and in the time of Abraham and Lot; it is so in our time. **It is in mercy to the universe that God will finally destroy the rejecters of His grace.** {GC 543.3} “The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” Romans 6:23. **While life is the inheritance of the righteous, death is the portion of the wicked.** Moses declared to Israel: “I have set before thee this day life and good, and death and evil.” Deuteronomy 30:15. The death referred to in these scriptures is not that pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is “the second death” that is placed in contrast with everlasting life. {GC 544.1} In consequence of Adam’s sin, death passed upon the whole human race. All alike go down into the grave. And through the provisions of the plan of salvation, all are to be

brought forth from their graves. “There shall be a resurrection of the dead, both of the just and unjust;” “for as in Adam all die, even so in Christ shall all be made alive.” Acts 24:15; 1 Corinthians 15:22. But a distinction is made between the two classes that are brought forth. “All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” John 5:28, 29. They who have been “accounted worthy” of the resurrection of life are “blessed and holy.” “On such the second death hath no power.” Revelation 20:6. **But those 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} **Thus will be made an end of sin, with all the woe and ruin which have**

resulted from it. Says the psalmist: "Thou hast destroyed the wicked, Thou hast put out their name forever and ever. O thou enemy, destructions are come to a perpetual end." Psalm 9:5, 6. John, in the Revelation, looking forward to the eternal state, hears a universal anthem of praise undisturbed by one note of discord. Every creature in heaven and earth was heard ascribing glory to God. Revelation 5:13. There will then be no lost souls to blaspheme God as they writhe in never-ending torment; no wretched beings in hell will mingle their shrieks with the songs of the saved. {GC 545.1}

7.) I saw that the angels of God are never to control the will. God sets before man life and death. He can have his choice. Many desire life, but still continue to walk in the broad road. They choose to rebel against God's government, notwithstanding His great mercy and compassion in giving His Son to die for them. Those who do not choose to accept of the salvation so dearly purchased, must be punished. But I saw that God would not shut them up in hell to endure endless misery, neither will He take them to heaven; for to bring them into the company of the pure and holy would make them exceedingly miserable. **But He will destroy them utterly and cause them to be as if they had not been; then His justice will be satisfied. He formed man**

out of the dust of the earth, and the disobedient and unholy will be consumed by fire and return to dust again. I saw that the benevolence and compassion of God in this matter should lead all to admire His character and to adore His holy name. After the wicked are destroyed from off the earth, all the heavenly host will say, "Amen!" {EW 221.1}

8.) Both the parable of the tares and that of the net plainly teach that there is no time when all the wicked will turn to God. The wheat and the tares grow together until the harvest. The good and the bad fish are together drawn ashore for a final separation. {COL 123.1} Again, these parables teach that there is to be no probation after the judgment. When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed. {COL 123.2} God does not desire the destruction of any. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die?" Ezekiel 33:11. Throughout the period of probationary time His Spirit is entreating men to accept the gift of life. It is only those who reject His pleading that will be left to perish. God has declared that sin must be destroyed as an evil ruinous to the universe. Those who cling to sin will perish in its destruction. {COL 123.3}

9.) God's love is represented in our day as being of such a character as would forbid His destroying the sinner. Men reason from their own low standard of right and justice. "Thou thoughtest that I was altogether such an one as thyself" (Psalm 50:21). They measure God by themselves. They reason as to how they would act under the circumstances and decide God would do as they imagine they would do.... {LDE 240.5} In no kingdom or government is it left to the lawbreakers to say what punishment is to be executed against those who have broken the law. All we have, all the bounties of His grace which we possess, we owe to God. The aggravating character of sin against such a God cannot be estimated any more than the heavens can be measured with a span. God is a moral governor as well as a Father. He is the Lawgiver. He makes and executes His laws. Law that has no penalty is of no force. {LDE 241.1} The plea may be made that a loving Father would not see His children suffering the punishment of God by fire while He had the power to relieve them. But God would, for the good of His subjects and for their safety, punish the transgressor. God does not work on the plan of man. He can do infinite justice that man has no right to do before his fellow man. Noah would have displeased God to have drowned one of the scoffers and

mockers that harassed him, but God drowned the vast world. Lot would have had no right to inflict punishment on his sons-in-law, but God would do it in strict justice. {LDE 241.2} Who will say God will not do what He says He will do?—Manuscript Releases 12:207-209; Manuscript Releases 10:265 (1876). {LDE 241.3}

10.) I ask the impenitent, **What greater evidence do you want that God is a God of justice? If the sword of justice woke in its might against the Fellow of the Almighty, and was not sheathed until bathed in the blood of God's only begotten Son, what will be the punishment of those who refuse to accept the atoning sacrifice? When the Son of God interposed in man's behalf, and humbled Himself on Calvary, angels drew back in amazement. Can those for whom this great sacrifice was made escape the wrath of God if they are indifferent to this great salvation? Those who choose to continue in sin will be without a shadow of excuse. Calvary is the only argument that will be used against them.** {18MR 336.4}

The Invisible Cross

Luke 9:²¹ And he straitly charged them, and commanded *them* to tell no man that thing; ²² Saying, “The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.” ²³ **And he said to *them* all, “If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.** ²⁴ For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. ²⁵ For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?”

Conclusions:

- Christ had asked them who He was. And Peter had answered that He was the Christ, the Son of the living God. In the face of this revelation from the Father, Christ commanded them to tell no one. Not because there was no need for this truth to be proclaimed, but because to do so would have implied that the spiritual leadership of Israel would have taken up arms against Christ and tried to destroy Him. For this reason He was crucified in the end.
- The preaching that Jesus is the Christ, the Son of God, causes Christ to suffer many things, and to be rejected by the elders, chief priests and scribes. They oppose the character manifested under the identity of the Son of God. And in that rejection, Christ invites His disciples to something. Notice carefully what Jesus says:

- **“If any man will come after me, let him deny himself, and take up his cross daily, and follow me.”**

Jesus points to them that if anyone wants to follow Christ, he must live certain things that Christ lives. Once the desire to follow Christ is manifested, there is the call to deny oneself in the first place. Secondly, to take up the cross. And then to follow Christ.

- Knowing Christ, we come to admire Him so much that the Spirit dwelling in Him comes to us, and invites us to deny ourselves. Looking at the One who emptied Himself, and became a servant and obedient even unto the death of the cross, we see how He denied Himself, not seeking to satisfy His own needs but the needs of others. Seeing Christ, we admire Him, we want to be like Him, and we have the desire to follow Him.
- This self-denial enables and constitutes the taking up of the cross. Just as Christ denied Himself, and took up the cross, so we are invited to deny ourselves, take up our cross, and follow Christ.
- What is taking up the cross? What does it mean to bear the cross?
 - o At first I thought that carrying the cross implied carrying a disability that one might have.
 - o Later I realized that it was not only physical problems, but also the circumstances of life that each one receives. The place where one was born, the upbringing received, the inheritance of one’s parents – all could be either a blessing or a cross, and he who has a cross to carry, has to carry it meekly just like Christ.
 - o And not only that, but also work, friends, neighbors, the whole context or environment we live in could have elements that in some circumstances become crosses to be carried by the Christian.

- Then, as time went by, I began to understand the verse as Christ's call to follow Him. Taking up the cross was about doing His will and not mine. And that approach persisted for a while, then I placed more emphasis on the need for self to die, that the old man must be crucified, in order to take up the cross and follow Christ in reality.
- Now, a new perspective is opening up before my eyes. Perhaps in the beginning, as you may have noticed, my thinking and focus was centered on what I was doing and living. But I had not dwelled on Christ and what Christ felt and lived. Notice that when He tells us to follow Him, He is telling us that He Himself denies Himself and takes up His cross. And what is so striking about this statement? That Christ affirms that He was already carrying a cross. That cross consisted of bearing the rejection and contradiction of the main religious leaders. That cross was that they rejected Him in His character as the Son of God. Christ suffered this rejection as if He were crucified. It caused Him pain to be rejected. This pain was centered in the fact that, while He was willing to give His life for them, they did not see His love and in their blindness in rejecting Him, they resisted life and chose the perdition of their souls. That rejection and loss of their lives filled Him with anguish and apprehension.
- For let us keep in mind, Christ had already committed His life in give them life. So His suffering is due to knowing what the consequence of that rejection will be. It is not because He is offended because He is rejected. It is suffering and pain for knowing that in their rejection they are lost. It is pain and anguish, sadness of heart, for knowing that this path leads them to perdition. And He carried that cross with Him, because in His longing to reach them and give them life, He has to endure resistance and rejection. And Christ denies Himself, He faces that rejection in order to be able to bless them. This first

rejection by them, invisible, would lead to a later rejection that would manifest itself in visible form in a visible cross.

- If Christ was already carrying the cross in that dialogue with the disciples, is the cross limited only to the days of Jesus in His incarnation? Were Christ's sufferings and anguish caused by rejection restricted only to His earthly life?

1 Corinthians 2:¹ And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. ²For I **determined not to know any thing among you, save Jesus Christ, and him crucified.**

Galatians 3:¹ O foolish Galatians, who hath bewitched you, that ye should not obey the truth, **before whose eyes Jesus Christ hath been evidently set forth, crucified among you?**

Galatians 2:²⁰ **I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me:** and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Conclusions:

- Paul set out to know among the Corinthians only Christ and Him crucified. This tells us of the power and depth of the truth of Jesus Christ and Him crucified.
- Paul wanted to know Jesus Christ crucified. When? There, at that very moment.
- How had Jesus Christ been presented by Paul to the Galatians? He had been clearly presented as crucified. Where was Christ

crucified? Among the Galatians at that very time. How is this possible?

- Paul tells us that he was crucified together with Christ. At that moment, he was crucified with Christ. And in this being crucified, in bearing the cross, Paul no longer lived, but Christ lived in him. What does this mean?
- For Paul to be crucified with Christ meant to have crucified the flesh, to deny himself and follow Christ.
- For Christ to be crucified means to deny himself and to endure man's rejection. It means to continue knocking at the door of the heart in spite of being rejected. Every time a human being sins, He does so by fighting against the Spirit of truth that seeks to convince him of sin. In that struggle against the conviction of sin, man, when he sins, rejects the offer of Christ. Man rejects Christ. And Christ is wounded, hurt, by our sin. For Christ is so sensitive, so noble, so pure, so good, that it hurts Him in the depths of His soul when someone for whom He gives His life chooses death. It hurts Him that we are hurt by our sin. He suffers our suffering.
- God's wrath (see corresponding section) entails Christ's sorrow. God is not desensitized to the rejection and hardening of His children's hearts. God and His Son are not detached and impassive to the fact of having to withdraw their blessings and protection. God does not want the wicked to die. God does not like it at all. But at the same time, He, by His character, does not impose Himself. He does not impose His presence where He is not wanted, but withdraws.

Judges 10:¹⁶ And they put away the strange gods from among them, and served the Lord: and his soul was grieved for the misery of Israel.

Conclusions:

- God is distressed and afflicted by the situation the Israelites were in. God is not indifferent to the problems His children, created by His hands, are going through. In walking with Christ and exercise our God-given empathy, we can begin to understand the emotions that God goes through in having to finally leave man to his own desires.
- The fact that the Father and Christ suffer when they see the consequences of rejection, that they anguish and weep bitterly because of the pains of having to deliver them up and leave them unprotected before their enemies, is a constant that has been repeated throughout the history of fallen humanity. Christ has been enduring the rejection of humanity. This, we discover, was not limited only to His years of ministry on earth when He was made flesh, but encompasses the whole period of man in sin. This is a cross that Christ bears, as the verse says (Luke 9:23), every day. For Christ is knocking at the door of the heart, and many times He is left outside waiting, ignored, and berated that He is not wanted. It is a terrible agony for Him to experience the rejection and the consequences that that rejection brings. Thus we see that the Father and the Son are caused pain and anguish and suffering both by man's rejection and by man's own pain and suffering.

Isaiah 53:³ He is despised and rejected of men; A man of sorrows, and acquainted with grief: And we hid as it were *our* faces from him; He was despised, and we esteemed him not. ⁴ Surely he hath borne our griefs, And carried our sorrows: Yet we did esteem him stricken, Smitten of God, and afflicted. ⁵ But **he was wounded for our**

transgressions, *He was bruised for our iniquities*: The chastisement of our peace was upon him; And with his stripes we are healed.

Conclusions:

- What does Isaiah say about the time in which Christ was mistreated?
- Isaiah states this in the past tense. While it is true that it is prophetic, it is also true that Isaiah states this as having already happened in the life of Christ at the time of his writing.
- What did we do to Christ?
- He was despised and rejected among men. This began with our first parents, when they chose to believe the old serpent rather than God. And it happened with Cain, and with those who followed him, and with all the antediluvian generation, who grieved His Spirit. This contempt of Christ and of His offer of life and eternal gifts, makes Him become a man of sorrows. In His person He embodies the sum of sorrows that other beings experience individually. In Him are combined the emotions and experiences of all humanity. This makes Christ an experienced man of sorrows. He has been broken to the point of tears many times.
- This reminds me of my son Lukas. He was about to turn one when he fell off the stairs and bit his tongue. The cut was so deep that he ended up with 13 stitches. And I can't help but remember the anguish that went through my heart as I watched him suffer. Crying, he couldn't swallow. He would look at me with those little eyes, trying to babble something, but not being able to speak clearly. He was in so much pain that he couldn't swallow, and his bloody saliva was dribbling out of his mouth. Finally at the hospital he was treated and remained there for 2 days. I clearly remember the anguish and pain, the helplessness of seeing my son suffer and not being able to do anything about

it. I suffered with my son and felt what my son felt. His pain was my pain. And my heart was completely moved by his suffering. But what could I do but try to alleviate as much as possible his suffering and accompany him through it?

- This is how Christ and the Father suffer the fate of their children. If I, being evil, have these feelings, how much more God and His Son, who are pure, noble, immaculate and good? How much more God, who out of love for the world gave His Son so that whoever believes may be saved? How much more Christ, who gave His life for every being on this planet? The pain that every human being goes through, pierces the heart of Christ. That is why it says that he certainly bore our infirmities. He truly bore them. He bore all the sicknesses of mankind. That is why it also says that He carried all our sorrows. There is no pain that any human being has felt that has not torn His heart.
- Isaiah says that the visible manifestation of the pain that Christ suffered while hanging on the cross, we attribute it to God: that God did it to Christ. That is why he says that we considered Him to be stricken and smitten by God. However, the prophet hurries to explain: he tells us that it is our rebellions that caused His wounds. He tells us that He was broken and bruised because of our sins. It is our rebellions and sins that crushed our Lord.

Isaiah 63:⁹ In all their affliction he was afflicted, And the angel of his presence saved them: In his love and in his pity he redeemed them; And he bare them, and carried them all the days of old. ¹⁰ But they rebelled, and vexed his holy Spirit: Therefore he was turned to be their enemy, *and* he fought against them.

Conclusions:

- The Father was afflicted in all the affliction that man suffered. Every affliction that man suffers moves the heart of God and afflicts Him. Because we are the children of His creation, He who was so willing to do so much for His enemies, is moved and shakes with sorrow because of man's afflictions and sorrows.
- The messenger who stands in His presence, Christ, saved His people, man. He redeemed them, bare them and carried them. When? For how long? All the days of old. Since man sinned Christ has borne man, and in that bearing of man, he suffers with man's pain and suffering.
- The awful thing about all this is that man imagines that God is his enemy. And he fights against God. And he rebels against God. And he wants to expel God from his life. And that hurts the Spirit of God and makes it sorrow. And it vexes Spirit of God.
- What does the anger or wrath of God mean? Revisit the section on the wrath of God.
- With great sorrow and suffering, finally, God turns and fights against them. In what sense? In that He delivers them, He gives them up, He no longer protects them. He becomes a stranger to them, He does His strange act. With pain and distress He sees them perish in their struggles against their enemies. And because they demanded it of Him, He gives them up to their enemies. Thus, He becomes their enemy. Thus, He fought against them. His action of giving them up or delivering them, of giving them their will and withdrawing from their lives, causes great anguish and heartache to Christ and the Father, which is equated to carrying the cross and being crucified.

Jeremiah 4:¹⁹ **My bowels, my bowels! I am pained at my very heart; My heart maketh a noise in me; I cannot hold my peace, Because**

thou hast heard, O my soul, the sound of the trumpet, the alarm of war.
²⁰ Destruction upon destruction is cried; for the whole land is spoiled:
Suddenly are my tents spoiled, *and* my curtains in a moment. ²¹ How
long shall I see the standard, *and* hear the sound of the trumpet? ²² For
my people *is* foolish, they have not known me; They *are* sottish
children, and they have none understanding: They *are* wise to do evil,
but to do good they have no knowledge.

Conclusions:

- God mourns over the condition of His people, and what is involved in abandoning them. His bowels are moved and His heart aches, He cannot be silent, His heart and breath are agitated and moved as He must witness the fate chosen by man.

Hebrews 11:²³ By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment. ²⁴ By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; ²⁵ Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; ²⁶ Esteeming **the reproach of Christ** greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

Conclusions:

- Moses was urged to accept the status of the son of Pharaoh's daughter, but he refused. He was to be a Prince of Egypt, and all the riches of Egypt were within his reach. Moses had a promising future within his grasp. All this he decided to set aside. He faced serious pressure, both publicly and privately, to take all these earthly temptations. We can imagine the mockery and insults for his decision.
- Instead, Moses leaves everything to join his future destiny with a despised enslaved people. By refusing to be called the son of Pharaoh's daughter, he consequently chose to be mistreated with God's people. By refusing to be called the son of Pharaoh's daughter, he refused to enjoy the temporal delights of sin. By choosing to be mistreated with God's people, he chose the way and the will of God; he chose to follow the way of the Lord rather than to enjoy a life of sin. He treasured the word of God, and in joining his interests and destiny with the people of God, he cherished and treasured the reproach of Christ.
- Even in the days of Moses the reproach of Christ existed.

Hebrews 13: ¹²Wherefore Jesus also, that he might sanctify the people with his own blood, **suffered without the gate.** ¹³Let us go forth therefore unto him without the camp, **bearing his reproach.**

Romans 15: ³For even Christ pleased not himself; but, as it is written, **The reproaches of them that reproached thee fell on me.**

Conclusions:

- Christ suffered without, He was led outside the gate and hung on a cross in Golgotha.

- The reproach that Christ bore is His cross. In bearing the cross, Christ was reproached, imprecations fell upon His ears.
- The reproach of Christ is His cross, and Christ is reviled in His people who take up the cross – in this case, Moses. Thus, we see that in Egyptian times the cross and the reproaches of Christ already existed.
- For Moses to take up the cross was to deny himself, to refuse to please himself and to refuse to be called the son of Pharaoh's daughter. Thus, Moses in his life, follows the call of Christ, who says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Moses, following Christ's example, took up the cross of Christ, denied himself and followed the word of the Lamb wherever it led him.
- As Christ hung upon the cross, the curses and reproaches fell upon Him. They filled Him with scorn.

Matthew 27:³⁹ And they that passed by reviled him, wagging their heads, ⁴⁰And saying, "Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross."

⁴¹ Likewise also the chief priests mocking *him*, with the scribes and elders, said, ⁴² "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. ⁴³ He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." ⁴⁴ The thieves also, which were crucified with him, cast the same in his teeth.

- Why did they ask Jesus to come down from the cross?
- Is being the Son of God incompatible with the cross? Why? What did the Pharisees think about it?

- The invisible cross of Christ, the sufferings of the Father and the Son, run through all the Scriptures.
- There are many verses on this subject that we could analyze, but we will analyze the following one:

Hebrews 6:⁴ For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,⁵ And have tasted the good word of God, and the powers of the world to come,⁶ If they shall fall away, to renew them again unto repentance; seeing they **crucify to themselves the Son of God afresh, and put *him* to an open shame.**⁷ For the earth which drinketh in the rain that cometh oft upon it, and **bringeth forth herbs meet** for them by whom it is dressed, receiveth blessing from God:⁸ But that which **beareth thorns and briers** *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.⁹ But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

Conclusions:

- The context, Hebrews 5:6-10, features two central themes:
 - Christ as priest after the order of Melchizedek and,
 - the sufferings of Christ.
- Both are intimately linked.
- Paul then describes milk and strong meat, and what one diet or the other entails.

- When Christ spoke of the Comforter in John 14, He simply described the truth, and then as part of the same discourse, He used the illustration of the vine and branches found in chapter 15. The same is true here. The description is made in verses 4-6 and the illustration of that truth is made in verses 7-8.
- The earth drinks the rain and produces two kinds of results. What is rain?

Matthew 5:⁴⁵ That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and **sendeth rain on the just and on the unjust.**

Deuteronomy 32:¹ Give ear, O ye heavens, and I will speak; And hear, O earth, the words of my mouth. ² **My doctrine shall drop as the rain, My speech shall distil as the dew,** As the small rain upon the tender herb, And as the showers upon the grass:

Hosea 6:³ Then shall we know, *if* we follow on to know the LORD: His going forth is prepared as the morning; And **he shall come unto us as the rain, As the latter *and* former rain** unto the earth.

The Father sends rain on all, on the just and the unjust.

God sends His teachings, the words of His mouth, His reasoning as the rain.

The Father sends the Holy Spirit, the Word of God, to convict everyone of sin, righteousness and judgment (John 16:8). It is the Spirit of Christ knocking at the door of the heart (Revelation 3:20). He knocks on every heart.

- But, what happens to this call to repentance that goes to everyone? It depends on each heart.
 - The first reaction is that there are people who accept the call and accept Christ, and become connected to the vine, and bear fruit (Galatians 5:22-23). When we accept Christ, we

glorify the Father (John 15:8) and give the kingdom to Christ. Thus, we make Christ king of our life. We crown Christ the King with a crown of glory.

- The second reaction is that there are people who harden their hearts and refuse to hear the word that convinces them of sin. This reaction is a fight against the Word of God. It is a refusal to hear and accept the voice of conscience. It is in doing this that the plant develops the fruits of sin: thorns and thistles (Genesis 3:17-18). The thorns and briars are the sin of rejecting Christ (Ezekiel 2:4-8; Isaiah 5:1-7), they are the manifestation of the drought of the Holy Spirit. By rejecting Christ, we are crowning Him as a man of sorrows (John 19:2), because it hurts and wounds Him to be rejected by the children of His creation and redemption. By rejecting Christ we crown Him, not a king, but a man of sorrows, by putting our thorns on His head. Our rejection hurts and wounds Him. By rejecting Him in sin we treat Him violently. He is wounded by our rebellions, bruised by our hatred. He is hurt by our destructiveness. Just as a father suffers and grieves when his son shuns him, Christ suffers and sorrows (but He much more because He is pure, holy and good) when He is cruelly rejected.

Hebrews 6:⁴ For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,⁵ And have tasted the good word of God, and the powers of the world to come,⁶ If they shall fall away, to renew them again unto

repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

Micah 7:²The good *man* is perished out of the earth: And *there is* none upright among men: They all lie in wait for blood; They hunt every man his brother with a net. ... ⁴The best of them *is as a brier*: The most upright *is sharper* than a thorn hedge: ...

Conclusions:

- The plant that produces thorns and thistles is rejected. It is the plant, not the rain nor the sun, that produces thorns and briers, meaning that the rejection comes from man itself.
- In this constant rejection of Christ, man is left without mercy. In rejecting the mercy of Christ, man has no mercy for others. There is nothing righteous in him; he is a murderer by nature. The best of them is as a brier, the most upright as a thorn.
- The rain, the Holy Spirit, the grace of Christ, is trying to have access to the soul, but the person upon refusing hardens and without the water of the Spirit only produces briers. The person produces thorns to the influence of the Spirit of Christ. The Spirit being therefore rejected, there is no fruit of the Spirit. And it comes to the point where the person's decision is fixed by his own constant decision, it becomes his own reality and destiny, as the voice of the Comforter is heard as more and more distant and hostile. There comes a point at which it is impossible for man to receive Christ. For he has made himself so. This is the sin against the Holy Spirit.
- It is impossible to renew the person who openly and constantly crucifies and crowns Christ with the thorns of his rejection. It is the persistent rejection, continually, that ends up forging man

in his character to the point that he establishes himself in that position and it is impossible for him to turn around. This, the impossibility of being renewed, is something that the person does to himself by persistently rejecting the gentle voice of the Spirit of God.

- As long as they crucify the Son of God by rejecting Him, it is impossible for them to be brought to repentance, since they reject the voice that calls them to repentance. And that which bears thorns, finally experiences the wrath of God. That is, they are delivered up to their own condition and desires, and without God's protection they are released to the wrath of their enemies.
- Notice that the verse says, "seeing they crucify Him afresh." And while Christ is crucified, still He keeps calling and calling. Do we see that? And what does Christ say? "Father, forgive them, for they know not what they do." However, if the heart does not listen to the voice of Christ and hardens and hardens, it will come to the point where it will no longer listen to His voice, and it will be impossible for it to turn. Why? Is it because God does not want it? Or is it because it is impossible for the sinner to turn? It is impossible for the sinner to be with Christ, he does not listen and rejects the calls of mercy. He can no longer listen. He has ruined himself irretrievably.
- There is a point in which God himself can no longer do anything. Is it because God has determined it that way? No. It is the person's decision that has led him to produce thorns and briars against God, and with great pain, God finally leaves him alone. But this whole process is a cross. Christ is crucified and suffers the agonies of crucifixion, the pain of rejection. The pain of the consequences that rejection brings upon the sinner. The grief for the loss of a child. Sorrow for the pain and anguish the sinner experiences.

- What will Christ be for you and for me? Will we crown Him King of glory or THE man of sorrows?

EGW Quotes:

1.) No one need look upon the sin against the Holy Ghost as something mysterious and indefinable. **The sin against the Holy Ghost is the sin of persistent refusal to respond to the invitation to repent.** If you refuse to believe in Jesus Christ as your personal Saviour ..., you love the atmosphere that surrounded the first great apostate. You choose this atmosphere rather than the atmosphere that surrounds the Father and the Son, and God allows you to have your choice. But let no soul be discouraged by this presentation of the matter. Let no one who is striving to do the will of the Master be cast down.³⁵ {TMK 243.4}

2.) **The cross of Christ will be the science and the song of the redeemed through all eternity.** In Christ glorified they will behold Christ crucified. Never will it be forgotten that He whose power created and upheld the unnumbered worlds through the vast realms of space, the Beloved of God, the Majesty of heaven, He whom cherub and shining

seraph delighted to adore—humbled Himself to uplift fallen man; that He bore the guilt and shame of sin, and the hiding of His Father's face, till the woes of a lost world broke His heart and crushed out His life on Calvary's cross. That the Maker of all worlds, the Arbiter of all destinies, should lay aside His glory and humiliate Himself from love to man will ever excite the wonder and adoration of the universe. As the nations of the saved look upon their Redeemer and behold the eternal glory of the Father shining in His countenance; as they behold His throne, which is from everlasting to everlasting, and know that His kingdom is to have no end, they break forth in rapturous song: "Worthy, worthy is the Lamb that was slain, and hath redeemed us to God by His own most precious blood!"

The mystery of the cross explains all other mysteries. In the light that streams from Calvary the attributes of God which had filled us with fear and awe appear beautiful and attractive. Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power. While we behold the majesty of His throne, high and lifted up, we see His character in its gracious manifestations, and comprehend, as never before, the significance of that endearing title, "Our Father."

It will be seen that He who is infinite in wisdom could devise no plan for our salvation except the sacrifice of His Son. The compensation for this sacrifice is the joy of peopling the earth with ransomed beings,

holy, happy, and immortal. The result of the Saviour's conflict with the powers of darkness is joy to the redeemed, redounding to the glory of God throughout eternity. And such is the value of the soul that the Father is satisfied with the price paid; and Christ Himself, beholding the fruits of His great sacrifice, is satisfied. {GC 651-652}

3.) **By every sin Jesus is wounded afresh; and as we look upon Him whom we have pierced, we mourn for the sins that have brought anguish upon Him.** Such mourning will lead to the renunciation of sin. {DA 300.3}

4.) "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 214}

5.) **Christ feels the woes of every sufferer.** When evil spirits rend a human frame, Christ feels the curse. **When fever is burning up the life current, He feels the agony.** And He is just as willing to heal the sick now as when He was personally on earth. **Christ's servants are His representatives, the channels for His working.** He desires through them to exercise His healing power. {DA 823.4}

6.) 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}

7.) It is Satan's work to fill men's hearts with doubt. He leads them to look upon God as a stern judge. He tempts them to sin, and then to regard themselves as too vile to approach their heavenly Father or to excite His pity. The Lord understands all this. Jesus assures His disciples of God's sympathy for them in their needs and weaknesses. Not a sigh is breathed, not a pain felt, not a grief pierces the soul, but the throb vibrates to the Father's heart. {DA 356.2}

8.) Those who think of the result of hastening or hindering the gospel think of it in relation to themselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception,

sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him. When there came upon Israel the calamities that were the sure result of separation from God,—subjugation by their enemies, cruelty, and death,—it is said that “His soul was grieved for the misery of Israel.” “In all their affliction He was afflicted: ... and He bare them, and carried them all the days of old.” Judges 10:16; Isaiah 63:9.

His Spirit “maketh intercession for us with groanings which cannot be uttered.” As the “whole creation groaneth and travaileth in pain together” (Romans 8:26, 22), the heart of the infinite Father is pained in sympathy. Our world is a vast lazar house, a scene of misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. Yet God feels it all. In order to destroy sin and its results He gave His best Beloved, and He has put it in our power, through co-operation with Him, to bring this scene of misery to an end. “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matthew 24:14. {Ed 263}

9.) For more than a thousand years the Jewish nation had abused God’s mercy and invited His judgments. They had rejected His

warnings and slain His prophets. For these sins the people of Christ's day made themselves responsible by following the same course. In the rejection of their present mercies and warnings lay the guilt of that generation. The fetters which the nation had for centuries been forging, the people of Christ's day were fastening upon themselves. In every age there is given to men their day of light and privilege, a probationary time in which they may become reconciled to God. But there is a limit to this grace. Mercy may plead for years and be slighted and rejected; but there comes a time when mercy makes her last plea. The heart becomes so hardened that it ceases to respond to the Spirit of God. Then the sweet, winning voice entreats the sinner no longer, and reproofs and warnings cease.

That day had come to Jerusalem. Jesus wept in anguish over the doomed city, but He could not deliver her. He had exhausted every resource. In rejecting the warnings of God's Spirit, Israel had rejected the only means of help. There was no other power by which they could be delivered.

The Jewish nation was a symbol of the people of all ages who scorn the pleadings of Infinite Love. The tears of Christ when He wept over Jerusalem were for the sins of all time. In the judgments pronounced

upon Israel, those who reject the reproofs and warnings of God's Holy Spirit, may read their own condemnation.

In this generation there are many who are treading on the same ground as were the unbelieving Jews. They have witnessed the manifestation of the power of God; the Holy Spirit has spoken to their hearts; but they cling to their unbelief and resistance. God sends them warnings and reproof, but they are not willing to confess their errors, and they reject His message and His messenger. The very means He uses for their recovery becomes to them a stone of stumbling.

The prophets of God were hated by apostate Israel because through them their hidden sins were brought to light. Ahab regarded Elijah as his enemy because the prophet was faithful to rebuke the king's secret iniquities. So today the servant of Christ, the reprove of sin, meets with scorn and rebuffs. Bible truth, the religion of Christ, struggles against a strong current of moral impurity. Prejudice is even stronger in the hearts of men now than in Christ's day. Christ did not fulfill men's expectations; His life was a rebuke to their sins, and they rejected Him. So now the truth of God's word does not harmonize with men's practices and their natural inclination, and thousands reject its light. Men prompted by Satan cast doubt upon God's word, and choose to exercise their independent judgment. They choose darkness rather

than light, but they do it at the peril of their souls. Those who caviled at the words of Christ, found ever-increased cause for cavil, until they turned from the Truth and the Life. So it is now. God does not propose to remove every objection which the carnal heart may bring against His truth. To those who refuse the precious rays of light which would illuminate the darkness, the mysteries of God's word remain such forever. From them the truth is hidden. They walk blindly, and know not the ruin before them.

Christ overlooked the world and all ages from the height of Olivet; and His words are applicable to every soul who slights the pleadings of divine mercy. Scorned of His love, He addresses you today. It is "thou, even thou," who shouldst know the things that belong to thy peace. Christ is shedding bitter tears for you, who have no tears to shed for yourself. Already that fatal hardness of heart which destroyed the Pharisees is manifest in you. And every evidence of the grace of God, every ray of divine light, is either melting and subduing the soul, or confirming it in hopeless impenitence. {DA 584-588}

Conclusions

Thus, we see the principles at work in God's kingdom, and how God's law is a reflection of His character. There is still much to understand and know about God and His kingdom, and we invite the interested reader to consider the following materials.

AGAPE VIDEO SERIES:

https://www.youtube.com/playlist?list=PL46eY1RJ_dJ5w3IndLQKzePReM0Kgp6Wg

BOOKS AND BOOKLETS:

https://maranathamedia.com/book_theme/view/character-of-god

CHARACTER OF GOD VIDEO SERIES IN SPANISH:

<https://www.youtube.com/playlist?list=PL99Wh-ROsXdC-50iUZAPU9wOvnt4RJjoa>

As we move forward in understanding and experience, it is our longing that God may make us perfectly into the image of His Son, for we will have seen Him as He is.



PRINCIPLES OF THE CHARACTER OF GOD

What are the principles that govern God's character? What is God's relationship to His law? How does God deal with His rebellious children? This booklet considers these questions, and the relationship between God, life and death; and God's relationship to the use of force and freedom. Additionally, what will the end of the wicked be like? Will all be saved? What is God's wrath like? What is God's relationship to the wars described in the Old Testament? The verses on these subjects are considered in the light of the cross of Christ, which illuminates the existing conflict and the character of our loving heavenly Father.

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