

12 Smiting Angels Sermon Transcript

By Adrian Ebens at Talking Rock Georgia, 23 June 2018

Father I just thank you that as we open Your Word, that we can keep studying and keep looking at these beautiful truths that You have given to us. That we may truly know that our Father is love. And as we put these pieces together with the festivals, the Spirit, the earth, the character, all these things, Father and Son, they all interlinked, and together they present such a beautiful picture so that we can say with the queen of Sheba, "There's no breath left in me. I'm just overwhelmed with the amazing things that are taking place in these subjects". So, we pray for your guidance now as we spend this time together. In Jesus name, amen.

Just a few more preface points on this question is that I've found as I press into the subject and present more and more convincing evidence in regard to the loving character of God, people who for whatever reason wish to maintain a view that God does personally and directly kill and use corporal punishment, or whatever personally intervened to kill people, as this message is being presented, they get pushed further into the language of God killing. They become more talking about God killing than God's saving. And I think that for many, they don't intend to do this, but they are drawn into this position in order to prove... They'll find that in order to defend against this, they must speak more about God as a killer than as a saviour. And this is what I'm witnessing. This is what I'm experiencing.

So, the level of research that we've done, the lies that we've laid down in this, I'm simply putting it out there for everybody, you will be forced to give a message that God is a killer in responding to this message that we're giving. You'll have no option. And that is in complete violation of the statement in Christ's Object Lessons page 415. The last message of mercy to be given to a dying world is a revelation of God's character of love. That's the message that will lighten the earth with its glory. You're not going to lighten the earth with the glory of the Lord by telling people that God killed billions of people.

That's not going to lighten the earth in any way. And so this is what I'm saying to people. If you choose to believe that God is a killer, you would be better to stay silent about it than to try and take on this message. You will end up in a place you don't want to be. That's just what I'm saying because this is multifaceted and the Lord in His grace has been able to give us the answers that we've needed to answer the key points. At least for myself, when I first started looking at this, there was a number of stories in the Old Testament that I had to solve for myself. To be able to stand up with a clear conscience before people and say, "I have an answer for this," I had to answer these questions.

And one of those questions was relating to the work of angels, and how angels are relating to humanity because there are several stories in the Bible that would suggest that angels have used destructive force on individuals. But once again, we have to be doers of the word and not hearers only and get all the evidence. So, why don't we look at... One of the big ones is killing 185,000 Assyrian soldiers. Now I have a little book called *Smiting Angels*, where I simply looked up the word smote in relation to angels and there's four stories that address this word smote. The first one was relating to Balaam who smote the donkey and saw the angel. So he's smiting.

The second one is when David numbered Israel and 70,000 people were smitten by the angel of the Lord. Then we have the Assyrian army of 185,000 men that died, and Acts 12:24, the angel of the Lord smote Herod for his sin. So in this book, when I'm addressing those four stories, I want to go down to 2 Kings 19:35. 2 Kings 19:35. And it says, "It came to pass that night that the angel of the Lord went out and smote in the camp of the Assyrians and 185,000. And when they arose early in the morning, behold, they were all dead corpses."

So, it seems very clear to people that the angel of God came down and it says he smote them. So how do we address this? Well, I want you to note something in the book of Daniel. Daniel 10. We're talking about angels. God's angels. Daniel chapter 10. Now, where's the part? It's down in... It's towards the end, is it? 17? Yeah. Well, that's right. So verse 16, "And behold, one

like the similitude of the sons of men touched my lips, then opened my mouth and spoke and said unto him that stood before me, "Oh my Lord. By the vision, my sorrows are turned upon me, and I have retained no strength. For how can the servant of this, my Lord talk with my Lord for as for me straightway, there remained no strength in me, neither is there any breath left in me." So when Gabriel comes to Daniel and he just stands before him, what happens to Daniel?

He just collapsed. He just fell down. Now this is a man that loves God, has been fasting and praying and doing all these things. And when he encountered this angel, he collapsed and fell on the ground and he had to be strengthened to stand in the presence of the angel. Now, if an angel can do that to a righteous man, what would happen to the wicked? Simply by appearing. Would it smite them?

What happened when the angel came down to the tomb, when Jesus...? What happened to the men in front of the tomb? They fell down as dead men. Okay? The angel didn't touch them. They just... When Jesus was in the garden and they asked who He was, "Is this Jesus of Nazareth?" He says, "I am He." And when he said, "I am He," what happened to all the men?

And what does Desire of Ages say? An angel went between them. It just passed between them, and they all fell over. Okay? Didn't hit them, didn't strike them. So, the angels filled with the Spirit of God can cause this fright reaction. There's a fright reaction within human soul. If someone is in a fright reaction for an extended period of time, what happens to the human body?

Audience: You collapse.

You collapse, your immune system becomes compromised, and interesting things starts to take place after that. Now, there's an interesting piece of commentary in the book Great Controversy on the story. On a number of stories. And I'd like to read that to you. I need to get you an updated edition,

Garry. This is an older one of Smiting Angels. I put a few extra quotes in it. So I better send it to you. It's on the website.

This is as quoting about a Hussite war. It says "As the sound of the..." This is page 117. "As the sound of the approaching force was heard, even before the Hussites were inside, a panic again, fell upon the crusaders." So this panic comes over the crusaders. The Catholic crusaders. "Princes, generals, common soldiers, casting away their armour, fled in all directions in vain. The papal legate, who was the leader of the invasion, endeavoured to rally his terrified and disorganized forces. Despite his utmost endeavours, he himself was swept along in the tide of fugitives. The wrought was complete. And again, an immense booty fell into the hands of the victors." Now, for those of you who've studied some of the history, inspired history that Ellen White talks about. The civil war here in America.

Do you remember? When it seemed that the North was going to have an easy victory. But angel was there and waved and it caused disarray and it changed the course of the war for a period of time. Why that happened, I'm unsure. Also, in terms of when... In Lake Champlain, when Miller was up at Plattsburgh, Lake Champlain... No, not Plattsburgh. Was it? I can't remember. Up North. Upstate New York. When they're fighting the British, and I was certain that they were going to lose. But events took place where the Americans won. And so we have another example of this here. The play into play of human history where angels are involved. "Thus, the second time a vast army sent forth by the most powerful nations of Europe, a host of brave warlike men, trained and equipped for battle, fled without a blow before the defenders of a small feeble nations." Is that driving them out with hornets?

He was a manifestation of divine power. Now notice this part of the quote, "The invaders were smitten (smote) with a supernatural terror. He who overthrew the hosts of Pharaoh in the red sea, who put to flight the armies of Midian before Gideon and his 300, who in one night laid low the forces of the proud Assyrian." There's the story of the 185,000 Assyrian soldiers. It says, "Laid low the forces of the proud Assyrian." And notice carefully the language.

They were frightened, okay? Now, in the updated version of Smiting Angels, if you study Josephus, Josephus tells you that a plague broke out amongst the Assyrian soldiers and wiped them all out. So why did they get the plague? Because they were frightened for an extended period of time in terror, the immune system break down, some disease came in amongst them, and they all died. All of them died through the fear and weakened their system. And why did they become afraid?

Audience: Inaudible comment.

So, someone in their sins thinking, "This is it. All my sins are here. The glory of the Lord." And there was terror. They experienced terror.

Audience: He smote them. Is it to strike, or is it to literally kill them?

Well, this is the point. Now on that question, let's have a look at the one with Herod, because it's very interesting in the story of Herod in Acts chapter 12. Because the word smite or smote is used twice in that. Well, let's have a look. Acts 12:22. "And the people gave a shout saying it is the voice of a God speaking of Herod and not a man. And Herod gloried in this. And immediately the angel of the Lord smote him because he gave not God the glory." So he smote him. So if an angel with the power of an angel physically smote someone, wouldn't that kill them instantly? But how did he die? He was eaten by worms, okay? And gave up the ghost. Now, that word smote is exactly the same word that is used earlier in the chapter when Peter was awoken by the angel. Is it verse seven?

Audience: Seven.

Yeah. "And behold, the angel of the Lord came upon him and light shined in the prison, and he smote Peter on the side." That's the same Greek word. So the smiting of Peter here has one effect on Peter. The same action by the angel towards Herod has a completely different effect on Herod than it does to Peter. Peter that night went to sleep, knowing that in the morning he was going to be executed and he was completely at peace with his Lord, and the presence

of the angel and the touch of the angel did not cause him terror like it did to Herod. So whether you experienced terror, or whether you experience something positive, it depends on the person as to what they experience, as to what they're going through. Does that make sense? So for these 185,000 Assyrian soldiers, they are overcome with fear.

Well, 185,000 Assyrian soldiers, they are terrorized because of this sin, the glory of the Lord was like devouring fire in the eyes of the children of Israel. And the fear, their anxiety and fear, it suppressed their immune system to the point where disease began to break out in their body. Herod died of worms. The fear that he experienced compromised his immune system and allowed him to die. But the angel didn't kill him. He didn't strike him. He didn't hit him. This is the point. And when you look at the evidence, you look at the history, you look carefully, you'll see these points coming out.

And I'm just touching on some of these things to give you some clues. You need to do the research. It's been a little while since I've gone over this material. So I'm just touching on some of these things. Now we remember once again, the statement in 14 manuscript release, page three, I was shown that the judgments of the Lord would not come directly out from him, but in this way. He warns and instructs and corrects and does all. And they refuse to listen, He finally does not command His angels to protect them anymore. And so Herod was no longer protected from the pestilence. He was no longer protected. And he died a horrible death through his own fear, his own crushing weight of sin upon him. And he died. And you could say, "Well, the angel knew that when he manifested himself in that way, that that's what would happen to him. And therefore he's responsible for the death of Herod. And therefore he killed him." Could we make that argument?

Audience: Inaudible comment.

Well, what I'm saying is that the terror that's created by his own sinfulness... I mean, I'm following a line of thought that leads to disease that leads to death, but it's not the angel that smote him. He didn't use force and strike him. This

is the point that we're making. Another story that I'm interested to look at is what about the war in heaven? Wasn't there a war in heaven and didn't God cast them out? Didn't he throw them out of heaven?

Audience: Yeah.

Oh, well, let's have a look at Revelation chapter 12, and we look at verse seven. "And there was war in heaven, Michael and His angels fought against the dragon and the dragon fought and his angels." Now that word war in the Greek is the word Polemos, from which we get the word polemic. So what is polemics?

Arguments. It's a war of words. So there was a war of words in heaven. A debate that took place, okay? "And prevailed not neither was their place found anymore. And the great dragon was cast out. That old serpent called the devil and Satan, which deceiveth the whole world. He was cast out into the earth and his angels were cast out with him." So, he's cast out, but let's look at other takes on this particular passage. In the same chapter, look at verse three and four. "And there appeared another wonder in heaven and behold, a great red dragon having seven heads and 10 horns and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and," did what? "Cast them to the earth." So, who cast the angels to the earth?

Audience: The dragon.

With the lie the dragon, with his title, he caught a third of the stars and he cast them to the earth. Come back another book and look in Jude chapter... There was only one chapter, verse six. It says, Jude 1:6, "And the angels, which kept not their first estate, but left their own habitation." So what does this say they did?

Audience: They left.

They left. When Jesus cleansed the temple, how many people did he grab by the throat and throw them out of the temple? None. But in revealing, as it says,

when divinity flashed through humanity, and if you read Desire of Ages, there was an instant dread that came over the people who were engaged in all this trafficking, and they left their first estate. Why did Jesus manifest this? And this is again, coming to the covenants. Why does God manifest this terror to take place in the individual? He wants to arouse them to their sinful condition so that they might fall down and ask for mercy and forgiveness, okay? But they're not asking for mercy or forgiveness. Rather than stay and say, "Please forgive me," they leave. And so just as God hardened Pharaoh's heart, Jesus cleansed the temple. How did God harden Pharaoh's heart? He appealed to him to soften his heart. And by continuing to ask, Pharaoh continued to resist and to harden his heart. And so God hardened his heart.

Audience: About that point, I was reading it earlier, Isaiah 53:9, when it says that, "And He made His grave with the wicked, and with the rich in His death, because He had done no violence." And Jesus is the same yesterday, today, tomorrow or forever and He had done no violence. He has never used violence. So, this war in heaven cannot be a violent war. The cleansing of the temple cannot be done by violence so we have to harmonize-

Harmonize all the points with violence.

Audience: Exactly. If Jesus used no violence, how do we read or how do we interpret the cleansing of the temple? For example, when we read it, we usually see Him enraged and that's not the truth.

So, the question we need to ask on the cleansing of the temple is, didn't He overturn tables? I think the text says that He overturned the tables. Is that violent? It's an interesting question. He didn't strike anybody, but to inanimate objects, He did turn them over.

Audience: Violence also has to do with what is going on inside of you.

Okay, violence. But He didn't kill anyone. He didn't do any of those things, but they fled from His presence. And this is what's going on with the angels in a lot of these stories. There's fear because if Daniel fell on his face and lost all

strength when he was a righteous man, then the angels don't need to kill people, they just need to reveal. And this brings us to the question... Well, because the angels manifest themselves and they know that they're going to be harmed, that proves that they killed them. It's an interesting case, isn't it? It's an interesting case.

So it's interesting there that God cast them out. How did he cast them out? He allowed Satan to draw a third of the stars, a third of the angels, and cast them to the earth, and it says that they left their first estate. So using Miller's rules, how did God cast them out? He allowed Satan to deceive them and He let them leave. That's how He cast them out. It's line upon line.

Audience: Inaudible comment.

Is that simple? Okay. Just putting all the pieces together. But some people insist, "No, God threw them out. God put them out of the temple."

Audience: That's the way we've been shown, and it's been explained to us that He literally threw them out, and Jesus got violent down there, and tipped tables over, scattered the money and all. That's how we've been raised, to believe that.

Other congregation member: So, wouldn't that have the same effect if divinity flashed through humanity, when the crowd was coming to take Him away? So, in the money changers of divinity flashed through humanity, don't you think they would want to get out of there, and a lot of disarray might happen at that time?

Yes. Oh, a lot of the stuff got turned... Yeah, that's worth pursuing.

Audience: He didn't have to get violent to do that. And He said simply, "Take these things hence." He didn't say, "I'm going to throw them out." "Take these things hence." They were so terrified when divinity flashed through humanity-

They ran to get away.

Audience: That they ran and left most of it.

Everything got smashed and turned over, and that's how He turned over the money tables.

Audience: So, it looked like the aftermath, the story of the aftermath, we blame it on... You sure that we don't.

Yeah. Interesting, isn't it? Interesting. So I want to give you, another perspective because this goes right back to the very beginning. The garden of Eden, we've looked... Oh, Dennis has got a point. All right, move on.

Dennis: Is this just not what we've been discussing, the last several days? A reflection, what we see Christ doing here is just a mirror image, a reflection of what we would do.

How do you read?

Dennis: So, we would look at Him turning the tables over as an anger. But maybe He turned them over just to stop the trading, but not with anger in His heart. So, we have to look at it in that light. That's what I'm thinking.

Yeah, how do you read? When Jesus was silent, as we did the other night about the Canaanite woman and she says, "Lord, help me." And He says nothing, and the disciples interpret what He did as racial hatred. And the stories are written as white is to... It's dividing. Hebrews 4:12, it's testing your motive. What do you see here? Do you see someone who... Yeah, Jesus rolls up His arms and have you... Even watched some of the movies, where the disciples get on the act and they start knocking people around, because it reflects our own thinking. But come to the garden when Adam and Eve sinned, and it actually says in Patriarchs and Prophets, I can't remember the page number, I have to look it up, that He had the sentence of death in Himself, and because He was King of the garden, He destroyed everything in the garden immediately. So, whoa.

Carl: Well, it triggered me when you said what they were thinking and stuff, and it goes to Hebrews two on angels. In one statement, it says, of course it goes to start off with, "Therefore we ought to give a more earnest heed to the things which we have heard, lest any time we should let them slip." But here it is, right after it says that, "For the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense." Where it says that right there, the word of... Which one was it? I'm sorry. There was... Oh, the word steadfast, what's steadfast is that sure force is through the idea of basically stable. It's a figurative statement here, but it's a statement that clears that out, as in, steadfast is that of an idea or something that's thought of, that which basis it's... in an idea. And that directly links to what is spoken from angels.

Interesting.

Carl: And it's a deep thought there, that I don't know if I can articulate correctly here, but I think what it's saying there is that the direction of angels when they speak and when they represent for God, when they're doing that, they're doing it to draw out an idea that is sent forth to place something in its position. Does that make sense to you?

I'm not sure.

Carl: How do I say it in a different way? Angels as ministering spirits, and they are the ones that go out for God, they're the ones that connect with us with God, a lot of people don't understand that.

They are ministering spirits that bring the spirit of God.

Carl: Of Christ to us, yes. But what I'm getting at with that is that, not always is what God saying to us a direct command, as much as it's an idea, kind of like hinting to us, like a friend, "Hey, look at where you're going, what you're doing, how you're doing it." And if we have something drawn to us, when angels speak to us, it can have a back cause, because the angels put that idea to us, and then we, like that mirror you talk about, reflect that mirror of the idea that

was brought to us from God through those angels. In other words, it's almost like we see an image from what the angels spoken to us, that was directed from God, that reflects back upon us. Does that make sense?

I think so.

Carl: A guidance to it.

Coming to Exodus, I think I've got a story that may relate to what you're saying.

Carl: But do you see that when you read Hebrews two, and it says those words there? And that particular statement there has always puzzled my thinking, because I'm not quite sure and it's quite vague in my mind, that we're... And then it goes into being recompensed. That word in my mind shivers me back to the idea that, sometimes the words that are spoken to God, come to us to tell us something, that we then make a response. Even when we don't know that response is the response that... It's almost like we go into tears, when we hear something bad. In judgment, it can be the same way sometimes with us, when we have something that comes to us, our reaction draws out of our emotion, from those statements that are made. The angels can work that way in us because the angels are speaking.

Moreover, the law entered to cause sin to abound.

Carl: Amen, that's what I'm getting at. Maybe I didn't articulate it correctly. People are going to say, "What is this guy crazy now?" And they watch this in the tape 100 times.

Have a look at Exodus 4, when Moses is on his way to Egypt, something weird happens when he's on the way down. It says, "And it came to pass on the way in the inn, that the Lord met him and sought to kill him." You read that verse, in Exodus 4:24? Like, "Huh?" If you study the Spirit of Prophecy on this, it says the angel of the Lord postured in a state as if he were to do him harm, as if he would harm him. So what had Moses neglected to do? It says, "Then Zipporah took a sharp stone and cut off the force skin of his son and cast it at the feet."

Says, "Surely a bloody husband thou art to me." What's going on here? Well, Zipporah didn't like the custom of Abraham's descendants to circumcise the males, and Moses relented and didn't do it, which placed Moses outside of the protection of the commandments, and going into Egypt outside of the statutes and judgments, meant that a breach was going to open up on Moses and Satan was going to be able to come through and harm him. So did a good angel posture as to what Satan would do to him, to let him know, "This is what's going to happen to you, if you don't do what needs to be done." Now with that posturing, why did Zipporah immediately understand, and just goes straight... She immediately goes, "Oh, okay. Oh, there you go. Have it your way." How did she know that, that was the issue? There's no detail here and what's going on. But God is trying to protect Moses to close the gap, to close up the breach, and so either God shows him what Satan is going to do, or a good angel postures in a way to say, "Moses, this is what's going to happen to you, if you don't come back within my statutes and my judgments." Because that's an interesting statement.

Now I want to read a statement from Great Controversy, page 614. We did address this. I don't know, we were here for Pentecost. Was that last year? I can't remember, it was. 614, oh, it's not in here. Yes, there it is. Now, listen, this is 614.2 of Great Controversy, "A single angel destroyed all the first born of Egypt and filled the land with moaning. When David offended against God by numbering the people, one angel caused the terrible destruction by which his sin was punished." Then this statement, "The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when He permits." Now, this is written brilliantly. This is testing the motive of your heart, as to how you read this. So, the same destructive power exercised by holy angels, is this connected to what we've just read? About the Egyptians, about David, and offending and numbering Israel, and causing a terrible destruction?

Is that referring to good angels or the evil angels? It's not clear. So, we read the previous paragraph, let's get some context, and this is the context. This is

the first paragraph of that was the second paragraph, "When he leaves the sanctuary, Jesus, 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." Here is God's protection being withdrawn and Satan is moving in. "God's long suffering has ended. The world has rejected his mercy, despised His love, trampled upon His law." That's the breaking the fingers of God telling Him to leave. "The wicked of past the boundary of their probation." How? They have decided and forced God out, they have closed their own probation.

"The Spirit of God persistently resisted, has at last been withdrawn. And sheltered 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 a ruin more terrible, than that which came upon Jerusalem of old." Now reading that paragraph, the context of this paragraph is what?

That God is forced to withdraw, and Satan comes in and takes over. And in this context, we now read this, "A single angel destroyed all the firstborn of the Egyptians, and filled the land with moaning." Connecting that statement to the previous paragraph, that's telling you that's an evil angel. You see it? "When David offended against God, by numbering the people, one angel caused that terrible destruction by which the sin was punished." It's connecting it to the previous paragraph. And then it says, "The same destructive power exercised by holy angels when God commands, will be exercised by evil angel when God permits." You've got to read it in context.

So, the question we then need to ask is, it says that God's angels will exercise destructive power. When do they exercise destructive power? Well, we have the quotes in here, that when the walls of Jericho were knocked down, it says, "God's angels knocked those walls down." So that's destructive power. And you'll have to look in the booklet, but when the temple in Jerusalem was

destroyed, angels were helping the Roman soldiers to pull all of that apart. And they were tearing apart, and helping them to move the blocks out of the way. That's destructive power, that God commanded them to use. So, God commands His angels to use power. When the angel rolled the stone away, God commanded him to do that, to knock the stone out of the way.

We just want to follow this train of thought through, in terms of destructive power, and when God's angels are using destructive power. Now, I just want to follow this line, come to this story. Well, we need to go to the story of... I want to show you this story because people say, "Well, if God's angels knocked down the walls of Jericho and they must have been soldiers on those walls, that means the angels knocked those walls down with soldiers on them, so they killed them." What does the Bible say? People are getting desperate to prove that God's angels kill people. It's really sad, the Bible is very clear. Now we got to find the story.

Okay, here it is. Joshua 6:20, "So the people shouted when the priest blew with the trumpets and it came to pass, when the people heard the sound of the trumpet and the people shouted with a great shout, that the wall fell down." When they shouted the angels, Spirit of Prophecy says, they pushed the walls down. "And it came to pass, when the people heard the sound," Yeah, we've read that. "Fled, so that the people went up into the city, every man straight before him, and they took the city." Now notice verse 21, "And by utterly destroyed," What? "All that was in the city." So, the Bible is telling you who did the killing.

See it's there, if you're willing to look for it. All that was within that city was killed by Joshua, that's what the Bible says. So that means that when those angels knocked the walls down, they obviously knocked down a part of the wall where men weren't standing, because the Spirit of Prophecy says, angels of God are not sent from heaven to destroy, but to protect and to care and to do all those things. They're not sent to destroy people. And I can't find that quote at the particular time.

Congregation member: The same with the chariots of Pharaoh?

The chariots. Yeah, I was going to go to that story next. So, we need to look at that. When the angels of God are trying to stop Pharaoh... Let's have a look at that in Exodus, it says... Is that chapter 14, 15?

Garry: 14:25.

Thank you, 14:25. And it says, "And they took off their chariot wheels and drove them heavily," so that the Egyptian said, "let us flee from the face of Israel." These are the angels that are doing this. Now, why are angels pulling off chariot wheels? Why didn't the angels just kill them? Because they're not sent to kill. And when they're pulling off chariot wheels and they're getting bogged, what did they think? They thought to flee. Maybe the angels were actually trying to save them. That puts a different twist on it, doesn't it? Because it doesn't make any sense, if they were sent to destroy them, then you're not going to pull off chariot wheels, you're just going to crush them like watermelons. Aren't you? Smashing pumpkins. All right? But they didn't do that. They pulled up the chariot wheels, and they caused the chariot to bog down, and they got confused and everything like that, so that they said, "Let us flee from the face of Israel."

Now, just on this particular story, we want to spend a bit of time here. Now that they are caught and they can't get through, and they're stuck in the middle, I want to share with you something that I find profound, because the winds were stirred up in the red sea, there was a tremendous wind in the red sea, okay? And the Lord made a path directly through the wind. Now, have a look at Psalm 74:13, and I'm going to listen for someone to go, "Wow."

We call it the San Jose syndrome. Psalm 74:13, "Thou didst divide the sea by thy strength, thou breakest the heads of the dragons in the waters," or the multi-headed dragon in the waters. So, when he pulled apart the ocean, it says, "You broke the heads of the dragons in the water." So, who was stirring up the water? The dragon was stirring up the water, and Christ made a path through

the sea. Nammu, stirring up the waters. And he says, "I'm not going to let you past here," and he's whipping up the water. Wow. And the angels... And you'd understand this story, that before Israel went into the water, what happened. We're going to read the rest of the story, that the fire of the Lord came down, and it was darkness on the side of the Egyptians, and light on the side of Israel. And they saw this supernatural event that's telling them, "You shouldn't go in this direction," but they didn't listen. Because it says, "There was dragons in the water." So, it went through the midst of the sea, "Thou didst divide the sea by thy strength, thou breakest the heads of the dragons in the waters." So, the dragon was in the waters, you see? Stirring things up, but He made a way through that.

Congregation member: Inaudible comment.

Well, that needs a bit more research, doesn't it? Into what that actually means. "Thou breakest the heads of the dragons in the waters." Are you saying, He takes the dragon and puts him in the water?

Congregation member: I was just looking it up, but you know the serpent? You were asking, what is the Levite, that mean, it was the serpent, which is Satan.

So, it does say in Ezekiel 28, that, "Satan will die the death of them that die in the midst of the seas." Within the seas. Okay? But obviously, Satan is wanting to destroy on this point, but I'll look at the Hebrew bit more, I need a bit more time to look at that one, and I'll get back to you on that point.

But in the story, if Pharaoh and his hosts are being held back, there's a wall of fire, okay? That's holding them back. And then, God's people are going through the sea. You would think, at that point you would say, "I think we should go now." But Pharaoh is hard-hearted and he doesn't listen, he drives his men down in there into that place. And the angels are trying to pull off their wheels and slow them down and prevent them, of course both to save Israel, but to cause them to turn around, to save them, but they're not listening. And by

then, it's too late, and then when the waters come back together. Christ made a path in the sea, and then he withdraws.

And the reason I'm thinking that is because of... Well, come over to Ezekiel 28, I want you to look at this, just food for thought on that one, because obviously you're parallel. Ezekiel 28, and we look at verse five... It says, "By thy great wisdom and thy traffic that has increased our riches, and thine heart was lifted up because of thou riches. Therefore, thus said the Lord, "Because thou has set thine heart as the heart of God, 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 shalt defy thy brightness. They shalt bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas." It's an interesting statement, in terms of, who is being brought upon Satan? "I'll bring strangers upon you." Anyway, that needs some more thoughts to be had there. But at least, this is all connected.

So, the point we're making in reference to the angels, is that they will pull down the walls, but they were not engaged in destruction. The Bible shows very clearly that Joshua, killed everyone in that city, and it wasn't the angels that did it.

Congregation member: And Josh was six. In the story it says, "And they literally destroyed." And so, in the verse before, in verse 20, it's talking about the people, so it's really the people that destroyed.

Yes. Not the angels, it was the people.

Congregation member: Oh, not the angels, but the people.

Yeah. Under his command. They were the ones that destroyed the people in the city. The other thing of course is, we look at the story of David in 2 Samuel 24. And, just so you're following on this one, 2 Samuel 24 verse 1, "And again, the anger of the Lord was kindled against Israel and He moved David against them saying, "Go and number Israel and Judah."" So, in this verse, it appears that his God is angry, so He tells David to go and number Israel, and when he

goes and numbers Israel, that gives God the pretext to kill 70,000 Israelites. Now, that's the kind of thing that a human dictator would do, isn't it?

Yeah. Like... What is it? When Hitler burnt the Reichstag and used that as a pretext to... Whatever, or 9/11? Let's not go down that path. All right. So, we come to 1 Chronicles 21, same story. Verse 21, "And Satan stood up against Israel and provoked David to number Israel." So, who was the one that provoked David to number Israel? This is saying Satan, the other one is saying God moved David.

So, obviously when you get a contradiction like that, you have to start to go into the text a bit more and look, and try and harmonize what's going on here, because is Satan on God's payroll? And in this context, I want to have a look at another verse, and that's in Psalm 78 verse 49. And I want to have a look at a few Hebrew words here, and see if we can pick up the context. Psalm 78:49, "He cast upon them, the fierceness of His anger, wrath and indignation and trouble," this is talking about the plagues in Egypt, "By sending evil angels among them." Well, that proves that they are on God's payroll, doesn't it? Sending evil angels? Look at the text, while the word for sending...

Some of the modern translations say, "Angels of destruction," but that word, "Evil" is exactly the same word as, "The tree of knowledge of good and evil," it is morally evil. And it's connected to the word angels, I've looked at it as closely as I can, it's evil angels, the King James translates it correctly. The word, "Sending", can also be translated, release, releasing evil angels among them. Now the word, "Anger" there, "The fierceness of his anger," the word, "Anger" there in the Hebrew, is aph, A-P-H, it's a transliteration of the Hebrew, aph. And aph, someone want to look up for me what the word, "Aph" actually means? Anger. "He cast upon them, the fierceness of his anger." What's that in Hebrew?

Carl: It's saying here, "Rapid breathing, in passion, anger."

There we go.

Carl: Suffering noise-

Suffering. Okay? So, rapid breathing, in passion or an anger. So, rapid breathing in the nose can either be anger or it can be grief.

Carl: Grief. Yeah, grief is there.

Grief. Thank you. So, here's your opportunity to have your heart discerned. Now, when it says, in Exodus 34, "The Lord, the Lord, God merciful, gracious, long suffering." That word is, long aph. It could be translated long anger. You decide, which is it? So, you can read this, "Fierceness", the word, fierceness, it's an intensity of emotion, rapid breathing in the nose. If you were a father, and your children have refused you, and you're at the point where you are forced to allow the enemy to come in and to destroy, would you get rapid breathing in the nose and an intense feeling in your chest? How do you read?

"He cast upon them, the intensity of His grief." You can look at the word, "Wrath and indignation and troubled, by releasing evil angels among them." Do you see a different picture of the character of God? Isn't it beautiful?

Congregation member: There's one here in Jeremiah 29, that makes God look like a tough guy. I mean, right after He's talking about, "I know the thoughts to give you decent out of evil, to give you an expected end." He's talking about the fearful end of the lying prophets. Here's this, "I'll send you the sword, the famine, and I'll persecute them with the sword and the famine." That makes Him sound like He's going to do it.

Yes. And this is the thing, when you read something like that, and then you go back to Jesus, and you look at his character, and it's like, "Okay, well, we've got to try and work this out."

Congregation member: How do you reconcile that?

How to reconcile it, "By sending sword, famine..." Well, let me read you a few texts. All right, Psalms 9:16. This tells you, remember, "I was shown," the judgments of the Lord do not come directly out from him. But in this way, He

allows men to reap what they sow, "Visiting the iniquities of the fathers upon the children, under the third and fourth generation." So, Psalms 9:16 says, "The Lord is known by the judgment which He executes." This is a definition statement of judgment, all right? "The wicked is snared in the work of his own hands." Psalm 7:16, "His mischief shall return upon his own head and his violent dealings shall come down upon his crown," or pate, as it says in the King James.

What happened to Haman? He set it up. What happened to the men who put Daniel in the lion's den, what happened? It came straight back on them. So, the sword, famine and pestilence is going to come back on those who were engaging in this activity, it comes back on them. If God is not marked, as a man sows, so shall he also reap. And tossed into the study on the word, "Visiting", to oversee. Can you give us a bit more of a detail on... From the commandments, visiting the iniquities.

Congregation member: [Inaudible comment.] Visiting, then you can find out that it is more in the meaning of taking care of, taking the oversight of something. So, that's very interesting when you apply it with the mirror principle, if you have the mirror, then it's smiting. And if you look through the mirror, then you can see the character of God, that he's taking care of his people in a very special way, and provides for them, so that He helps.

So, He's trying to help them?

Congregation member: He's trying to help them.

Yep.

Congregation member: Just a short quick find about Psalms 74:13, I looked up in the German versions, and there it is not linked as in the English ones or Spanish. The linkage, and the German translations as well, "The smiting of the heads of the dragon," and where does it happen? On the waters. So, that's why I understand it differently.

Okay. So, I wondered how the German was reading. So, you were reading from the German.

Another congregation member: I'm just puzzled by, why we don't take a different track to judge these angels. These supposedly, good angels that do these bad things. If any angel of the father himself, violates his character standards, that angel stands in the need of forgiveness.

Well, if they're breaking the 10 commandments.

Congregation member: That's what I'm saying. Sorry, different language. That violating His character, is breaking the 10 commandments. Stepping outside of His loving will, they become an unloving angel, therefore they are liable to punitive action. Correct? Well, simple rule of William Miller, is you got to harmonize all this stuff. That means it wasn't a good angel. That's what it means.

Based on the definition in the 10 commandments. Yes.

Congregation member: And based on the cases we have seen, where it is admitted to be an evil angel or a released angel or a destroying angel, of which Yahweh Himself, is trying to protect His people. Then we have enough evidence, for a rational person to say, "This group has at least a case to be heard, and should not be standing up to throw rocks."

So, you're following through on a consistent application of definitions words.

Congregation member: Consistent application, and taking the whole picture and...

Now, in the realm of narcissism and in the realm of evil, the leader defines what words means, and he has the right to do whatever he wants. And, if he murders people and tells you, it's love, it's love. And this is how people view God in heaven, they say, "Well, if God murders people, it's love." We redefine the word.

Congregation member: And don't kill, as He doesn't kill. Therefore, He is the one that has the right, not mortal human beings that are speculating, in order to get a God that they really want. I don't know why anybody would want a murdering God.

Well, I do.

Congregation member: I want one that is the same today, yesterday and tomorrow.

I know why people want a murdering God, so that they don't have to love their enemies. If have to give up a murdering God, you have to love your enemies. There's no out of it then. But, if you have a murdering God, you don't have to love your enemies, you just have to wait for God to murder them for you.

Congregation member: Inaudible comment.

Yeah. Well, you don't think about that. I'm sure the people in the French revolution never thought about that as they came up to the blocks. Now, I want to come back to Carl. Ananias and Sapphira.

Carl: Now, ideas that were being said beforehand, with Ananias and Sapphira, of course we see that... I don't know how to take that, except for in one way, when Peter presents before, Ananias, he states to him that, "You have not lied onto God, the Holy spirit-

Onto man.

Carl: Onto man-

But on to God.

Carl: ... But the Holy ghost. Okay. Some people use the Holy ghost.

And then he falls down dead.

Carl: And he falls down dead. He died because of an idea, did he not? Did it not become something, when he died, it was because he reflected on his exposure in front of all those other witnesses, and that brought him to a shame that literally put him into his death. And that seems strange to us to think that, part of the administration of death may be from the thoughts and ideas that come back and reflect on us to our own dismay.

Yeah. Our indigenous culture in Australia, have a ritual called pointing the bone. That, when the leader in the community comes to an individual, he has a bone, and he points the bone on that individual, within 24 hours, that person is dead. Because the whole community believes that, that when someone gets the bone pointed at them, by the leader in the community, they all believe that they're going to die. So, they die. How? Their minds say, "I'm going to die, I'm going to die..."

Carl: Well, this is why I was saying that an angel may not kill at all. He might be telling an idea to somebody and that idea in itself will draw their guilt out, which will then draw their death out. And that's what I was getting at earlier that I wanted to say that it was in the midst of your statement, because you were stating where the angels came in into the connection of the destruction. And I see that also being part of what is an occurrence of somebody's death, that occurrence may be because they've been revealed by God through an angel of their wrong and they cannot take it. And this happens all the time in society, when somebody is exposed to what they're doing, they went out and slaughtered a bunch of students and they go and kill themselves next.

So, if I can summarize what you're saying, that one of the processes of the angels coming to an individual that brings him to the point of fright and judgment is in the hope that they can see that judgment time has now come for me, and that it brings out of them what's inside of them. That what he would hope that they would do is to confess and to repent and ask for forgiveness. But rather than repent, they believe that God is going to kill them and they die, because they're in a state of fright and they have a paralysis, or they get eaten out with worms, or they have a stroke or a heart attack, or...

Because, "This is it I'm done. I'm not repenting, no way am I repenting? I'm done."

Carl: That's why I was saying about... What I was saying is that you hear it all the time when somebody goes out and slaughters a bunch of people, they slaughter themselves afterwards. You go in your mind and you're thinking it's like, "Why didn't you just slaughter yourself and keep these innocent people away from this death?" But that death is what gave them the reflection afterwards of killing themselves from that own guilt. So, they did their own judgment on themselves after an act. I feel that that's what happened to both Ananias and Sapphira. They acted upon the act that they were exposed for doing. I don't know if that... That's what I got out of that.

I think you get the general idea. You get the general idea.

Ben: Do you want his prophecy on that one? Yes. So 4BSG 43.2. I'm going to skip half of this just cause it's a little bit long and just get to close to the punch. "The case of Ananias and Sapphira, his wife, has given for an example, the matter is carried from man to God, so that if he bears false witness, it is not to man, but to the great God. He reads the heart and knows the exact truth in every case. Our laws make it a high crime to take a false oath. God has often visited the one who has taken the false oath and even while the oath was on his lips, the destroying angel has cut them down."

The destroying angel has cut them down.

Ben: The destroying angel. There it is.

There you go. So there's a case of a breach again, a breach, and Satan is allowed to come in like as a, same thing-

Gary: Adrian, while we're on the subject of dying because you think you're going to die or from stress and immune impairment from this fright and stress and terror. This is some scientific backing for that. American Journal of Public Health, 2002 October tells of Harvard physiologist, Walter Cannon. He's

investigating the deaths of voodoo death from voodoo, where humans can indeed die from what he says, "The fatal power of the imagination working through unmitigated terror."

Unmitigated terror.

Gary: Another book written by a... What was it called? Mind as Healer Mind as Slayer. Reports on the field of psychoneuroimmunology. Same thing, the process that people die because they know or think that they're doomed to die.

If you were raised in that culture, in Aboriginal culture... Yeah, if we're all doing it in Australia, there'd be a lot of people dead I assure you. In the Aboriginal culture. Because as a child, you have raised with this understanding. It's law in your mind, this is what you're understanding. So, when it happens you are locked in and your brain just shuts down and you die as Gary just pointed out. It just triggers you off, and boom, you're dead within 24 hours. But you have to believe it.

Congregation member: Yeah, but he just said it's a scientific thing I've never heard of such a thing.

You haven't?

Congregation member: No.

Placebo in the negative.

Congregation member: All right, so there is a verse in the Bible, which has a direct application of this principle. It's Revelation 11:6, which speaks about these, which has two candlesticks, the two olive trees during the 1,260 days. So, the word of God, "These have power to shut heaven that it rain not in the days of said prophecy and have power over waters to turn them to blood and to smite," same word, "Smite earth with all plagues." So, the word of God has the power to smite. It's the same word as it's used for. So yeah, again, it's the same word which is used with the angel. This word has the same power as the

word of God has the same power to smite with plagues. And especially this verse is happening through the 1,260 days. So, during the reign of the papacy and we have the physical plague happening during that time.

Yeah, no, very good. And of course, it says in Luke that men's hearts will fail them for fear of the things coming upon the earth. Their hearts will fail in the contemplation of what is about to come upon the earth. So men can die like rabbits, flies, whatever. Fear. Fear causing death.

Another congregation member: Jesus said, according to your faith, be it done unto you. And those are fearfully looking forward for a judgment, those who are looking for a judgment, they're going to get it. And those that are looking for mercy are going to get it.

Amen Brother.

Congregation member: Those that are expecting God to be merciful with them, they're going to see that mercy. But those that accuse God of being hard with them, they going to be doing it to themselves by their own beliefs.

Psalms 18:25, "To the merciful, He will show Himself merciful. To the froward or the perverse will show Himself perverse." Psalms 18:25 and 26, "He will have judgment without mercy that has showed no mercy and mercy rejoices against judgment." So, it's all based on how we are perceiving things, how we are understanding things. And so, when a human being in a conscious state of guilt encounters an angelic being all your concepts of judgments are invoked. And obviously for Peter, when the angel touched him, he didn't have any guilt.

So same word smote Peter, as smote Herod, it was exactly the same. One awakes and comes to life, the other one is totally freaked out. And this is the same as the men and the symbolism of the three Hebrew men that were thrown into the fire. All it did was burn off their ropes and they were walking around with Jesus and the men that threw them in died. Yeah. Again, how do you read the thoughts and intents of the heart? I wanted to quickly look at Korah as well. If you were interested.

Congregation member: Just adding another verse where we have word smite and it's linked to the two-edged sword. Revelation 19:15 "And out of his mouth goes is a sharp sword that with it he should smite the nations." That's-

Two-edged sword, it's interesting, two-edged.

Congregation member: It doesn't say two-edged here.

Not there.

Congregation member: Not there. But it doesn't say two-edged here, but it's in another verse.

Yeah, it cuts both ways. Yeah. The sword obviously cuts both ways. So Korah, you want to, you want to have a look at Korah? So, come to Korah, Dathan, and Abiram. I have the book over there on that. It's at Numbers 16. Verse 21. And come to the point... I think we're fairly familiar with the story, "Separate yourselves from among this congregation that I may consume them in a moment."

This is an interesting statement. Back to verse 20. "And the Lord speaking to Moses and unto Aaron saying, "Separate yourselves from among this congregation that I may consume them in a moment."" That's an interesting statement, isn't it? Has this happened before? Do you remember Exodus 32:9? Have a look at Exodus 32:9. There's a mirror in operation here, Exodus 32.

"And the Lord said unto Moses, "I have seen this people and behold it is a stiff-necked people. Now, therefore let me alone that my wrath may wax hot against them, that I may consume them and make of thee a great nation."" And we remember in this particular story, this is a mirror on Moses. This is what he's being tested with. And once again, this is in operation here. "So that I may consume them in a moment."

And what did they do? "And they fell on their faces and said, "Oh God, the God of all spirits, of all flesh shall one man, sin and will there be wrath for whole congregation?"" So, they're pleading. They're asking for mercy because they

believe in a merciful God. "And the Lord speaking to Moses, "Speak unto the congregation saying, get you up about the tabernacle of Korah, Dathan, and Abiram." And Moses rose up and went out unto Dathan and Abiram and the elders of Israel followed him. And he spoke under the congregation saying, "Depart, I pray you from the tents of these wicked men and touch nothing of theirs, lest you consumed in their sins.'" Now, again, I was shown that the judgments of God do not come directly out from the Lord, but in this way. So when God says, "Depart from these men," what does that mean? He's telling the angels to step back. Okay. Now at this point, Satan has control of these men. He can do with them what he wants.

Now, what he obviously wants to do is to kill them in a way that makes God look like the one who did it. Okay. Now Korah, Dathan and Abiram had been accusing... I've got that in the booklet, Rebellion of Korah. They had been accusing Moses after they had come up to the promised land and failed and were told they had to go and die in the wilderness. Well, Korah, Dathan, and Abiram didn't want to do that and they blamed Moses. And they started telling all the people that Moses had done the red sea, he'd done all of the miracles in Egypt by the power of Satan.

They accused him of some terrible things, and nearly the whole of the congregation went onto the side of Korah, Dathan, and Abiram and they really had done damage and it really would've been hard for Moses, as you can imagine. So, when God said, "Step back from these tents, the tents of these men..." Verse 28, notice. "And Moses said, hereby, you shall know that the Lord hath sent me to do all these works." So, he was accused by them that Satan had done it.

"For, I have not done them of mine own in mind. If these men die, the common death of all men, or if they'll be visited after the visitation of all men then Lord has not sent me. But if the Lord make a new thing and the earth opened her mouth and swallowed them up with all that appertain under them and they go down quick into the pit, then you show understand that these men have

provoked the Lord." This has the same formula in it. "If", identity, miracle. So, Satan comes to Moses and says... He puts the thought in his mind.

Because defending his position, he's saying to the people, "If I'm a man of God, then this miracle is going to take place." The people already knew that he was a man of God, even if they denied it. Now this is a hypothesis at this stage. Now let us prove this hypothesis. Now come to 1 Corinthians 10:10. It says, "Neither murmur ye as some of them also murmured and were destroyed of the destroyer." Now the Greek word for destroy there is what? Do we have a Greek word for destroyer?

Congregation member: It's a ruiner or someone that venomous serpent is another way of putting it-

Thank you. That's the definition I wanted. So, the destroyer is the venomous serpent. So, who is the venomous serpent? The old serpent, the devil, he's the venomous serpent. All right.

Okay. All right. So now if we go to Third Testimonies, I want you to notice something. I'm trying to remember the page number. Yes, 353. "In the case of Korah, Dathan, and Abiram, we have a lesson of warning lest we follow their example." And she quotes, "Neither let us tempt Christ. As some of them also tempted and were destroyed of serpents. Neither murmur, ye as some of them also murmured and were destroyed of the destroyer. In the case of Korah, Dathan, and Abiram we have a lesson of warning, lest we follow their example." And then she quotes 1 Corinthians 10:10. I rest my case. All right, it's 10 to 9:00. A little bit of hard yards, but hopefully that will encourage you. When you do the research, you do the looking, you can find the answers to show that angels actually do keep God's commandments, and that they are like Jesus. That's what we want to show. Let's close in prayer.

Congregation member: The Sabbath.

Oh, the Sabbath. We got right to the mark, that's good.

Father in heaven, I just thank you so much that we could spend this Sabbath. We've covered so much material and I pray the seeds that have been sown will yield a harvest of joy, freedom, love, and that we can go to all of those around us and say, "Our Father is truly loving. We have nothing to be afraid of. He is ever merciful. We can seek mercy in the judgment. He will not destroy us. He will not condemn us." And we don't have to have the cry of Cain that says my iniquity is greater than can be forgiven. It never can be this way. The only person that can close our probation is ourselves. And that You are ever merciful to us and I just want to worship You and thank You for giving us this beautiful message. And I pray father that from this place this message will go right across North America, into Canada, South America, and to the outer most parts of the earth. And I thank You in Jesus name. Amen.