

SOME QUOTATIONS FROM THE SCRIPTURES AND ELLEN G. WHITE PERTAINING TO **THE FINAL END OF SIN AND SINNERS**

I. **THE ORIGIN, PURPOSE AND CONSEQUENCES OF THE DOCTRINE OF ETERNAL TORMENT**

"It was Satan who originated the doctrine of eternal torment,"² ("an eternally burning hell"^{1,6}) based on his doctrine of **"the immortality of the soul."**³ It was Satan's hope that men, believing these **"misrepresentations,"**² would come to regard this **"eternal torment"**^{2,3,5} as God's **"punishment for sin."**² **"The appalling views of God"**⁴ that would result would lead **"millions"**⁵ into skepticism,⁵ **"infidelity,"**^{1,2} **"atheism,"**^{1,3} **"rebellion"**² and even **"universalism."**¹ **"Fear of punishment"**⁷⁵ and misunderstanding of God's **"justice"**^{3,68} would eventually **"dethrone human reason."**²

Genesis 3:4. "And the serpent said unto the woman, Ye shall not surely die." (KJV)

vs. 4. "The snake replied, 'That's not true; you will not die.'" (GNB)

1. **"An eternally-burning hell** preached from the pulpit, and kept before the people, does injustice to the benevolent character of God. It presents him as the veriest tyrant in the universe. This widespread dogma has turned thousands to **universalism, infidelity** and **atheism.**" *Review and Herald*, May 13, 1862, par. 12 (1RH 54:12); 4bSG 104.2; 1T 344.2
2. "Satan has ascribed to God all the evils to which the flesh is heir. He has represented Him as a God who delights in the sufferings of His creatures, who is **revengeful and implacable.** **It was Satan who originated the doctrine of eternal torment** as a **punishment for sin**, because in this way he could lead men into **infidelity** and **rebellion**, distract souls, and **dethrone the human reason.**

"Heaven, looking down, and seeing the delusions into which men were led, knew that a divine Instructor must come to earth. Men in ignorance and moral darkness must have light, spiritual light; for the world knew not God, and He must be revealed to their understanding. Truth looked down from heaven, and saw not the reflection of her image; for dense clouds of moral darkness and gloom enveloped the world, and the Lord Jesus alone was able to roll back the clouds; for He was the light of the world. By His presence He could dissipate the gloomy shadow that Satan had cast between man and God. Darkness covered the earth, and gross darkness the people. Through the accumulated **misrepresentations of the enemy**, many were so deceived that they worshiped a false god, clothed with the attributes of the satanic character." *Review and Herald*, November 17, 1891, par. 5; FE 176.2,3; CT 27.2-28.1; CE 73.2,3

3. "Satan told his angels to make a special effort to spread the deception and lie first repeated to Eve in Eden, Thou shalt not surely die. [Genesis 3:4] And as the error was received by the people, and they believed that **man was immortal**, Satan led [115] them still further to believe that the sinner would live in **eternal misery**. Then the way was prepared for Satan to work through his representatives, and hold up God before the people as a **revengeful tyrant**; that those who do not please him, **he will plunge into hell, and cause them ever to feel his wrath; and that they will suffer unutterable anguish, while he will look down upon them with satisfaction, as they writhe in horrible sufferings and eternal flames.** Satan knew that if **this error should be received, God would be dreaded and hated by very many, instead of being loved and admired; and that many would be led to believe that the threatenings of**

24God's word would not be literally fulfilled; for it would be against his character of benevolence and love, to plunge beings whom he had created into eternal torments. Satan has led them to another extreme, to entirely overlook the **justice of God**, and the threatenings in his Word, and represent Him as being all mercy, and that **not one will perish, but all, both saint and sinner, will at last be saved in his kingdom**. [Universalism] In consequence of the popular error of **the immortality of the soul**, and **endless misery**, Satan takes advantage of another class, and leads them on to regard the Bible as an uninspired book. They think it teaches many good things; but they can not rely upon it and love it; because they have been taught that it declares **the doctrine of eternal misery**. [116]

"Satan takes advantage of still another class, and leads them still further **to deny the existence of God**. [Atheism] They can see no consistency in **the character of the God** of the Bible, if he will torment a portion of the human family to all eternity in horrible tortures; and they deny the Bible and its Author, and regard death as an eternal sleep.

"Then Satan leads another class who are **fearful and timid** to commit sin; and after they have sinned, he holds up before them that the wages of sin is (not death, but) an eternal life in **horrible torments**, to be endured through the endless ages of eternity. Satan improves the opportunity, and magnifies before their feeble minds the horrors of an endless hell, and takes charge of their minds, and they lose their reason. Then Satan and his angels exult, and the **infidel** and **atheist** join in casting reproach upon Christianity. They regard these evil consequences of the reception of popular heresy, as the natural results of believing in the Bible and its Author." *Spiritual Gifts*, vol. 1, pp. 114.2-116.2 (1858)

- 3.b "Satan told his angels to make a special effort to spread the lie first repeated to Eve in Eden, 'Thou shalt not surely die.' [Genesis 3:4] And as the error was received by the people, and they were led to believe that **man was immortal**, Satan led them on to believe that the sinner would live in **eternal misery**. Then the way was prepared for Satan to work through his representatives, and hold up God before the people as a **vengeful tyrant,—one who plunges all those into hell who do not please Him, and causes them ever to feel His wrath; and while they suffer unutterable anguish, and writhe in the eternal flames, he is represented as looking down upon them with satisfaction**. Satan knew that if this error should be received, God would be hated by many, instead of being loved and adored; and that many would be led to believe that the threatenings of God's word would not be literally fulfilled, **for it would be against His character of benevolence and love, to plunge into eternal torments the beings whom He had created**.

"Another extreme which Satan has led the people to adopt is entirely to overlook the **justice of God**, and the threatenings in His word, and to represent Him as being all mercy, so that **not one will perish, but that all, both saint and sinner, will at last be saved in His kingdom**. [Universalism]

"In consequence of the popular errors of **the immortality of the soul**, and **endless misery**, Satan takes advantage of another class, and leads them to regard the Bible as an uninspired book. They think it teaches many good things; but they can not rely upon it and love it, because they have been taught that it declares **the doctrine of eternal misery**.

"Another class Satan leads on still farther, even **to deny the existence of God**. [Atheism] They can see no consistency in the character of the God of the Bible, if He will inflict **horrible tortures** upon a portion of the human family to all eternity. Therefore they deny the Bible and its Author, and regard death as an eternal sleep.

“There is still another class who are **fearful and timid**. These Satan tempts to commit sin, and after they have sinned, he holds up before them that the wages of sin is not death, but life in **horrible torments**, to be endured throughout the endless ages of eternity. By thus magnifying before their feeble minds the horrors of an endless hell, he takes possession of their minds, and they lose their reason. Then Satan and his angels exult, and the **infidel** and **atheist** join in casting reproach upon Christianity. They claim that these evils are the natural results of believing in the Bible and its Author, whereas they are the results of the reception of popular heresy.” *Early Writings* 218.3-220.0 (revised 1882); *Bible Echo and Signs of the Times* August 10, 1896, par. 5; *SR* 389.1; compare *4SP* 354,355; *GC* 534-539

4. “How **repugnant** to every emotion of love and mercy, and even to our sense of justice, is the doctrine that the wicked dead are **tormented** with **fire and brimstone** in an **eternally burning hell**; that **for the sins of a brief earthly life they are to suffer torture as long as God shall live**...

“Where, in the pages of God’s word, is such teaching to be found? Will the redeemed in heaven be lost to all emotions of pity and compassion, and even to feelings of common humanity? Are these to be exchanged for the indifference of the stoic or the cruelty of the savage? No, no; such is not the teaching of the Book of God...” *Spirit of Prophecy*, vol. 4, p. 355 (1884); *GC* 535; *FLB* 176; compare #40

5. “It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of **eternal torment**. The religion of the Bible, full of love and goodness, and abounding in compassion, is darkened by superstition and clothed with terror. When we consider in what false colors Satan has painted the character of God, can we wonder that **our merciful Creator is feared, dreaded, and even hated**? The **appalling views of God** which have spread over the world from the teachings of **the pulpit** have made thousands, yes, **millions**, of **skeptics and infidels**.

“The theory of **eternal torment** is one of the false doctrines that constitute the wine of the abomination of Babylon, of which she makes all nations drink. Revelation 14:8; 17:2.” *Spirit of Prophecy*, vol. 4, pp. 356,357 (1884); *GC* 536; *FLB* 176; compare *GC* 545; #8

Satan represents God as “**severe, exacting, revengeful, and arbitrary**,”⁹ “**One who plunges all those into hell who do not please Him**.”³ While sinners are thought to “**suffer unutterable anguish**”³ in flames, “**He [God] is represented as looking down upon them with satisfaction**”³ as they eternally “**feel His wrath**”³ (**vengeance**^{40; 2Thessalonians 1:8}) The whole field of religion is thought of as being totally irrational, even “**repugnant**,”⁴ because people cannot logically understand how God could be, by nature, love, and at the same time “**for the sins of a brief earthly life they are to suffer torture as long as God shall live**.”⁴ “**It would be against His character of benevolence and love, to plunge into eternal torments the beings whom He had created.**”^{3b}

6. “The Word of God reveals His character. He Himself has declared His infinite love and pity....

“God has bound our hearts to Him by unnumbered tokens in heaven and in earth. Through the things of nature, and the deepest and tenderest earthly ties that human hearts can know, He has sought to reveal Himself to us. Yet these but imperfectly represent His love. Though all these evidences have been given, the enemy of good blinded the minds of men, so that they **looked**

upon God with fear; they thought of Him as **severe and unforgiving**. Satan led men to conceive of God as a being whose chief attribute is **stern justice**,—one who is a **severe judge, a harsh, exacting creditor**. He pictured the Creator as a being who is watching with **jealous eye to discern the errors and mistakes of men**, that He may visit judgments upon them. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men.

“The Son of God came from heaven to make manifest the Father.” *Steps to Christ* 10.3-11.1 (1892); compare *RH* 4/21/1885; *5T* 314; *Bible Training School* 11/01/1908; *1MCP* 250; *DA* 21,22 (See Appendix 1)

- *7. “In heaven itself this law was broken. Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from their Creator, and to win their homage to himself. Therefore **he misrepresented God, attributing to Him the desire for self-exaltation**. With his own evil characteristics he sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness. Because God is a God of justice and terrible majesty, **Satan caused them to look upon Him as severe and unforgiving**. Thus he drew men to join him in rebellion against God, and the night of woe settled down upon the world.” *The Desire of Ages* 21,22 (1898)
- *8. “Satan has represented God as **selfish and oppressive, as claiming all, and giving nothing, as requiring the service of His creatures for His own glory, and making no sacrifice for their good**. But the gift of Christ reveals the Father’s heart. It testifies that the thoughts of God toward us are ‘thoughts of peace, and not of evil.’ Jeremiah 29:11. It declares that while God’s hatred of sin is as strong as death, His love for the sinner is stronger than death. Having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work. No truth essential to our salvation is withheld, no miracle of mercy is neglected, no divine agency is left unemployed. Favor is heaped upon favor, gift upon gift. The whole treasury of heaven is open to those He seeks to save. Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, All these are for man. Use these gifts to convince him that there is no love greater than Mine in earth or heaven. His greatest happiness will be found in loving Me.” *The Desire of Ages* 57 (1898)
9. “The law of Jehovah was burdened with needless exactions and traditions, and God was represented as **severe, exacting, revengeful, and arbitrary**. He was pictured as **one who could take pleasure in the sufferings of His creatures**. The very attributes that belong to the character of Satan, the evil one represented as belonging to the character of God. **Jesus came to teach men of the Father, to correctly represent Him** before the fallen children of earth. Angels could not fully portray the character of God, but Christ, who was a living impersonation of God, could not fail to accomplish the work. The only way in which He could set and keep men right was to make Himself visible and familiar to their eyes...

“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 obtained,—**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.**" *Signs of the Times*, January 20, 1890, par. 6-9; (2ST 351:2:0 - 3:1); compare *PP* 120,123

- 9.b "Many conceive of the Christian's God as a being whose attribute is **stern justice,—one who is a severe judge, a harsh, exacting creditor.** The Creator has been pictured as a being who is watching with jealous eye to discern the errors and mistakes of men, that He may visit judgment upon them. In the minds of thousands, love and sympathy and tenderness are associated with the character of Christ, while **God is regarded as the law-giver, inflexible, arbitrary, devoid of sympathy for the beings He has made.**" *Bible Training School*, November 1, 1908
10. "From the beginning it has been Satan's studied plan to cause men to forget God, that he might secure them to himself. Hence he has sought to misrepresent the character of God, to lead men to cherish a false conception of Him. The Creator has been presented to their minds as clothed with **the attributes of the prince of evil himself,—as arbitrary, severe, and unforgiving,—**that He might be **feared, shunned, and even hated by men.** Satan hoped to so confuse the minds of those whom he had deceived that they would put God out of their knowledge." *Testimonies*, vol. 5, p. 738.1; *IHP* 8.2; cf. *RH* February 15, 1912, par.2; *The Watchman* April 28, 1908 par.1
11. Satan has represented God as **selfish and oppressive, as claiming all, and giving nothing, as requiring the service of His creatures for His own glory, and making no sacrifice for their good.** (*DA* 57.1)
12. "We are not to think of God only as a judge, and to forget Him as our loving Father. **Nothing can do our souls greater harm than this; for our whole spiritual life will be molded by our conceptions of God's character.**" *Review and Herald*, April 5, 1887, par.10; *That I May Know Him* 262.2; *OHC* 176.5

Our "**whole spiritual life is molded by our conceptions of God.**"^{9,10} Satan's purpose is to lead us to think of God as a "**stern**^{7b,5}, **harsh**^{7b}, **inflexible**^{7b}, **unforgiving**"^{5,DA21,22} "**tyrant**"^{1,3}—**implacable**² "**severe, exacting, revengeful**², and **arbitrary**"^{7a}—**One to be feared, dreaded and even hated**^{4,3a}. Satan wants us to think of God as **selfish and oppressive**^{DA57}, **a harsh creditor**^{7.b} and **severe judge**^{7b,5} **who desires self-exaltation**^{DA21,22}. "**Nothing can do our souls greater harm than**"⁹ to "**cherish erroneous views of His character.**"¹⁰ By so doing "**Multitudes have a wrong conception of God and His attributes, and are as truly serving a false god as were the worshipers of Baal.**"¹¹

13. "The **whole spiritual life is molded by our conceptions of God**; and if we **cherish erroneous views of His character, our souls will sustain injury.** We should see in God one who yearns toward the children of men, longing to do them good." *Review and Herald* January 14, 1890, par. 8; *That I May Know Him* 263.4
14. "**Multitudes have a wrong conception of God and His attributes, and are as truly serving a false god as were the worshipers of Baal.**" *Prophets and Kings* 177 (1916); *RH* 11/6/1913

II. DESTRUCTION DESCRIBED AS AN ACT OF GOD OR HIS ANGELS

The Bible describes God as **killing**^{Exodus 12:12} / **slaying**^{Exodus 4:23} / **destroying**^{Genesis 7:23} / **raining burning sulfur on**^{Genesis 19:24} / **blotting out**^{Exodus 32:33} / **wiping out**^{Genesis 6:7} / **pouring out His wrath on**^{Revelation 16:1} / **sweeping away**^{Isaiah 14:23} / **consuming**^{2Thessalonians 2:8} / **striking down**^{Psalms 110:5; 1Samuel 6:19} / **putting to death**^{Jeremiah 18:21} / **giving to the sword**^{Jeremiah 25:31} / **taking vengeance on**^{2Thessalonians 1:8} / **smiting**^{1Samuel 4:8} / **withdrawing from**^{Hosea 5:5,6} / **drowning**^{Amos 9:5} / **punishing**^{2Thessalonians 1:9} / **sending epidemics on**^{2Samuel 24:15} / **and eternally tormenting**^{Revelation 14:10,11} many of His children here on this earth. For God this is always a “**strange act**”^{Isaiah 28:21} but He must do it at times “**in mercy to the world**”¹⁶ because “**the wicked are incurable.**”¹⁶ “**The rabbis had a saying that there is rejoicing in heaven when one who has sinned against God is destroyed.**”¹⁴

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.**” (KJV)

vs. 21. “But the Lord shall arise as he rose on Mount Perazim and storm with rage as he did in the Vale of Gibeon to do what he must do—**how strange a deed!** to perform his work—**how outlandish a work!**” (NEB)

vs. 21. “The Lord will fight as he did at Mount Perazim and in the Valley of Gibeon, in order to do what he intends to do—**strange as his actions may seem.** He will complete his work, **his mysterious work.**” (GNB)

(see the historical accounts referred to, in 1 Chronicles 14:8-16 and Joshua 10:10-12)

Luke 20:18. “Everyone who falls on that stone will be cut to pieces; and **if that stone falls on someone, it will crush him to dust.**” (GNB) [see also Matthew 21:44]

15. “The Lord does not delight in vengeance, though he executes judgment upon the transgressors of his law. **He is forced to do this, to preserve the inhabitants of the earth from utter depravity and ruin. In order to save some, he must cut off those who have become hardened in sin.** Says the prophet Isaiah: “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] The work of wrath and destruction is indeed a strange, unwelcome work for Him who is infinite in love.” *The Signs of the Times* August 24, 1882, par. 15; compare *PP* 628.1; See #47, Appendix 1 (*PP* 705,706)
16. “David and his people had assembled to perform a sacred work, and they had engaged in it with glad and willing hearts; but the Lord could not accept the service, because it was not performed in accordance with His directions. The Philistines, who had not a knowledge of God’s law, had placed the ark upon a cart when they returned it to Israel, and the Lord accepted the effort which they made. But the Israelites had in their hands a plain statement of the will of God in all these matters, and their neglect of these instructions was dishonoring to God. Upon Uzzah rested the greater guilt of presumption. Transgression of God’s law had lessened his sense of its sacredness, and with unconfessed sins upon him he had, in face of the divine prohibition, presumed to touch the symbol of God’s presence. God can accept no partial obedience, no lax

way of treating His commandments. **By the judgment upon Uzzah He designed to impress upon all Israel the importance of giving strict heed to His requirements. Thus the death of that one man, by leading the people to repentance, might prevent the necessity of inflicting judgments upon thousands.**" *Patriarchs and Prophets* 705,706 (1890)

17. "Though God is strict to mark iniquity and to punish transgression, He takes no delight in vengeance. **The work of destruction is a 'strange work' [Isaiah 28:21] to Him who is infinite in love.**" *Patriarchs and Prophets* 139.0 (1890); compare *GC* 627.2
18. "**The rabbis had a saying that there is rejoicing in heaven when one who has sinned against God is destroyed**¹; but Jesus taught that **to God the work of destruction is a strange work.** [Isaiah 28:21] That in which all heaven delights is the restoration of God's own image in the souls whom He has made." *The General Conference Bulletin* December 1, 1895; *Christ's Object Lessons* 190.1 (1900); *BLJ* 359.3; compare Luke 15:7

BIBLICAL EXAMPLES OF GOD'S DESTRUCTION:

The flood.

Genesis 6:5-7; 7:4,22,23. "When the Lord saw how wicked everyone on earth was and how evil their thoughts were all the time, he was sorry that he had ever made them and put them on the earth. He was so filled with regret that he said, '**I will wipe out these people I have created**, and also the animals and the birds, because I am sorry that I made any of them.'... 'Seven days from now I am going to send rain that will fall for forty days and nights, in order to destroy all the living beings that I have made.'... Everything on earth that breathed died. **The Lord destroyed all living beings on the earth**—human beings, animals, and birds. The only ones left were Noah and those who were with him in the boat." (*GNB*)

19. "How was it with the rebellious inhabitants of the antediluvian world? After rejecting the message of Noah, they plunged into sin with greater abandon than ever before, and doubled the enormity of their corrupting practices. **Those who refuse to reform by accepting Christ find nothing reformative in sin; their minds are set to carry their spirit of revolt, and they are not, and never will be, forced to submission. The judgment which God brought upon the antediluvian world declared it incurable. The destruction of Sodom proclaimed the inhabitants of the most beautiful country in the world incorrigible in sin.**" *Testimonies to Ministers and Gospel Workers* 75.1; *EGW'88* p. 1551.2-1552.0; *ST* September 27, 1899; *PH151* (Selections from the Testimonies) p. 35.4-36.0; *PH154* p. 16.1
20. "Like the waters of the Flood, the fires of the great day declare **God's verdict that the wicked are incurable....**
"In mercy to the world, **God blotted out its wicked inhabitants** in Noah's time. In mercy **He destroyed the corrupt dwellers in Sodom....** 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." *Spirit of Prophecy* vol. 4, p. 363.2-364.0 (1884); *GC* 543.3; compare *4SP* 474.1; *GC* 657.1; *Mar* 306.2; contrast *GC* 498,499; *FLB* 353.2; *LDE* 278.4; #68
21. "The world was in its infancy; yet iniquity had become so deep and widespread that God could no longer bear with it; and He said, 'I will destroy man whom I have created from the face of the earth.' [Genesis 6:7] He declared that His Spirit should not always strive with the guilty race. If they did not cease to pollute with their sins the world and its rich treasures, **He would blot them**

from His creation, and would destroy the things with which He had delighted to bless them; **He would sweep away the beasts of the field**, and the vegetation which furnished such an abundant supply of food, and would transform the fair earth into one vast scene of desolation and ruin." *Patriarchs and Prophets* 92.1 (1890); compare *ST*, November 27, 1884 par. 9; *BEcho*, July 1, 1887 par. 8

22. "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.**" *Spirit of Prophecy* vol. 4, p. 270.2 (1884); *Great Controversy* 431.1 (1888); compare *EW* 45.1; see #23, #98, #103, #150
23. "All around him the apostle [John] beheld witnesses to the Flood that had deluged the earth because the inhabitants ventured to transgress the law of God. The rocks thrown up from the great deep and from the earth by the breaking forth of the waters, brought vividly to his mind the terrors of **that awful outpouring of God's (unmingled) wrath.**" *Acts of the Apostles* 572.1 (1911); compare *ST* February 5, 1885, par. 9; *4SP* 473.2-474.0; *RH* March 1, 1881, par. 8; September 5, 1912, par. 13; *GC* 656.3-657.1; *Mar* 296.4; *SL* 72.2-73.0; *LDE* 278.3,4
24. "Though they [Sodom] had before them the example of the antediluvian world, and knew how **the wrath of God had been manifested in their destruction**, yet they followed the same course of wickedness." *Patriarchs and Prophets* 157.1 (1890)

Sodom and Gomorrah.

Genesis 19:24,25. "Suddenly the Lord rained burning sulfur on the cities of Sodom and Gomorrah and destroyed them and the whole valley along with all the people there and everything that grew on the land." (*GNB*)

25. "Sin has prevailed since the fall. While a few have remained faithful to God, the great majority have corrupted their ways before him. The destruction of Sodom and Gomorrah was on account of their great wickedness. They gave loose rein to their intemperate appetites, then to their corrupt passions, until they were so debased, and **their sins were so abominable, that their cup of iniquity was full, and they were consumed with fire from heaven.**" *Spiritual Gifts*, vol. 4a, p. 121.3; *CDF* 60.2
26. "The world will have forgotten the admonition and warnings of God as did the inhabitants of the Noatic world, as did also the dwellers in Sodom. They awoke with all their plans and inventions of iniquity, but suddenly **the shower of fire came from heaven and consumed the godless inhabitants.** 'Thus shall it be in the day when the Son of man is revealed' [Luke 17:30]"—*14MR* 96.2-97.0 (1896); *Last Day Events* 249.3
27. "Men cannot with impunity reject the warning which God in mercy sends them...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.**" *Spirit of Prophecy*, vol. 4, 270.2-271.0 (1884); *Great Controversy* 431.1 (1888); compare *EW* 45.1; *3T* 285; *RH* October 7, 1873; *ST* August 12, 1880; see also #18, #98, #103 and #150

See VI. *DESTRUCTION AS SUICIDE, THE NATURAL CONSEQUENCE OF PERSISTING IN SIN*; #63

The firstborn in Egypt.

Exodus 4:23;12:12,23,29,30. “²²Then you must tell him that **I, the LORD, say**, ‘Israel is my firstborn son. ²³I told you to let my son go, so that he might worship me, but you refused. Now **I am going to kill your firstborn son.**’” . . .

“On that night I will go through the land of Egypt, **killing every first-born male**, both human and animal, and punishing all the gods of Egypt. I am the Lord. . . When the Lord goes through Egypt to kill the Egyptians, he will see the blood on the beams and the doorposts and will not let the Angel of Death enter your houses and kill you. . . At midnight **the Lord killed all the first-born sons in Egypt**, from the king’s son, who was heir to the throne, to the son of the prisoner in the dungeon; all the first-born of the animals were also killed. That night, the king, his officials, and all the other Egyptians were awakened. There was loud crying throughout Egypt, because there was not one home in which there was not a dead son.” (GNB)

28. “That when the **destroying angel** went forth in the night to slay the first-born of man, and the first-born of beast, he passed over their houses, and not one of the Hebrews was slain that had the token of blood upon their door-posts...There was quite a number of Egyptians who were led to acknowledge, by the manifestations of the signs and wonders shown in Egypt, that the God of the Hebrews was the only true God. They entreated to be permitted to come to the houses of the Israelites with their families, upon that fearful night when **the angel of God should slay the first-born of the Egyptians**. They were convinced that their gods whom they had worshiped were without knowledge, and had no power to save or to destroy. And they pledged themselves to henceforth choose the God of Israel as their God. They decided to leave Egypt, and go with the children of Israel to worship their God. The Israelites welcomed the believing Egyptians to their houses.” *Spiritual Gifts*, vol. 3, p. 223.1-225.0 (1864); *The Spirit of Prophecy*, vol. 1, p. 200.1-201.0; see also *ibid* p. 199.1 and 3SG 245.1-246.1; compare *ST* 3/25/80, par. 3,4; *5MR* 205
29. “Moses then told the king that **the angel of God would slay their first-born.**” *Spirit of Prophecy*, vol. 1, p. 218.1 (1870); *SR* 118.2
30. “**A single angel destroyed all the first-born of the Egyptians** and filled the land with mourning...The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when He allows. There are forces now ready, and only waiting the divine permission, to spread desolation everywhere.” *Spirit of Prophecy* vol. 4, p. 441.1 (1884); compare *Great Controversy* 614.2 (1888); *LDE* 243.4; *14MR* 3; *EW* 45; see #32

The People of Jericho.

31. “God’s judgments were awakened against Jericho. It was a stronghold. But **the Captain of the Lord’s host Himself came from heaven to lead the armies of heaven in an attack upon the city. Angels of God laid hold of the massive walls and brought them to the ground.**” *Testimonies for the Church*, vol. 3, p. 264.1 (1873); *RH*, September 16, 1873 par. 31; *LDE* 243.1; *DG* 36.1; *TA* 111.1

The 185,000 Assyrians.

2 Kings 19:35. “That night **an angel of the Lord** went to the Assyrian camp and **killed 185,000**

soldiers. At dawn the next day there they lay, all dead!" (GNB)

Isaiah 37:36. "An angel of the Lord went to the Assyrian camp and killed 185,000 soldiers. At dawn the next day there they lay, all dead!" (GNB)

32. "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." *Desire of Ages* 700.5 (1898); compare *ST* January 17, 1900, par. 10; *LDE* 243.2

The irreverent people of Beth-Shemesh.

1 Samuel 6:19. "And He struck down some of the men of Beth-shemesh because they had looked into the ark of the Lord. **He struck down of all the people, 50,070 men,** and the people mourned because **the Lord had struck the people with a great slaughter.**" (NASB)

33. "The men of Beth-shemesh were curious to know what great power could be in that ark, which caused it to accomplish such marvelous things. . . . And as the people gratified their curiosity and opened the ark to gaze into its sacred recesses, which the heathen idolaters had not dared to do, **the angels attending the ark slew above fifty thousand of the people.**" *Spiritual Gifts* vol. 4a, p. 110.1 (1864); *Spirit of Prophecy*, vol. 1, p. 409.1 (1870); *SR* 191.1

The Israelites after David numbered them.

2 Samuel 24:15. "So the Lord sent an epidemic on Israel, which lasted from that morning until the time that he had chosen. From one end of the country to the other **seventy thousand Israelites died.**" (GNB)

34. "Swift destruction followed. **Seventy thousand were destroyed by pestilence.** David and the elders of Israel were in the deepest humiliation, mourning before the Lord. As **the angel of the Lord was on his way to destroy Jerusalem,** God bade him stay his work of death. A pitiful God loves His people still, notwithstanding their rebellion." *Spiritual Gifts* vol. 4a, p. 92.3-93.0 (1864); *Spirit of Prophecy*, vol. 1, pp. 385.3-386.0 (1870); *3BC* 1127.2; *7aBC* 105; *TA* 127.5
35. "**The land was smitten with pestilence, which destroyed seventy thousand in Israel.** The scourge had not yet entered the capital, when 'David lifted up his eyes, and saw **the angel of the Lord** stand between the earth and the heaven, . . .' **The destroying angel** had stayed his course outside Jerusalem." *Patriarchs and Prophets* 748.2 (1890)
36. "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 [allows] permits.** There are forces now ready, and only waiting the divine permission, to spread desolation everywhere." *Spirit of Prophecy* vol. 4, p. 441.1 (1884); *LDE* 243.4; *Great Controversy* 614.2 (1888); compare *14MR* 2.3-3.1; see also #26 and #49

King Herod after he persecuted the apostles.

Acts 12:23. "At once the angel of the Lord struck Herod down, because he did not give honor to God. He was eaten by worms and died." (GNB)

37. "The same angel who had left the royal courts of Heaven to rescue Peter from the power of his persecutor, had been the messenger of wrath and judgment to Herod. **The angel smote Peter to arouse him from slumber; but it was with a different stroke that he smote the wicked king, bringing mortal disease upon him.** God poured contempt upon Herod's pride, and his person, which he had exhibited decked in shining apparel before the admiring gaze of the people, was eaten by worms, and putrefied while yet alive. Herod died in great agony of mind and body, under the retributive justice of God." *The Spirit of Prophecy*, vol. 3, p. 344.2-345.0 (1878); *7Redemption* p. 78.1; compare *Acts of the Apostles* 152.1 (1911); *Review and Herald* May 4, 1911, par. 15; *LDE* 243.3; *SR* 299.2-300.0; *TA* 234.1

The destruction of Jerusalem in AD 70.

38. "And on 'whomsoever it shall fall, it will grind him to powder.' [Luke 20:18; Matthew 21:44] The people who rejected Christ were soon to see their city and their nation destroyed. Their glory would be broken, and scattered as the dust before the wind. And what **was it that destroyed the Jews? It was the rock which, had they built upon it, would have been their security. It was the goodness of God despised, the righteousness spurned, the mercy slighted. Men set themselves in opposition to God, and all that would have been their salvation was turned to their destruction. All that God ordained unto life they found to be unto death. In the Jews' crucifixion of Christ was involved the destruction of Jerusalem.** The blood shed upon Calvary was the weight that sank them to ruin for this world and for the world to come. So it will be in the great final day, when judgment shall fall upon the rejecters of God's grace. Christ, their rock of offense, will then appear to them as an avenging mountain. **The glory of His countenance, which to the righteous is life, will be to the wicked a consuming fire.** Because of love rejected, grace despised, the sinner will be destroyed." *Desire of Ages* 600.2 (1898); compare *DA*107.4-108.0; *4SP* 32-34; *GC* 31-35; *DA* 590; *LDE* 279.2; see also #124, #127, and #128

The wicked at the second coming of Christ.

Jeremiah 25:31-33. "...The Lord has a case against the nations. He will bring all people to trial and **put the wicked to death.** The Lord has spoken.' The Lord Almighty says that disaster is coming on one nation after another, and a great storm is gathering at the far ends of the earth. On that day **the bodies of those whom the Lord has killed will lie scattered from one end of the earth to the other.** No one will mourn for them, and they will not be taken away and buried. They will lie on the ground like piles of manure." (GNB)

Revelation 19:11,21. "Then I saw heaven open, and there was a white horse. Its rider is called Faithful and True; it is with justice that he judges and fights his battles...**Their armies were killed by the sword that comes out of the mouth of the one who was riding the horse;** and all the birds ate all they could of their flesh." (GNB)

39. "I was then made capable of enduring the awful sight of the seven last plagues, **the wrath of God. I saw that His anger was dreadful and terrible, and if He should stretch forth His hand, or lift it in anger, the inhabitants of the world would be as though they had never**

been, or would suffer from incurable sores and withering plagues that would come upon them, and they would find no deliverance, but be destroyed by them. Terror seized me, and I fell upon my face before the angel and begged of him to cause the sight to be removed, to hide it from me, for it was too dreadful." *Early Writings* 64.2-65.0 (1882); *A Sketch of the Christian Experiences and Views of Ellen G. White*, p. 52.2 (June 27, 1851)

40. "The Lord hath a controversy with the nations, He will plead with all flesh; He will **give them that are wicked to the sword.**' Jeremiah 25:31; [compare Isaiah 26:21]...

"And this shall be the plague wherewith the Lord will **smite** all the people that have fought against Jerusalem: . . . 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 neighbor, and his hand shall rise up against the hand of his neighbor.' Zechariah 14:12, 13. **In the mad strife of their own fierce passions, and by the awful outpouring of God's unmingled wrath, fall the wicked inhabitants of the earth.** . . . [Jeremiah 25:33].

"At the coming of Christ **the wicked are blotted from the face of the whole earth,—consumed with the spirit of his mouth, and destroyed by the brightness of his glory.** [2 Thessalonians 2:8] Christ takes his people to the city of God, and the earth is emptied of its inhabitants. [Isaiah 24:1,3,5,6 quoted.]" *Great Controversy* 656.1-657.1 (1888); compare *Spirit of Prophecy* vol. 4, p. 472.1-474.1 (1884); *LDE* 278.4; *Mar* 306.2; *FLB* 353.2; *Hvn* 117.3

41. "The crisis is fast approaching. The rapidly swelling figures show that the time for God's visitation has about come. Although loath to punish, nevertheless **He will punish, and that speedily.**" *Testimonies*, vol. 5, p. 209.2 (1882); *RH* January 11, 1887, par. 8; *RH* August 14, 1900 par. 1; *CET* 186.3; *CCh* 333.2; compare *3BC* 1166.1
42. "The angel of mercy is folding her wings, ready to depart. Already **the Lord's restraining power is being withdrawn** from the earth, and Satan is seeking to stir up the various elements in the religious world, leading men to place themselves under the training of the great deceiver, . . . This is but the beginning of the end. . .

"**The wrath of God** is upon the inhabitants of the world, who are fast becoming as corrupt as were the inhabitants of Sodom and Gomorrah. Already fire and flood are **destroying** thousands of lives and the property that has been selfishly accumulated by the oppression of the poor. The Lord is soon to cut short His work and put an end to sin. . . .

"**The Lord is removing His restrictions from the earth**, and soon there will be death and destruction, increasing crime, and cruel, evil working against the rich who have exalted themselves against the poor. Those who are without God's protection will find no safety in any place or position." *Testimonies*, vol. 8, pp.49.2-50.0 (July 20, 1894); compare *1T* 203,204; *4bSG* 44; *PH* 84 p. 6.1; *TDG* 198.5; *Mar* 137.3; 268; *GC* 36; *4SP* 36; *CCh* 336.4; *FLB* 343.4

43. "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!'" *Early Writings* 221.1 (1882); compare 1SG 118.1 (1858); SR 391.2. See also #155.b

Since most of these experiences seem to involve what the Bible describes as the death from which "**All that are in the graves shall . . . come forth,**"^{42,43;John 5:28,29} we may think of such occasions as descriptions of God putting millions of His children to sleep temporarily. He did this to limit the spread of evil, or to instruct the rest of His children who may have been looking on—**It was the mercy of God that thousands should suffer, to prevent the necessity of visiting judgments upon millions. In order to save the many, He must punish the few.**⁴⁷

44. [Before the flood] "Men began to feel secure and to talk of the fixed laws of nature. They reasoned then as men reason now, as though nature was above the God of nature, that her ways were so fixed that God Himself would not or could not change them, thus making God's messages of warning of none effect because, should His word be fulfilled, the course of nature would be disturbed. . . .

"The same reasoning is heard today. 'Why, the world will not be destroyed by fire.' The siren song is sung, 'All things continue as they were from the beginning.' [2 Peter 3:4] No need to pay any regard to this preaching that the world's history will soon close. Why, the laws of nature show the inconsistency of this. He who is Lord of nature can employ it to serve His purpose; He is not the slave of nature.

"They reasoned that it was not in accordance with the character of God to save Noah and his family, only eight persons in that vast world, and let all the rest be swept out of existence by the waters of the flood. Oh, no. . . .

"As they reasoned in Noah's day they reason today, when the warning message is proclaimed to fear God and keep His commandments. **The wrath of God is soon to fall on all the sinful and disobedient, and they will perish in the general conflagration.** Professed servants of Christ who are unfaithful, who do not reverence God and with fear prepare for the terrible future event, will lull themselves to carnal security with their fallacious reasoning, as they did in Noah's day. God is too good and too merciful [they reason] to save just a few who keep the Sabbath and believe the message of warning. The great men and the good men, the philosophers and men of wisdom would see the Sabbath and the shortness of time, if it were true. They do not believe a merciful **God who made men will consume them with fire** because they do not believe the warnings given. This, they reason, is not in accordance with God. . . .

"Reason, science, and philosophy assured them Noah was a fanatic. None of the wise men and honored of the earth believed the testimony of Noah. If these great men were at ease and had no fears, why should they be troubled?

"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' (Psalms 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.**

"**God's goodness and long forbearance,** His patience and mercy exercised to His subjects, **will not hinder Him from punishing the sinner** who refused to be obedient to His

requirements. It is not for a man—a criminal against God’s holy law, pardoned only through the great sacrifice He made in giving His Son to die for the guilty because His law was changeless—to dictate to God. After all this effort on the part of God to preserve the sacred and exalted character of His law, if men, through the sophistry of the devil, turn the mercy and condescension of God into a curse, they must **suffer the penalty**. Because Christ died they consider they have liberty to transgress God’s holy law that condemns the transgressor, and would complain of its strictness and its penalty as severe and unlike God. They are uttering the words Satan utters to **millions**, to quiet their conscience in rebellion against God.

“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.

“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? ‘Let God be true, but every man a liar’ (Romans 3:4). The Lord is coming in flaming fire **to take vengeance on** those sinners who know not God and obey not His gospel. [2 Thessalonians 1:7,8] And because, in His infinite mercy, He delays His coming to give the world a larger span for repentance, sinners flatter themselves [that] He will never come.

“In the public press, in the haunts of sin, as well as in the schools of science so-called, there is one sentiment: They curl the lips with scorn and jest and ridicule at the warnings given them, and look upon the thousands who will not believe. Jest is uttered, witty paragraphs published at the expense of those who wait and look for His appearing, and with fear, like Noah, prepare for the event. This is not new, but as old as sin. It is as false as the father of lies.

“When ministers, farmers, merchants, lawyers, great men and professedly good men shall cry, Peace and safety, sudden destruction cometh. [1 Thessalonians 5:3] Luke reports the words of Christ, that the day of God comes as a snare—the figure of an animal prowling in the woods for prey and lo, suddenly he is entrapped in the concealed snare of the fowler. [Luke 21:35]” *Manuscript 5*, 1876 (“The Days of Noah,” cir. 1876); see *Manuscript Releases* 843, 963, 816; *10MR* 265,367; *12MR* 207-209; *LDE* 240.5-241.3

God would prevent the death of sinners if He possibly could.

Ezekiel 33:11. “Tell them that as surely as I, the Sovereign Lord, am the living God, **I do not enjoy seeing a sinner die.** I would rather see him stop sinning and live. Israel, stop the evil you are doing. Why do you want to die?” (*GNB*)

Luke 9:54-55. ⁵⁴ “When the disciples James and John saw this, they said, ‘Lord, do you want us to call fire down from heaven to destroy them? [Footnote: *Some*

manuscripts add as Elijah did.] ⁵⁵Jesus turned and rebuked them. [*Some manuscripts add and said, 'You don't know what kind of a Spirit you belong to; for the Son of Man did not come to destroy human lives, but to save them.'*]” (GNB)

John 3:17. “For God did not send his Son into the world to be its judge, but to be its savior.” (GNB)

Hebrews 2:14. “Since the children, as he calls them, are people of flesh and blood, Jesus himself became like them and shared their human nature. He did this so that through his death he might destroy the Devil, who has the power over death, and in this way set free those who were slaves all their lives because of the fear of death.” (GNB)

1 John 3:8. “Whoever continues to sin belongs to the Devil, because the Devil has sinned from the very beginning. The Son of God appeared for this very reason, to destroy what the Devil had done.” (GNB)

45. **“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.” *Christ’s Object Lessons* 84.4 (1900); compare *ST* June 5, 1884; *RH* February 17, 1891, par. 2; October 24, 1912, par. 2; *YI* November 30, 1893, par. 6; *FLB* 155.4; *OHC* 26.4; see also *5T* 120.1; and #70; contrast #52

When sinners die it is not the end for them, God will resurrect everyone again.

John 5:28,29. “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.” (KJV)

46. “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; Revelation 20:6.” *Great Controversy* 544.2 (1888); compare *Spirit of Prophecy* vol. 4, p. 364.2 (1884); *SDG* 367.3; see #152
47. “At the close of the thousand years, Christ again returns to the earth. He is accompanied by the host of the redeemed, and attended by a retinue of angels. As he descends in terrific majesty, He bids the wicked dead arise to receive their doom. They come forth, a mighty host, numberless as the sands of the sea. **What a contrast to those who were raised at the first resurrection! The righteous were clothed with immortal youth and beauty. The wicked bear the traces of disease and death.**” *Spirit of Prophecy*, vol. 4, p. 476.1 (1884); *Great Controversy* 662.1 (1888); *FLB* 355.2; *Mar* 336.2; *DD* 52.2; *TA* 288.1

Because freedom is so important to Him, God allows sin to continue for some time so its results can be seen even though He knew from the beginning that real rebellion is incurable.

48. "In his dealings with the human race, God bears long with the impenitent. He uses his appointed agencies to call men to allegiance, and offers them his full pardon if they will repent. But because God is long-suffering, men presume on his mercy. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." [Ecclesiastes 8:11] The patience and long-suffering of God, which should soften and subdue the soul, has an altogether different influence upon the careless and sinful. It leads them to cast off restraint, and strengthens them in resistance. **They think that the God who has borne so much from them will not heed their perversity. If we lived in a dispensation of immediate retribution, offenses against God would not occur so often. But though delayed, the punishment is none the less certain. There are limits even to the forbearance of God. The boundary of his long-suffering may be reached, and then he will surely punish. And when he does take up the case of the presumptuous sinner, he will not cease till he has made a full end.**" *Review and Herald*, August 14, 1900, par. 1; 3BC 1166.1
49. "The loyal angels hasten speedily to the Son of God, and acquaint him with what is taking place among the angels. They find the Father in conference with his beloved Son, to determine the means by which, for the best good of the loyal angels, the assumed authority of Satan could be forever put down. The great God could at once have hurled this arch deceiver from Heaven; but this was not his purpose. He would give the rebellious an equal chance to measure strength and might with his own Son and his loyal angels. In this battle every angel would choose his own side, and be manifested to all. **It would not have been safe to suffer any who united with Satan in his rebellion to continue to occupy Heaven. They had learned the lesson of genuine rebellion against the unchangeable law of God; and this is incurable. If God had exercised his power to punish this chief rebel, disaffected angels would not have been manifested; hence God took another course; for he would manifest distinctly to all the heavenly host his justice and his judgment.**" *The Spirit of Prophecy*, vol. 1, p. 21.1; SR 17.1; ST, January 9, 1879 par. 7.

See also #70-74

III. **DESTRUCTION DESCRIBED AS AN ACT OF GOD'S PEOPLE UNDER HIS DIRECT GUIDANCE.**

Many people in modern times are troubled by all the killing and warfare in the Old Testament—often at God's command. Because of the infidelity of His own people and their propensity to follow the evil practices of the surrounding nations, God ordered them to "**utterly destroy all that breathed**"^{Deuteronomy 20:16-18; Joshua 10:40} "**so that they may not teach you to imitate all the abominable things that they have done for their gods and so cause you to sin against the Lord your God.**"^{Deuteronomy 20:16-18} It is apparent, however, that this was not according to God's original plan. God had promised, "**I will send an angel ahead of you ...into the land of the Amorites, ...and I will destroy them.**"^{Exodus 23:20,23} He also promised, "**I will send hornets before you, which shall drive out the Hivite, etc.**"^{Exodus 23:27,28} "**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.**"^{46b,46a}

Exodus 23:20,23. "I will send an angel ahead of you to protect you as you travel and

to bring you to the place which I have prepared...My angel will go ahead of you and take you **into the land of the Amorites**, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, **and I will destroy them.**" (GNB)

Exodus 23:27,28. "I will send My fear before you, I will cause confusion among all the people to whom you come, and will make all your enemies turn their backs to you. And I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite from before you." (NKJV) compare Deuteronomy 7:20; Joshua 24:12; see also PP 436,437 and #16

Exodus 32:27,28. "And he said to them, 'Thus says the Lord God of Israel: "Let every man put his sword on his side, and go in and out from entrance to entrance throughout the camp, and **let every man kill his brother, every man his companion, and every man his neighbor.**"'" So the sons of Levi did according to the word of Moses. And about three thousand men of the people fell that day." (NKJV) compare #47

Deuteronomy 7:1-6: 7 "The LORD your God will bring you into the land which you are going to occupy, and **he will drive many nations out of it.** As you advance, he will drive out seven nations larger and more powerful than you: the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites. **²When the LORD your God places these people in your power and you defeat them, you must put them all to death.** Do not make an alliance with them or show them any mercy. ³Do not marry any of them, and do not let your children marry any of them, ⁴because then they would lead your children away from the LORD to worship other gods. If that happens, the LORD will be angry with you and destroy you at once. ⁵So then, tear down their altars, break their sacred stone pillars in pieces, cut down the symbols of their goddess Asherah, and burn their idols. ⁶Do this because you belong to the LORD your God. From all the peoples on earth he chose you to be his own special people. (GNB)

Deuteronomy 7:20. "Moreover the LORD your God will send hornets among them, until those who are left and hide themselves from you are destroyed." (RSV)

Deuteronomy 20:16-18. "However, in the cities of the nations the Lord your God is giving you as an inheritance, **do not leave alive anything that breathes.** Completely destroy them—the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites—as the Lord your God has commanded you. **Otherwise, they will teach you to follow all the detestable things they do in worshiping their gods, and you will sin against the Lord your God.**" (NIV)

vss. 16-18. "In the cities of these nations whose land the Lord your God is giving you as a patrimony, **you shall not leave any creature alive.** You shall annihilate them—Hittites, Amorites, Canaanites, Perizzites, Hivites, Jebusites—as the Lord your God commanded you, **so that they may not teach you to imitate all the abominable things that they have done for their gods and so cause you to sin against the Lord your God.**" (NEB)

vss. 16-20. "But when you capture cities in the land that the LORD your God is giving you, kill everyone. ¹⁷ **Completely destroy all the people:** the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, as the LORD ordered you to do. ¹⁸ **Kill them, so that they will not make you sin**

against the LORD by teaching you to do all the disgusting things that they do in the worship of their gods. (GNB)

Joshua 10:40. “So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but **utterly destroyed all that breathed**, as the LORD God of Israel commanded.” (KJV)

vs. 40. “So Joshua massacred the population of the whole region—the hill-country, the Negeb, the Shephelah, the watersheds—and all their kings. He left no survivor, **destroying everything that drew breath**, as the Lord the God of Israel had commanded.” (NEB)

vs. 40 Joshua conquered the whole land. He defeated the kings of the hill country, the eastern slopes, and the western foothills, as well as those of the dry country in the south. **He spared no one; everyone was put to death.** This was what the LORD God of Israel had commanded. (GNB)

Joshua 11:11. And they smote all the souls that were therein with the edge of the sword, **utterly destroying them**: there was **not any left to breathe**: and he burnt Hazor with fire.” (KJV)

Joshua 11:14. And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, **neither left they any to breathe.**” (KJV)

Joshua 24:12. “And I sent the hornet before you, which drove them out before you, the two kings of the Amorites; it was not by your sword or by your bow.” (RSV)

50. a. “At this time even [on the border of Canaan near Kadesh Barnea], had they shown true and sincere repentance, God might have given them another trial, as he did the ancient Ninevites; but instead of this they sank down in utter despondency. They knew that God was in earnest with them. They passed a sleepless night, but with the morning came a hope. They determined to redeem their cowardice. They would not look toward the wilderness, or the Red Sea, but they would equip themselves for war, and would seize the land and possess it by their might, peradventure their works might be accepted of God. They confessed saying, “We have sinned against the Lord, we will go up and fight, according to all that the Lord our God commanded us.” [Deuteronomy 1:41] Here again their transgressions had turned their light into darkness. **The Lord had never told them ‘to go up and fight.’ He did not design that they should gain the land of promise by warfare, but through submission and unqualified obedience to his commands.**” *The Signs of the Times*, September 2, 1880 par. 4.
50. b. “God had made it their privilege and their duty to enter the land at the time of His appointment, but through their willful neglect that permission had been withdrawn. Satan had gained his object in preventing them from entering Canaan; and now he urged them on to do the very thing, in the face of the divine prohibition, which they had refused to do when God required it. Thus the great deceiver gained the victory by leading them to rebellion the second time. They had distrusted the power of God to work with their efforts in gaining possession of Canaan; yet now they presumed upon their own strength to accomplish the work independent of divine aid. ‘We have sinned against the Lord,’ they cried; ‘we will go up and fight, according to all that the Lord our God commanded us.’ Deuteronomy 1:41. 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.**” *Patriarchs and Prophets* 392.3 (1890); *RH* November 5, 1903 par. 6 (second article)

51. "Though God had granted the prayer of Moses in sparing Israel from destruction, their apostasy was to be signally punished. **The lawlessness and insubordination into which Aaron had permitted them to fall, if not speedily crushed, would run riot in wickedness, and would involve the nation in irretrievable ruin.** By terrible severity the evil must be put away....In the name of 'the Lord God of Israel,' Moses now commanded those upon his right hand, who had kept themselves clear of idolatry, to gird on their swords and **slay all who persisted in rebellion.** 'And there fell of the people that day about three thousand men.' [Exodus 32:27,28] Without regard to position, kindred, or friendship, **the ringleaders in wickedness were cut off; but all who repented and humbled themselves were spared.**

"Those who performed this terrible work of judgment were acting by divine authority, executing the sentence of the King of heaven....

"It was necessary that this sin should be punished, as a testimony to surrounding nations of God's displeasure against idolatry....

"Love no less than justice demanded that for this sin judgment should be inflicted. God is the guardian as well as the sovereign of His people. **He cuts off those who are determined upon rebellion, that they may not lead others to ruin.** In sparing the life of **Cain**, God had demonstrated to the universe what would be **the result of permitting sin to go unpunished.** The influence exerted upon his descendants by his life and teaching led to the state of corruption that demanded the destruction of the whole world by a flood....

"So with the apostasy at Sinai. Unless punishment had been speedily visited upon transgression, the same results would again have been seen. The earth would have become as corrupt as in the days of Noah. Had these transgressors been spared, evils would have followed, greater than resulted from sparing the life of Cain. **It was the mercy of God that thousands should suffer, to prevent the necessity of visiting judgments upon millions. In order to save the many, He must punish the few.** Furthermore, as the people had cast off their allegiance to God, they had forfeited the divine protection, and, deprived of their defense, the whole nation was exposed to the power of their enemies." *Patriarchs and Prophets* 324.1-325.3 (1890); *RH* February 11, 1909 par.14-19; contrast *4SP* 195.1; Compare *PP* 706.0; *CC* 176.4;

#12

IV. DESTRUCTION ATTRIBUTED TO TWO OR MORE DIFFERENT CAUSES

In the destruction of Jerusalem, **"they were but reaping the harvest which their own hands had sown...Satan was permitted to rule them according to his will.** But **"Their sufferings are often represented as a punishment visited upon them by the direct decree of God."**⁴⁸

EXAMPLES:

The death of King Saul.

1 Samuel 31:3-6. "The fighting was heavy around Saul, and he himself was hit by enemy arrows and badly wounded. He said to the young man carrying his weapons,

'Draw your sword and kill me, so that these godless Philistines won't gloat over me and kill me.' But the young man was too terrified to do it. So **Saul took his own sword and threw himself on it**. The young man saw that Saul was dead, so he too threw himself on his own sword and died with Saul. And that is how Saul, his three sons, and the young man died; all of Saul's men died that day." (GNB)

1 Chronicles 10:3-6,13,14. "The fighting was heavy around Saul, and he was hit by enemy arrows and badly wounded. He said to the young man carrying his weapons, 'Draw your sword and kill me, to keep these godless Philistines from gloating over me.' But the young man was too terrified to do it. So **Saul took his own sword and threw himself on it**. The young man saw that Saul was dead, so he too threw himself on his sword and died. So Saul and his three sons all died together, and none of his descendants ever ruled...Saul died because he was unfaithful to the Lord. . .So **the Lord killed him** and gave control of the kingdom to David son of Jesse." (GNB)

vss. 13,14. "Thus Saul paid with his life for his unfaithfulness: he had disobeyed the word of the Lord and had resorted to ghosts for guidance. He had not sought guidance of **the Lord, who therefore destroyed him** and transferred the kingdom to David son of Jesse." (NEB)

vss. 13,14. "Saul died because he was unfaithful to the Lord; he did not keep the word of the Lord and even consulted a medium for guidance, and did not inquire of the Lord. So **the Lord put him to death** and turned the kingdom over to David son of Jesse." (NIV)

vss. 13,14. "Saul died because he had shown himself unfaithful to Yahweh: he had not kept the word of Yahweh; he had even questioned and consulted a necromancer. He had not consulted **Yahweh, who therefore put him to death** and transferred the monarchy to David son of Jesse." (Jerusalem)

vss. 13,14. Saul died because he was unfaithful to the LORD. He disobeyed the LORD's commands; he tried to find guidance by consulting the spirits of the dead¹⁴ instead of consulting the LORD. **So the LORD killed him** and gave control of the kingdom to David son of Jesse. (GNB)

The destruction of Jerusalem:

The Jews rejected Christ's (God's) divine mercy and love and were left to the vindictive power of Satan, yet their punishment is regarded as a direct act of God. Notice how many different reasons are given in the following quotation from *The Great Controversy* for their destruction in the sleep death ^{John 11:11-14}:

- **they were but reaping the harvest which their own hands had sown.**
- **[mis]represented as a punishment visited upon them by the direct decree of God.**
- **Satan was permitted to rule them according to his will.**
- **the great deceiver seeks to conceal his own work.**
- **the Jews had caused the protection of God to be withdrawn from them,**
- **when men pass the limits of divine forbearance, that restraint is removed.**
- **'O Israel, thou hast destroyed thyself'**
- **'thou hast fallen by thine iniquity'⁴⁸**

Did some of the Jews die of one cause and some of another, or are all these modalities somehow equivalent or linked together?

52. "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...

"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 rejecters 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 records of the past, (Isaiah 9:5 quoted), 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.**

"Then shall they that obey not the gospel be **consumed with the spirit of His mouth and be destroyed with the brightness of His coming.'** 2 Thessalonians 2:8. Like Israel of old **the wicked destroy themselves;** they fall by their iniquity. By a life of sin, they have placed themselves so out of harmony with God, their natures have become so debased with evil, that **the manifestation of His glory is to them a consuming fire."** *Great Controversy* 35.3-37.1 (1888); *Spirit of Prophecy* vol. 4, p. 36.2-38.2 (1884); compare #34; #49; #130

The wicked at the second coming:

At the second coming, the withdrawal of God and His angels from the wicked will allow for an “**outburst of human passion and satanic wrath!**”⁵⁰ “**The wicked destroy themselves.**”⁵⁰ God “**leaves the rejecters of His mercy to themselves; to reap that which they have sown,**”⁴⁸ but we are told that they will ‘**be consumed with the spirit of His mouth and be destroyed with the brightness of His coming.**’ 2 Thessalonians 2:8⁴⁸. Elsewhere this event is described as “**the awful outpouring of God’s unmingled wrath.**”³⁶; Revelation 14:10

53. “When He [Jesus] leaves the sanctuary, darkness covers the inhabitants of the earth...**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.**” *Great Controversy* 614.1 (1888); *FLB* 215.5; 339.3; *LDE* 239.3; **242.1-5**; *Mar* 265.3; 275.3; *OFC* 333.1; *4SP* 440.3-441.0 (1884); see #102
54. “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.** [Isaiah 4:3; Matthew 24:30,31; 2 Thessalonians 2:8 quoted]
- “...Like Israel of old, **the wicked destroy themselves**; they fall by their iniquity. **By a life of sin, they have placed themselves so out of harmony with God, their natures have become so debased with evil, that the manifestation of His glory is to them a consuming fire.**” *Great Controversy* 36.2-38.0 (1888); see #48, #124 and #156
55. “The present is a solemn, fearful time for the church. The angels are already girded, awaiting the mandate of God to **pour their vials of wrath upon the world. Destroying angels are taking up the work of vengeance; for the Spirit of God is gradually withdrawing from the world.**” *7BC* 983.1 (*MS* 1a, 1890); *PH* 28 p. 4.1

V. DESTRUCTION AS AN ACT OF SATAN OR HIS ANGELS

“**Satan is the destroyer.**”⁵⁴ “**Satan...destroys...if he can.**”⁵² “**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.**”⁵² “**A disposition to cause pain, whether to our fellow men or to the brute creation, is satanic.**”⁵⁶

- 1 Peter 5:8.** “Be careful—watch out for attacks from Satan, your great enemy. He prowls around like a hungry, roaring lion, looking for some victim to tear apart.” (*TLB*)

2 Corinthians 11:14. “And no wonder, for even Satan disguises himself as an angel of light.” (RSV)

56. **“Thus the arch-fiend clothes with his own attributes the Creator and Benefactor of mankind. 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.”** *Spirit of Prophecy*, vol. 4, 354.2 (1884); *Great Controversy* 534.2 (1888); *DD* 15.3.
57. “In this warfare there is no release. **Satan’s agents never pause in their work of destruction.** Those who are in Christ’s service must watch every outpost.” *Review and Herald*, May 3, 1906 par. 11; *Testimonies*, Vol. 9, p. 220.1 (1909)
58. “With these words of light and truth before them, how dare men neglect so plain a duty? How dare they disobey God when obedience to His requirements means His blessing in both temporal and spiritual things, and disobedience means the curse of God. **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.” *Testimonies*, Vol. 6, pp. 388.3-389.0 (1900); *compare Special Testimonies to Ministers and Workers*, #9, p. 72.2 (October 3, 1896); *Special on Tithing* 10,11; *PH166* p. 10.1
59. “Satan is the prince of demons. The evil angels over whom he rules do his bidding. Through them he multiplies his agencies throughout the world. **He instigates all the evil that exists in our world.**” *6BC* 1119.5 (*MS* 33, 1911); *IHP* 253.3
60. “He who will abuse animals because he has them in his power is both a coward and a tyrant. **A disposition to cause pain, whether to our fellow men or to the brute creation, is satanic.**” *Patriarchs and Prophets* 443.1 (1890); *2MCP* 514.3; *ST*, November 25, 1880 par. 22

Satan **“has an accurate knowledge of the sins”**⁵⁸ of God’s people. **“He claims them [commandment keepers] as his prey and demands that they be given into his hands to destroy.”**⁵⁸ Only God’s restraint because of the presence of His faithful ones keeps the world from being destroyed until **“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!”**^{48,50}; Revelation 7:1-3; 7BC 967 **“If he [Satan] could blot them from the earth, his triumph would be complete.”**⁵⁹

61. **“Satan urges before God his accusations against them [the people of God], declaring that they have by their sins forfeited the divine protection, and claiming the right to destroy them as transgressors.** He pronounces them just as deserving as himself of exclusion from the favor of God.” *Testimonies*, vol. 5, p. 473.2 (1885); *RH* January 9, 1908 par. 3; *Mar* 213.4; See #59
62. “He [Satan] **has an accurate knowledge of the sins which he has tempted them [commandment keepers] to commit,** and he presents these before God in the most exaggerated light, representing this people to be just as deserving as himself of exclusion from the favor of God. He declares that the Lord cannot in justice forgive their sins and yet destroy

him and his angels. He **claims them as his prey and demands that they be given into his hands to destroy.**" *Spirit of Prophecy*, vol. 4, p. 435.1 (1884); *Great Controversy* 618.2 (1888); Mar 272.3

63. "Satan numbers the world as his subjects, he has gained control of the apostate churches; but here is a little company [the remnant church] that are resisting his supremacy. **If he could blot them from the earth, his triumph would be complete.** As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. All will be required to render obedience to human edicts in violation of the divine law." *4SP* 435.1 (1884); *Testimonies*, vol. 5, pp. 473.0 (1885); *9T* 231.1; *PK* 587.2-588.0; *ChS* 157.1; *LDE* 256.1; *Mar* 32.2, 213.2; 272.3; *FLB* 289.2; *CCh* 352.2; compare *GC* 618.2; *BLJ* 70.2; *RH*, January 9, 1908 par. 1; See #57

VI. DESTRUCTION AS SUICIDE, THE NATURAL CONSEQUENCE OF PERSISTING IN SIN

If we "**persist**"^{60,98} in sin "**God will give us up, and we will be left to our own inclinations.**"⁶⁴ "**The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result.**"⁶³ "**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.**"⁶³

Galatians 6:7. "Don't be under any illusion: you cannot make a fool of God! **A man's harvest in life will depend entirely on what he sows.**" (*Phillips*)

Hosea 4:17. "The people of Israel are under the spell of idols. Let them go their own way." (*GNB*)

Psalms 81:11,12. "But my people would not listen to me;

Israel would not obey me.

So I let them go their stubborn ways

and do whatever they wanted." (*GNB*)

Judges 17:6; 21:25. There was no king in Israel at that time. Everyone did whatever they pleased. (*GNB*)

64. "The flames that consumed the cities of the plain shed their warning light down even to our time. We are taught the fearful and solemn lesson that while God's mercy bears long with the transgressor, **there is a limit beyond which men may not go on in sin.** When that limit is reached, then the offers of mercy are withdrawn, and the ministration of judgment begins. . . . But **if the erring one persistently refuses** to heed the voice that calls him with pitying, tender love, he will at last be left in darkness. The heart that has long slighted God's mercy, becomes hardened in sin, and is no longer susceptible to the influence of the grace of God. Fearful will be the doom of that soul of whom the pleading Saviour shall finally declare, he 'is joined to idols: let him alone.' Hosea 4:17. It will be more tolerable in the day of judgment for the cities of the plain than for those who have known the love of Christ, and yet have turned away to choose the pleasures of a world of sin." *Patriarchs and Prophets* 162.3-165.2 (1890); *BLJ* 358.3
65. "God works by the manifestation of His Spirit to reprove and convict the sinner; and if the Spirit's work is finally rejected, there is no more that God can do for the soul. The last resource of divine mercy has been employed. **The transgressor has cut himself off from God, and sin has no**

remedy to cure itself. There is no reserved power by which God can work to convict and convert the sinner. 'Let him alone' (Hosea 4:17) is the divine command. Then '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. *Patriarchs and Prophets* 405.1 (1890); *RH*, November 12, 1903 par. 41; See #102

66. "I know the danger of those who **refuse** to walk in the light as God gives it. **They bring upon themselves the terrible crisis of being left to follow their own ways, to do after their own judgment. The conscience becomes less and less impressible. The voice of God seems to become more and more distant, and the wrongdoer is left to his own infatuation.**

In stubbornness he resists every appeal, despises all counsel and advice, and turns from every provision made for his salvation....The Spirit of God no longer exerts a restraining power over him, and the sentence is passed, "He is joined to idols; let him alone" (see Hosea 4:17)....This is the process through which the soul passes that rejects the working of the Holy Spirit." *Review and Herald* June 27, 1897 par. 3; *That I May Know Him* 243.3; *YRP* 32.4

67. "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.**" *Selected Messages*, bk. 1, p. 235.2 (Letter 96, 1896); *6BC* 1085.7; 1110.5; *FLB* 84.7; *1MR* 131.1; *EGW'88* p. 1576.1

68. "God never compels a man to offend and be lost. We read that he hardened the heart of Pharaoh, king of Egypt, and that Pharaoh refused to let Israel go. Did **God** strengthen and confirm the king in his obstinacy?—No, he **simply allowed the seeds of unbelief to produce their fruit**; and the seed sown when the first miracle was rejected, produced a harvest of infidelity. **God left the king to the inclinations of his own heart.**

"The great I AM acquainted Pharaoh with his mighty works, showing him that he was the ruler of heaven and earth. But the king chose to defy the God of heaven. He would not consent to break his proud heart even before the King of kings, that he might receive the light; for **he was determined to have his own way, and work out his own rebellion.** His proud disregard of God's command, 'Let my people go,' confirmed him in his determination not to yield, though evidence was piled upon evidence; and every additional evidence of the power of God that the Egyptian monarch resisted carried him on to stronger and **more persistent** defiance of God. Thus the work went on, finite man warring against the expressed will of an infinite God. **This case is a clear illustration of the sin against the Holy Ghost. 'Whatsoever a man soweth, that shall he also reap.'** [Galatians 6:7] **Gradually the Lord withdrew his Spirit. Removing his restraining power, he gave the king into the hands of the worst of all tyrants,—self.**

"In this our day, the sin of the Pharisees is being repeated. Many are turning from light, refusing to listen to the warning of God's Spirit. But by closing the heart to divine impressions, we put away the forgiveness that our Redeemer is so graciously offering to us. By rejecting mercy and truth, we prepare for a course of resistance which, if followed, will continue till we have no power to do otherwise. **A point is reached where the most pointed appeals are without effect. The desire to submit to God and to do his will is no longer felt.** The spiritual senses become dulled. Darkness is the result, and how great is that darkness!

"The Holy Spirit strives with every man. It is the voice of God speaking to the soul. But let that

voice be resisted, and we, like the Pharisees, shall stifle conviction and resist evidence, however plain. **God will give us up, and we will be left to our own inclinations.**" *Review and Herald*, July 27, 1897 par. 5-8; See #100, last part

69. "Balaam inquired of God if he might curse Israel, because in so doing he had the promise of great reward. And God said, 'Thou shalt not go;' but he was urged by the messengers, and greater inducements were presented. Balaam had been shown the will of the Lord in this matter, but he was so eager for the reward that he ventured to ask God the second time. **The Lord permitted Balaam to go. Then he had a wonderful experience, but who would wish to be guided by such an experience?** There are those who would understand their duty clearly if it were in harmony with their natural inclinations. Circumstances and reason may clearly indicate their duty; but when against their natural inclination, these evidences are frequently set aside. Then these persons will presume to go to God to learn their duty. **But God will not be trifled with. He will permit such persons to follow the desires of their own hearts.** Psalm 81:11, 12: 'But My people would not hearken to My voice.' 'So I gave them up unto their own hearts' lust: and they walked in their own counsels.'

"Those who desire to follow a course which pleases their fancy are in danger of being left to follow their own inclinations, supposing them to be the leadings of God's Spirit. The duty of some is indicated sufficiently clear by circumstances and facts; but, through the solicitations of friends, in harmony with their own inclinations, they swerve from the path of duty and pass over the clear evidences in the case; then, with apparent conscientiousness, they pray long and earnestly for light. **They have earnest feeling in the matter, and they interpret this to be the Spirit of God. But they are deceived. This course grieves the Spirit of God.** They had light and in the very reason of things should have understood their duty; but a few pleasing inducements balance their minds in the wrong direction, and they urge these before the Lord and press their case, and the Lord allows them to have their own way. **They have so strong an inclination to follow their own course that He permits them to do so and to suffer the results. These imagine that they have a wonderful experience.**" *Testimonies for the Church*, vol. 3, p. 73.1-74.0 (*RH* July 27, 1886, par 6,7; *SW*, September 1, 1908 par. 6; compare *CTBH* 110.2; *BEcho*, December 19, 1904 par. 5,6

70. "God knows that if we were left to follow our own inclinations, to go just where our will would lead us, we would fall into Satan's lines and become possessors of his attributes. Therefore the law of God confines us to the will of One who is high and noble and elevating. He desires that we shall patiently and wisely take up the duties of service....**A sullen submission to the will of the Father will develop the character of a rebel. [The service is looked upon by such a one in the light of drudgery. It is not rendered cheerfully and in the love of God. It is a mere mechanical performance. If he dared, such a one would disobey.] His rebellion is smothered, ready to break out at any time in bitter murmurings and complaints.** Such service brings no peace or quietude to the soul." *Signs of the Times*, July 22, 1897 par. 11; *DA* 329.3-330.0; *That I May Know Him* 120.4; *12MR* 236.1. Portion in [. . .] left out of *TMK* 120.

<p>God assures us, however, that "the downward road"⁶⁷ is not "the easy way".⁶⁷ "God's love has made it hard for the heedless and headstrong to destroy themselves."⁶⁷</p>
--

71. **"Yet do not therefore conclude that the upward path is the hard and the downward road the easy way. All along the road that leads to death there are pains and penalties, there are sorrows and disappointments, there are warnings not to go on. God's love has made**

it hard for the heedless and headstrong to destroy themselves. It is true that Satan's path is made to appear attractive, but it is all a deception; in the way of evil there are bitter remorse and cankering care. We may think it pleasant to follow pride and worldly ambition, but the end is pain and sorrow. **Selfish plans may present flattering promises and hold out the hope of enjoyment, but we shall find that our happiness is poisoned and our life embittered by hopes that center in self.** In the downward road the gateway may be bright with flowers, but thorns are in the path." *Mount of Blessing* 139.1 (1896); *ST* June 22, 1904 par. 8;

See also #48

Sin is described as lawlessness or rebelliousness which naturally leads to destructive consequences.

"God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker, and bring ruin upon himself."⁶⁸ "Since the service of love can alone be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice and mercy of God in the destruction of Satan. Had he been immediately blotted from existence, they would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated."⁶⁸ "Satan's rebellion...would testify that with the existence of God's government and His law is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy intelligences, to prevent them from being deceived as to the nature of transgression, to save them from committing sin and suffering its punishments."⁶⁸ "It will be seen that He who is infinite in wisdom could devise no plan for our salvation except the sacrifice of His Son."⁶⁹

72. **"God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker, and bring ruin upon himself. . . . (GC 494.2; DD 2.2)**

"Since their natures were holy, he (Lucifer) urged that the angels should obey the dictates of their own will. . . . He claimed that in aspiring to greater power and honor he was not aiming at self-exaltation, but was seeking to secure liberty for all the inhabitants of heaven, that by this means they might attain to a higher state of existence. (GC 495.2)

"Even the fact that Christ had warned and counseled him, was perverted....Satan had represented that he was wrongly judged, that his position was not respected, and that his liberty was to be abridged. . . . All whom he could not subvert and bring fully to his side, he accused of indifference to the interests of heavenly beings. . . . (GC 496.1; DD 2.3; compare PP 41.3; TA 36.1)

"Until fully developed, sin would not appear the evil thing it was. . . . Satan had, at first, concealed his work under a specious profession of loyalty to God. He claimed to be seeking to promote the honor of God, the stability of His government, and the good of all the inhabitants of heaven. . . . (GC 497.2)

"In His dealing with sin, God could employ only righteousness and truth. Satan could use what God could not—flattery and deceit. . . . (GC 498.1; CTr 12.6; compare PP 42.1)

"The discord which his own course had caused in heaven, Satan charged upon the law and

government of God. . . He claimed that it was his own object to improve upon the statutes of Jehovah. Therefore it was necessary that he should demonstrate the nature of his claims, and show the working out of his proposed changes in the divine law.... (GC 498.2; compare PP 42.2)

“Even when it was decided that he could no longer remain in heaven, Infinite Wisdom did not destroy Satan. **Since the service of love can alone be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice and mercy of God in the destruction of Satan. Had he been immediately blotted from existence, they would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated....** (GC 498.3; PP 42.3; CTr 12.7)

“**Satan’s rebellion. . . would testify that with the existence of God’s government and His law is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy intelligences, to prevent them from being deceived as to the nature of transgression, to save them from committing sin and suffering its punishments.**” *Great Controversy* 494.2-499.1 (1888); PP 35.3-43.0; (MS 125, 1907) 4BC 1162.4-7; *Sermons and Talks*, vol. 1, p. 388.2; PC 64.6-65.0; FLB 70.4; CTr 12.6-7; 16.4; see #124 and #138

73. “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.**’ (AG 186.6)

“**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.” *Spirit of Prophecy*, vol. 4, p. 469.1,2 (1884) *Great Controversy* 652.1,2 (1888); PP 39; Mar 366.3,4

**“God destroys no man. Everyone who is destroyed will have destroyed himself.”⁷⁰
“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.”⁷³**

74. “**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.” *Christ’s Object Lessons* 84.4 (1900); FLB 155.4; OHC 26.4; see #41; 73; RH February 17, 1891 par. 2; October 24, 1912 par. 2; compare YI, November 30, 1893 par. 6
75. “There is no excuse for continuing in sin. No man is obliged to do evil, and be lost. **Every one who perishes destroys his own soul.** The provisions of grace are ample. Jesus is pleading in our behalf, and there is mercy for even the most guilty and sinful. Let us take hold of the strength of Jesus. He loves us with a love that is inexpressible; let us respond to that love.” *The*

Signs of the Times, June 5, 1884 par. 12 (Talk given in Oakland, Ca. April 22, 1884)

76. **“No soul is ever finally deserted of God, given up to his own ways, so long as there is any hope of his salvation. ‘Man turns from God, not God from him.’ Our heavenly Father follows us with appeals and warnings and assurances of compassion, until further opportunities and privileges would be wholly in vain. The responsibility rests with the sinner. By resisting the Spirit of God today, he prepares the way for a second resistance of light when it comes with mightier power. Thus he passes on from one stage of resistance to another, until at last the light will fail to impress, and he will cease to respond in any measure to the Spirit of God.”** *Mount of Blessing* 93.1 (1896); compare *DA* 322.1-323.2; *RH*, February 17, 1891 par. 2; October 24, 1912 par. 2
77. “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....**

“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.”** *Testimonies*, vol. 5, p. 120.1 (1882); compare *DA* 322.1-323.2; *FLB* 58.7; see #41

78. “Christ is ready to set us free from sin, but He does not force the will; and **if by persistent transgression the will itself is wholly bent on evil**, and we do not **desire** to be set free, if we **will** not accept His grace, what more can He do? **We have destroyed ourselves by our determined rejection of His love.”** *Steps to Christ* 34.2 (1892); *HP* 346.5; compare *GC* p. ix,x; *PP* 384.2

See #99

VII. HOW WILL GOD’S TRUE FRIENDS REGARD SIN AND ITS RESULTS?

God’s true people will actually **“learn to hate sin, not merely for hope of reward, or fear of punishment, but from a sense of its inherent baseness—because it is degrading to their God-given powers, a stain upon their manhood.”**⁷⁵ Our only safety is **“to do right because it is right”**⁷⁸ and to **“Love the right because it is right.”**⁸¹

James 4:17. “So then, if we do not do the good we know we should do, we are guilty of sin.” (*GNB*)

79. “Let the youth be led to understand the object of their creation, to honor God and bless their fellow men; let them see the tender love which the Father in heaven has manifested toward them, and the high destiny for which the discipline of this life is to prepare them, the dignity and honor to which they are called, even to become the sons of God, and thousands would turn with contempt and loathing from the low and selfish aims and the frivolous pleasures that have hitherto engrossed them. **They would learn to hate sin and to shun it, not merely from hope of reward or fear of punishment, but from a sense of its inherent baseness, because it would be a degrading of their God-given powers, a stain upon their Godlike manhood.”** *Patriarchs and Prophets* 601.4-602.0 (1890); *CE* 69.3-70.1; *RC* 279.3; compare *PP* 57.5-58.2; *PH145* p. 32.2; *CT* 21.2; compare *ST*, May 4, 1882 par. 15
80. **“Sin not only shuts away from God, but destroys in the human soul both the desire and**

the capacity for knowing Him. Through sin, the whole human organism is **deranged**, the mind is **perverted**, the imagination **corrupted**; the faculties of the soul are **degraded**. There is an absence of pure religion, of heart holiness. The converting power of God has not wrought in transforming the character. The soul is weak, and for want of moral force to overcome, is polluted and debased." *Prophets and Kings* 233.1 (1916)

81. "And while Christ opens heaven to man, the life which He imparts opens the heart of man to heaven. **Sin not only shuts us away from God, but destroys in the human soul both the desire and the capacity for knowing Him.** All this work of evil it is Christ's mission to undo. The faculties of the soul, paralyzed by sin, the darkened mind, the perverted will, He has power to invigorate and to restore. He opens to us the riches of the universe, and by Him the power to discern and to appropriate these treasures is imparted." *Education* 28.3-29.1; *1MCP* 13.2; *RC* 106.5; *TSB* 253.1
- See also #139; #141 and section "*The Second Death Described as an Act of Mercy to the Universe and Even to Sinners Themselves.*"
82. "**The man who attempts to keep the commandments of God from a sense of obligation merely—because he is required to do so—will never enter into the joy of obedience. He does not obey.** When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us **to do right because it is right**—because right doing is pleasing to God." *Christ's Object Lessons* 97.3-98.0 (1900); *ST*, May 4, 1882 par. 15; compare *CSA* 56.7; *FE* 247.2; *MYP* 175.3; *OHC* 341.4; *PK* 489.3; *SJ* 35.2; *TDG* 284.2; *RH*, March 12, 1889 par. 2; January 23, 1894 par. 6; May 9, 1899 par. 13; June 9, 1910 par. 1; *ST*, November 10, 1887 par. 7; October 10, 1895 par. 5; April 23, 1902 par. 3; January 3, 1906 par. 1; *SW*, April 28, 1908 par. 4; *YI*, January 2, 1896 par. 1; *9MR* 155.2 (1888); 261.1; *10MR* 3.3; *20MR* 275.4; *2SAT* 144.5; *1888* 237.2; *PCO* 99.6; 123.5
83. "Through strong resolution and vigilant watchfulness they [the youth of today] may withstand every temptation that assails the soul. But **only by him who determines to do right because it is right will the victory be gained.**" *Prophets and Kings* 489.3-490.0 (1916)
84. "**It is always best and safe to do right because it is right. Will you not now do some serious thinking? Right thinking lies at the foundation of right action. . . It is manly to do right, and Jesus will help you to do right, if you seek to do it because it is right.**" *Advent Review and Sabbath Herald* January 23, 1894 par.6; *FE* 247.2; *MYP* 175.3; compare *RH* April 19, 1898 par. 8; *5BC* 1086.5; *TDG* 240.4
85. "**Love the right because it is right**, and analyze your feelings, your impressions, in the light of the Word of God." *The Signs of the Times* August 16, 1905 par. 5; *1MCP* 318.1
86. "Many, like Saul, yield to temptation until they become blind to the true character of sin. . . . Thus they do despite to the Spirit of grace, until its voice is no longer heard, and they are left to the delusions which they have chosen." *Patriarchs and Prophets* 635.4 (1890); *ST* September 14, 1882 par. 15; See #105

VIII. DESTRUCTION DESCRIBED AS THE RESULT OF SEPARATION FROM GOD

“For the wrath of God is revealed from heaven...Therefore God gave them up...”^{Romans 1:18,24} **“Men cannot with impunity reject the warnings that God in mercy sends them. From those who persist in turning from these warnings, God withdraws His Spirit, leaving them to the deceptions that they love.”**^{98,103} **“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.”**^{124,128,Romans 6:23} **“Christ was treated as a sinner”**⁸⁷ when the Father, according to the plan which they had agreed upon ^{Revelation 13:8}, experienced **“the withdrawal of the divine countenance”**⁸⁹ (**“the hiding of the Father’s countenance”**⁸⁷), first in Gethsemane,^{83,86} then on Calvary. This is described as **“The wrath of God fell upon Christ.”**⁸⁷ **“Christ’s keenest anguish was a sense of his Father’s displeasure. His mental agony because of this was of such intensity that man can have but faint conception of it.”**⁷² **“Satan”**^{89,92} and the **“legions of evil angels”**⁹² are described as **“the torturing foe.”**⁹² Christ experienced **“the withdrawal of the divine countenance”**⁸⁹ and the results of being left to suffer the consequences of sin **“cannot be described by human language.”**⁹⁰ **“His heart was broken by mental anguish.”**⁹³ This is the only example of the second, or final, death that we have available for study. Ultimately, in the end the wicked will die this same death.

Romans 1:18,24,26,28. **“For the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth. . . Therefore God gave them up. . . For this reason God gave them up. . . And since they did not see fit to acknowledge God, God gave them up. . .”** (RSV)

vs. 18,24,26,28. **“For we see divine retribution revealed from heaven and falling upon all the godless wickedness of men. In their wickedness they are stifling the truth...For this reason God has given them up. . . In consequence, I say, God has given them up. . . Thus because they have not seen fit to acknowledge God, he has given them up. . .”** (NEB)

vs. 18,24,26,28. **18 God’s anger is revealed from heaven against all the sin and evil of the people whose evil ways prevent the truth from being known. . . .²⁴ And so God has given those people over. . . .²⁶ Because they do this, God has given them over. . . .²⁸ Because those people refuse to keep in mind the true knowledge about God, he has given them over** (GNB)

Romans 4:25. **“...Jesus our Lord, who was put to death (Greek, ‘given up’) for our trespasses...”** (RSV)

4:25: **Because of our sins he was handed over to die, and he was raised to life in order to put us right with God.** (GNB)

Matthew 27:46. **“At about three o’clock Jesus cried out with a loud shout, ‘Eli, Eli, lema sabachthani?’ which means, ‘My God, my God, why did you abandon me?’”** (GNB)

Isaiah 59:2. **It is your sins that separate you from God when you try to worship him.** (GNB)

Hosea 11:8,9. **“How, oh how, can I give you up, Ephraim!
How, oh how, can I hand you over, Israel!**

How can I turn you into a Sodom!
How can I treat you like a Gomorrah!
My heart recoils within me,
all my compassion is kindled.
I will not give vent to **my fierce anger--**
I will not destroy Ephraim again." (*Phillips*)

Examples: Christ's Death

Matthew 26:38. "Then he said to them, "My soul is very sorrowful, **even to death**; remain here, and watch with me." (*RSV*)

vs. 26:38: and he said to them, "The sorrow in my heart is so great that **it almost crushes me**. Stay here and keep watch with me." (*GNB*)

Mark 14:34. "And he said to them, "My soul is very sorrowful, **even to death**; remain here, and watch." (*RSV*)

Luke 22:43,44: "An angel from heaven appeared to him and strengthened him. ⁴⁴ And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground." (*NIV*)

vs.43,44: ⁴³An angel from heaven appeared to him and strengthened him. ⁴⁴In great anguish he prayed even more fervently; his sweat was like drops of blood falling to the ground. (*GNB*)

87. "But now the history of the human race comes up before the world's Redeemer. **He sees that the transgressors of the law, if left to themselves, must perish.** He sees the helplessness of man. He sees the power of sin. The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. He will save man at any cost to Himself...

"Having made the decision, **He fell dying to the ground** from which He had partially risen." *Desire of Ages* 690.3-693.1 (1898); *RH* September 1, 1874, par. 14; *ST* April 11, 1900, par. 5; *2Red* 54.3; *2T* 206.1-207.1; compare *3SP* 184.1; *9MR* 233.4

88. Three times has he uttered that prayer. Three times has humanity shrunk from the last crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. **He sees that the transgressors of the law, if left to themselves, must perish under the Father's displeasure. He sees the power of sin, and the utter helplessness of man to save himself. The woes and lamentations of a doomed world rise before him. He beholds its impending fate, and his decision is made. He will save man at any cost to himself. He accepts his baptism of blood, that perishing millions may through him gain everlasting life. He left the courts of heaven, where all was purity, happiness, and glory, to save the one lost sheep, the one world that had fallen by transgression, and he will not turn from the mission he has chosen. Having made the decision and reached the final crisis, he fell in a dying condition to the earth, from which he had partially risen.** Where now were his disciples, to place their hands tenderly beneath the head of their fainting Master, and bathe that brow, marred indeed more than the sons of men? The Saviour trod the wine-press alone, and of all the people there was none with him. And yet he was not alone. He had said, "I and my

Father are one." God suffered with his Son. Man cannot comprehend the sacrifice made by the Infinite God in giving up his Son to reproach, agony, and death. (*Present Truth*, December 3, 1885 par. 8)

89. "In the controversy between Christ and Satan, the character of God was now fully vindicated in his act of banishing from Heaven the fallen angel, who had once been exalted next to Christ. All Heaven, and the worlds that had not fallen through sin, had been witnesses to the controversy between Christ and Satan. With what intense interest had they followed the closing scenes of the conflict! They had beheld the Saviour enter the garden of Gethsemane, his soul bowed down by a horror of darkness that he had never before experienced. An overmastering agony had wrenched from his lips the bitter cry for that cup, if possible, to pass from him. A terrible amazement, as **he felt his Father's presence withdrawn from him**, had filled his divine spirit with a shuddering dread. He was sorrowful, with a bitterness of sorrow exceeding that of the last great struggle with death; the sweat of blood was forced from his pores, and fell in drops upon the ground. Thrice the same prayer for deliverance had been wrung from his lips. Heaven had been unable to longer endure the sight, and had sent a messenger of consolation to **the prostrate Son of God, fainting and dying under the accumulated guilt of the world.**" *The Spirit of Prophecy*, vol. 3, pp. 184.1-185.0 (1878); compare *PrT*, February 18, 1886 par. 3
90. "After Satan had ended his temptations he departed from Jesus for a little season. The foe was conquered, but the conflict had been long and exceedingly trying. And after it was ended Christ was exhausted and fainting. **He fell upon the ground as though dying.** Heavenly angels who had bowed before Him in the royal courts, and who had been with intense, yet painful, interest watching their loved Commander, and with amazement had witnessed the terrible contest He had endured with Satan, now came and ministered unto Him. They prepared Him food and strengthened Him, for **He lay as one dead.**" *Selected Messages*, book 1, pp. 288.3; *2SP* 96.3; *9MR* 233.4; *ST* August 14, 1879; December 9, 1897; *Con* 55.1; *RH*, September 1, 1874 par. 14; *2Red* 54.3
91. "In the Garden of Gethsemane Christ suffered in man's stead. . . . **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.**
- "The power that **inflicted** retributive justice upon man's substitute and surety, was the power that **sustained and upheld** the suffering One under **the tremendous weight of wrath** that would have fallen upon a sinful world. **Christ was suffering the death that was pronounced upon the transgressors of God's law.** . . .
- "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 [Romans 6:23] to the repenting, believing sinner." *MS* 35, 1895 (*5BC* 1103.1-4; *7aBC* 223,463); *AG* 168.2-4; *BTS* 9/1/1915 par. 5-7; *TMK* 64.3
92. "And about the ninth hour Jesus cried with a loud voice, saying, "*Eli, Eli, lama sabachthani?*" [Matthew 27:46] **The wrath of God fell upon Christ. [Romans 4:25] This was the hiding of the Father's countenance.** Tho innocent, **Christ was treated as a sinner**, that through His merits sinners, tho guilty, might be treated as the loyal and obedient children of God. **Christ died with the sins of the world imputed to him, that His righteousness might be imputed to the sinner.** When the sense of the loss of His Father's favor was withdrawn, Christ had drained the last dregs in the cup of bitterness." *Signs of the Times*, April 14, 1898 par. 9; *Manuscript Releases* vol. 18, p. 73.1; See #145; *RH*, February 25, 1915 par. 1

93. **“Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. ‘With His stripes we are healed.’”** *The Desire of Ages* 25.2 (1898); *Reflecting Christ* 45.4; *Testimonies for the Church*, vol. 8, p. 208.3-209.0; *PUR* December 17, 1903; *Advent Review and Sabbath Herald* February 25, 1915; *BLJ* 55.6; *Oriental Watchman*, December 1, 1909 par. 11
94. **“The wrath of God against sin**, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father’s mercy and His pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, **He can not see the Father’s reconciling face. The withdrawal of the divine countenance from the Saviour** in this hour of supreme anguish pierced His heart with a **sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt.**
- “Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father’s acceptance of the sacrifice. He feared that sin was so offensive to God that their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race.** It was the sense of sin, bringing **the Father’s wrath** upon Him as man’s substitute, that made the cup He drank so bitter, and broke the heart of the Son of God. (Compare 3SP 163.1)
- “With amazement angels witnessed the Saviour’s despairing agony.”** *Desire of Ages* 753.1-3 (1898); *CSA* 39.1; *CTr* 277.3-5; compare #92
95. **“The dark cloud of human transgression came between the Father and the Son. The interruption of the communion** between God and His Son caused a condition of things in the heavenly courts which **cannot be described by human language.** Nature could not witness such a scene as Christ dying in agony while bearing the penalty of man’s transgression. **God and the angels clothed themselves with darkness, and hid the Saviour from the gaze of the curious multitude while He drank the last dregs of the cup of God’s wrath.”** (Letter 139, 1898), *5BC* 1108.3; *7aBC* 228
96. **“We can have but faint conception of the inexpressible anguish of God’s dear Son in Gethsemane, as he realized the separation from his Father** in consequence of bearing man’s sin. **The divine Son of God was fainting, dying.** The Father sent an angel from his presence to strengthen the divine sufferer. 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.”** *The Signs of the Times*, August 14, 1879, par. 3; *Sufferings of Christ*, pp. 17,18 (*PH169* 3.1; originally *ST* November 25 and December 9,

1875); *5BC* 1124.3, *7aBC* 244 (Undated); *DA* 690.3-693.1; *2T* 203.2; 206.1; *SJ* 105; *BE* August 1, 1892 par. 13-17; *ST* December 9, 1897 par. 1-9; *AG* 169.2

97. **“Christ felt much as sinners will feel when the vials of God’s wrath shall be poured out upon them.** Black despair like a pall of death will gather about their guilty souls, and then they will realize to the fullest extent the sinfulness of sin....[*2T* 210.1; *Mar* 271.3; *ST*, August 28, 1879 par. 1; February 15, 1883 par. 4; *PH169* 10.2]

“Some have limited views of the atonement. They think that Christ suffered only a small portion of the penalty of the law of God, and that while **the wrath of God** was felt by his dear Son, they suppose that he had, through all his painful sufferings, the evidence of his Father’s love and acceptance, and that the portals of the tomb before him were illuminated with bright hope. Here is a great mistake. **Christ’s keenest anguish was a sense of his Father’s displeasure. His mental agony because of this was of such intensity that man can have but faint conception of it.** [*2T* 213.2-214.0 (1869); *AG* 171.2; *3SP* 163.1; *PrT* February 4, 1886, par. 2; *ST*, August 28, 1879 par. 10; February 15, 1883 par. 12; November 25, 1889; *OFC* 208.6-209.0; *BLJ* 19.5; *PH169* 14.2; compare *FLB* 104.2-9]

“With many the story of the condescension, humiliation, and sacrifice of our divine Lord awakens no deeper interest, and stirs the soul and affects the life no more than does the history of the death of the martyrs of Jesus. Many have suffered death by slow tortures; others have suffered death by crucifixion. **In what does the death of God’s dear Son differ from these?** It is true He died upon the cross a most cruel death; yet others, for His dear sake, have suffered equally, so far as bodily torture is concerned. Why, then, was the suffering of Christ more dreadful than that of other persons who have yielded their lives for His sake? **If the sufferings of Christ consisted in physical pain alone, then His death was no more painful than that of some of the martyrs.**” (*2T* 214.1 (1869); *AG* 171.3; *OFC* 209.1; *BE* January 1, 1887 par. 2-13; *2MCP* 514.5-515.1; *ST* January 30, 1879 par.11; February 15, 1883 par. 13; *PH169* 14.3]

“But **bodily pain was only a small part of the agony of God’s dear Son. The sins of the world** were upon him, and also **the sense of his Father’s wrath** as he suffered the penalty of the law. It was these that crushed his divine soul. It was **the hiding of his Father’s face, a sense that his own dear Father had forsaken him**, which brought despair. **The separation that sin makes between God and man** was fully realized and keenly felt by the innocent, suffering Man of Calvary. He was oppressed by the powers of darkness. He had not one ray of light to brighten the future. **And he was struggling with the power of Satan, who was declaring that Christ was in his hands, and that he was superior in strength to the Son of God, that God had disowned his Son, and that he was no longer in the favor of God any more than himself. If he was indeed still in favor with God, why need he die? God could save him from death.** [*3SP* 163; *PrT* February 4, 1886, par. 4; *FLB* 104.4-9; *5Red* 83.1; *2MCP* 514.5-515.1]

“Christ yielded not in the least degree to **the torturing foe**, even in his bitterest anguish. **Legions of evil angels** were all about the Son of God, yet the holy angels were bidden not to break their ranks and engage in conflict with the taunting, reviling foe. Heavenly angels were not permitted to minister unto the anguished spirit of the Son of God. It was in this terrible hour of darkness, **the face of his Father hidden**, legions of evil angels enshrouding him, the sins of the world upon him, that the words were wrenched from his lips, ‘My God, my God, why hast thou forsaken me?’ [Matthew 27:46; *LHU* 43]

“We should take larger, broader, and deeper views of the life, sufferings, and death of

God's dear Son. When the atonement is viewed correctly, the salvation of souls will be felt to be of infinite value. In comparison with the worth of everlasting life everything else sinks into insignificance." *Signs of the Times*, Aug. 28, 1879 par. 1-9; January 30, 1879 par.11; February 15, 1883 par. 13; *BE* 1/1/1887 par. 9; See Appendix 1 (*DA* 825)

98. Divine love has been stirred to its unfathomable depths for the sake of men, and angels marvel to behold in the recipients of so great love a mere surface gratitude. Angels marvel at man's shallow appreciation of the love of God. Heaven stands indignant at the neglect shown to the souls of men. Would we know how Christ regards it? How would a father and mother feel, did they know that their child, lost in the cold and the snow, had been passed by, and left to perish, by those who might have saved it? Would they not be terribly grieved, wildly indignant? Would they not denounce those murderers with wrath hot as their tears, intense as their love? The sufferings of every man are the sufferings of God's child, and those who reach out no helping hand to their perishing fellow beings provoke His righteous anger. **This is the wrath of the Lamb.** To those who claim fellowship with Christ, yet have been indifferent to the needs of their fellow men, He will declare in the great Judgment day, "I know you not whence ye are; **depart from Me, all ye workers of iniquity.**" Luke 13:27. *The Desire of Ages* 825 (1898)

Christ Died the Sinner's Death.

Isaiah says, "**He endured the suffering that should have been ours, the pain that we should have borne.**"⁸⁵ **Isaiah 53:4,5 "Christ was suffering the death that was pronounced upon the transgressors of God's law...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."**⁸⁶ **"Tho innocent, Christ was treated as a sinner."**⁸⁷ **"He suffered the death which was ours, that we might receive the life which was His."**⁸⁸ **"He can not see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt....Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race."**⁸⁹ **"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...He was suffering in man's stead, as a transgressor of his Father's law...The divine light of God was receding from his vision,...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."**⁹¹ **"Christ felt much as sinners will feel when the vials of God's wrath shall be poured out upon them...The separation that sin makes between God and man was fully realized and keenly felt by the innocent, suffering Man of Calvary."**⁹² **"{He was} the only One who could bear the strokes in behalf of the sinner and because of His innocence not be consumed."**⁹⁶ **"It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused."**⁹⁷

Isaiah 53:4. 4 "But he endured the suffering that should have been ours,

the pain that we should have borne,

All the while we thought that his suffering
was punishment sent by God.

5 But because of our sins he was wounded,
beaten because of the evil we did.

We are healed by the punishment he suffered,
made whole by the blows he received.” (GNB)

2 Corinthians 5:21. “Christ was without sin, but for our sake God made him share our sin in order that in union with him we might share the righteousness of God.” (GNB)

99. **“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.”** *Desire of Ages* 772.2 (1898)
100. “He, the Sin Bearer, endures **the wrath of divine justice**, and for thy sake becomes sin itself....Amid the awful darkness, **apparently forsaken of God**, Christ had drained the last dregs in the cup of human woe.” *Desire of Ages* 756.3 (1898); *LHU* 236.5; *CTr* 277.5
101. **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.”** *Great Controversy* 651.2 (1888); *AG* 98.3; *Mar* 362.4; *Hvn* 157.1; *OFC* 342.5; compare *FLB* 361.7; *RC* 374.5; *4SP* 468.2 (1884)
102. “Imagine, if possible, the nature and degree of Christ’s sufferings. This suffering in humanity was to prevent the outpouring of the wrath of God upon the whole of those for whom Christ died....**{He was} the only One who could bear the strokes in behalf of the sinner and because of His innocence not be consumed....**In the sacrifice of God’s only-begotten Son is demonstrated the awful glory of divine justice and holiness.” *Ms* 6, 1897, p. 2,3. (“Parable of Invitation to the Marriage Feast,” January 1, 1897; *4MR* 243.2; *The Home Missionary*, November 1, 1897 par. 5; *In Heavenly Places* 42.4; compare *DA* 713.4; *3SP* 111.2 (1878); *The Present Truth*, December 3, 1885 par. 1; August 11, 1892 par. 10; *5Red* 31.2
103. “God’s Spirit will not always be grieved. It will depart if grieved a little longer. After all has been done that God could do to save men, if they show by their lives that they slight Jesus’ offered mercy, death will be their portion, and it will be dearly purchased. **It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused.** And they will then realize what they have lost—eternal life and the immortal inheritance...” *Testimonies for the Church*, vol. 1, p. 124.1 (1855); *CCh* 41.3 *4bSG* 11.1(1864)

See #86, especially *BTS* September 1, 1915; *TMK* 64; *MS* 35, 1895; *AG* 168; *7aBC* 223; 463

When God gives sinners up.

God does not finally “give us up”^{64,101} until we have completely rejected Him and there is nothing else He can do. **“It is the voice of God speaking to the soul. But let that voice be resisted, and we, like the Pharisees, shall stifle conviction and resist evidence, however plain. God will give us up, and we will be left to our own inclinations.”**¹⁰¹ **“God withdraws His Spirit, leaving them to the deceptions that they love.”**⁹⁹ **“After the season of our probation, if we are found transgressors of God’s law, the God of love will be found a minister of vengeance. God makes no compromise with sin. The disobedient will be punished. The wrath of God fell upon his beloved Son as Christ hung upon the cross of Calvary in the transgressor’s place...To the same degree that the penitent and obedient are shielded by God’s love, the impenitent and disobedient will be left to the result of their own ignorance and hardness of heart.”**¹⁰²

104. “Men cannot with impunity reject the warnings that God in mercy sends them. From those who **persist** in turning from these warnings, **God withdraws His Spirit, leaving them to the deceptions that they love.**” *Acts of the Apostles* 266.2 (1911); *EW* 45.1 (1882); *GC* 431.1; *4SP* 270.2-271.0; see also #18, #23, #103, #150; See Appendix 1 (*DA* 825.4)
105. “Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. **If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions,** the angels of God have the charge: ‘They are joined to their idols, **let them alone,**’ [Hosea 4:17] and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels.” *Testimonies*, Vol. 1, p. 187.1 (1859); *2SG* 225.1-226.0; *4bSG* 34.1; compare *RH*, April 8, 1880 par. 3
106. “In this our day, the sin of the Pharisees is being repeated. Many are turning from light, refusing to listen to the warning of God’s Spirit. But **by closing the heart to divine impressions, we put away the forgiveness** that our Redeemer is so graciously offering to us. **By rejecting mercy and truth, we prepare for a course of resistance which, if followed, will continue till we have no power to do otherwise.** A point is reached where the most pointed appeals are without effect. **The desire to submit to God and to do his will is no longer felt.** The spiritual senses become dulled. Darkness is the result, and how great is that darkness!
- “The Holy Spirit strives with every man. **It is the voice of God speaking to the soul. But let that voice be resisted, and we, like the Pharisees, shall stifle conviction and resist evidence, however plain. God will give us up, and we will be left to our own inclinations.**” *Review and Herald*, July 27, 1897 par. 8; compare experience of the thief on the cross: *RC* 34.2-8; *DA* 749.3-750.2; *CC* 326.2-5; See #64, last part
107. “The love of a holy God is an amazing principle, which can stir the universe in our behalf during the hours of our probation and trial. But **after the season of our probation, if we are found transgressors of God’s law, the God of love will be found a minister of vengeance. God makes no compromise with sin. The disobedient will be punished. The wrath of God fell upon his beloved Son as Christ hung upon the cross of Calvary in the transgressor’s place...**To the same degree that the penitent and obedient are shielded by God’s love, **the impenitent and disobedient will be left to the result of their own ignorance and hardness of heart,** because they receive not the love of the truth that they may be saved.” *Review and Herald*, June 17, 1890 par. 5; *1SM* 313.2

108. "God works by the manifestation of His Spirit to reprove and convict the sinner; and **if the Spirit's work is finally rejected, there is no more that God can do for the soul. The last resource of divine mercy has been employed. The transgressor has cut himself off from God, and sin has no remedy to cure itself.** There is no reserved power by which God can work to convict and convert the sinner. '**Let him alone**' (Hosea 4:17) is the divine command. Then 'there remaineth no more sacrifice for sins, but a certain looking for of judgment and fiery indignation, which shall devour the adversaries.' Hebrews 10:26,27." *Patriarchs and Prophets* 405.1 (1890); *RH*, November 12, 1903 par. 41; *ST*, April 14, 1898 par. 13; compare *ST*, November 15, 1899 par. 6; *18MR* 74.1; see #49 and #61

The Flood, Sodom, the Jews in Christ's day.

God has had to partially withdraw Himself from His people and thus give them up to some of the consequences of their choices many times in the past. In Noah's day, "**because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the Flood.**"¹⁰⁴ Similar experiences occurred in the time of Abraham and to the unbelieving Jews in the days of Christ. "**Looking down to the last days,**"¹⁰⁴ "**As they [those who 'receive not the love of the truth'] reject the teachings of His word, God withdraws His Spirit and leaves them to the deceptions which they love.**"¹⁰⁴

109. "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,...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 'receive 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.**" *EW* 45.1 (1882); *Great Controversy* 431.1 (1888); *4SP* 270.2 (1884); see also #18, #23, #98, #150

The Canaanites, Saul, the wicked at the end.

110. "The Canaanites had filled up the measure of their iniquity, and the Lord would no longer bear with them. His **protection being removed,** they would be an easy prey. By the covenant of God the land was ensured to Israel." *Patriarchs and Prophets* 390.1 (1890); see also *PP* 423.2-424.0; *RH* October 29, 1903, par. 11; compare Isaiah 28:21; Ecclesiastes 8:12; *1SP* 291.1 (1870); *4aSG* 23.3 (1864); *RH* May 2, 1893; *RH*, June 2, 1885 par. 9; October 29, 1903 par. 11; *1BC* 1093.4,5; *PP* 168.1-4; *SR* 160.3; *4T* 151.2; *ST*, August 26, 1880 par. 12
111. "Many, like Saul, yield to temptation until they become blind to the true character of sin....Thus they do despite to the Spirit of grace, until its voice is no longer heard, and **they are left** to the delusions which they have chosen." *Patriarchs and Prophets* 635.4 (1890); *ST*, September 14,

1882 par. 15; see #82

112. "The wickedness of the inhabitants of the world has almost filled up the measure of their iniquity. This earth has almost reached the place where **God will permit the destroyer** to work his will upon it." *Testimonies*, vol. 7 p. 141.1 (1902); *ChS* 50.2; *LDE* 41.3; compare *4bSG* 92.1; *1T* 302.1; *5T* 144; *MYP* 60.3-61.0; *RH*, February 18, 1862 par. 21; *18MR* 369.2; *AH* 138.1-139.3; *CH* 625.1-626.2

IX. GOD'S GLORY DESCRIBED AS CONSUMING FIRE

God's glory is often described as "**a consuming fire**."^{Deuteronomy 4:24; Hebrews 12:29; 34,48,50,109,110,125,126,127, 128,129,130,132,150c,157,158} Peter says that at the second coming "**the very elements will disintegrate in heat**."^{2 Peter 3:10-12} Prophets have struggled to find words to describe this glory and this fire. Ezekiel finally said, "**Such was the appearance of the likeness of the glory of the Lord**."^{Ezekiel 1:27,28} At one time Lucifer,^{Ezekiel 28:13-15} even Adam and Eve,^{158,Genesis 3:8} communed with God in the presence of His glory. But sinful man, if exposed to this glory, would perish instantly. "**Had His glory flashed forth from the cloud, every human beholder would have been destroyed**",¹²³ instantly.^{Ecc. 8:11;111} Soon, however, sin will be eliminated and the righteous (*not* the wicked) "**shall dwell with devouring fire**"^{Isaiah 33:14}—in God's "**dazzling presence**."^{2 Thessalonians 2:8}

Deuteronomy 4:24. "because the Lord your God is **like a flaming fire**; he tolerates no rivals."*(GNB)*

"He is **a devouring fire**, a jealous God." *(Living Bible)*

"for the Lord your God is **a consuming fire**, a jealous God." *(Goodspeed,NIV,NKJV)*

Hebrews 12:29. "...our God is **a consuming fire**." *(Goodspeed,NIV,NKJV,Concordant)*

"...His presence is **a consuming fire**." *(Clear Word)*

"...our God is **an all-consuming fire**." *(Schonfield's Original)*

"...our God is **a devouring fire**." *(NEB)*

"...our God is indeed an **all-devouring fire**." *(Translator's)*

"...our God is **a burning fire**." *(Phillips)*

"...our God is **a destroying fire**." *(GNB)*

"God **himself is Fire!** *(Message)*

Daniel 7:9,10. "While I was looking, thrones were put in place. One who had been living forever sat down on one of the thrones. His clothes were white as snow, and his hair was like pure wool. His throne, **mounted on fiery wheels, was blazing with fire, and a stream of fire was pouring out from it**. There were many thousands of people there to serve him, and millions of people stood before him. The court began its session, and the books were opened." *(GNB)*

Isaiah 33:14-16. "Who among us shall dwell with **devouring fire**,

Who among us shall dwell with **eternal flames?**"

He who walks uprightly, and speaks sincerely,
Who scorns the gain that is won by oppression,
Who keeps his hand free from the touch of a bribe,
Who stops his ears against hearing bloodshed,
And closes his eyes against looking on evil—
He will dwell on the heights,
His stronghold will be the rocky fastnesses;
His bread will be given to him, his water will be sure.

(Smith/Goodspeed)

vs. 14-16 “The sinful people of Zion are trembling with fright. They say, ‘God’s judgment is like **a fire that burns forever**. Can any of us survive a fire like that?’ You can survive if you say and do what is right. Don’t use your power to cheat the poor and don’t accept bribes. Don’t join with those who plan to commit murder or to do other evil things. Then you will be safe; you will be as secure as if in a strong fortress. You will have food to eat and water to drink.” *(GNB)*

vs. 14-16 “Which of us can live with **devouring fire**?

Which of us can exist with **eternal flame**?

He who lives honestly and speaks sincerely,

Who scorns to profit by wronging others,

Who waves aside a bribe,

Who lends no ear to murderous plots

And contemplates no crime.

Such a man shall live above all harm,

Secure as someone in a rocky stronghold;

His bread provided, and his water sure.” *(Phillips)*

2 Thessalonians 2:8. “Then the Wicked One will be revealed, but when the Lord Jesus comes, he will kill him with the breath from his mouth and destroy him with **his dazzling presence**.” *(GNB)*

Exodus 24:17. “The dazzling light of the Lord’s presence came down on the mountain. To the Israelites the light looked **like a fire burning** on top of the mountain.” *(GNB)*

Deuteronomy 5:23-27. “When **the whole mountain was on fire** and you heard the voice from the darkness, your leaders and the chiefs of your tribes came to me and said, ‘The Lord our God showed us his greatness and **his glory** when we heard him speak from **the fire**! Today we have seen that it is possible for a man to continue to live, even though God has spoken to him. But why should we risk death again? That **terrible fire** will destroy us. We are sure to die if we hear the Lord our God speak again. Has any human being ever lived after hearing **the living God speak from a fire**? Go back, Moses, and listen to everything that the

Lord our God says. Then return and tell us what he said to you. We will listen and obey.” (GNB) [Compare Exodus 3]

Exodus 33:20-23. “I will not let you see my face, because no one can see me and stay alive, but here is a place beside me where you can stand on a rock. When **the dazzling light of my presence** passes by, I will put you in an opening in the rock and cover you with my hand until I have passed by. Then I will take my hand away, and you will see my back but not my face.” (GNB)

Ezekiel 1:27,28. “Then I noticed from the appearance of His loins and upward something **like glowing metal** that looked **like fire all around within it**, and from the appearance of His loins and downward I saw something **like fire**; and there was **a radiance around Him**. As the appearance of the rainbow in the clouds on a rainy day, so was the appearance of **the surrounding radiance**. Such was **the appearance of the likeness of the glory of the Lord**. And when I saw it, I fell on my face and heard a voice speaking.” (NASB)

2 Peter 3:10-12. “Yet the day of the Lord will come as unexpectedly as a thief. In that day **the heavens will vanish** in a tearing blast, **the very elements will disintegrate in heat** and **the earth and all its works will disappear.**” (Phillips)

On the Mount of Transfiguration “**He [Jesus] was transfigured before them, and his garments became glistening, intensely white,** ^{Mark 9:2,3} Jesus “**appeared in heavenly glory**” ^{Luke 9:31} thus demonstrating His ability to live in that glory. By contrast, at the cross, had His (God’s) glory flashed forth from the cloud, **every human beholder would have been destroyed.**” ^{123, Compare 92,93}

Mark 9:2-8. “And after six days Jesus took with him Peter and James and John, and led them up a high mountain apart by themselves; and **he was transfigured before them, and his garments became glistening, intensely white, as no fuller on earth could bleach them**. And there appeared to them Eli’jah with Moses; and they were talking to Jesus. And Peter said to Jesus, ‘Master, it is well that we are here; let us make three booths, one for you and one for Moses and one for Eli’jah.’ For he did not know what to say, for they were exceedingly afraid. And a cloud overshadowed them, and a voice came out of the cloud, ‘This is my beloved Son; listen to him.’ And suddenly looking around they no longer saw any one with them but Jesus only.” (RSV) compare Matthew 17:1-8 and Luke 9:28-36

Luke 9:28-36. “About a week after he had said these things, Jesus took Peter, John, and James with him and went up a hill to pray. While he was praying, **his face changed its appearance, and his clothes became dazzling white**. Suddenly two men were there talking with him. They were Moses and Elijah, who **appeared in heavenly glory** and talked with Jesus about the way in which he would soon fulfill God’s purpose by dying in Jerusalem. Peter and his companions were sound asleep, but **they woke up and saw Jesus’ glory** and the two men who were standing with him. As the men were leaving Jesus, Peter said to him, ‘Master, how good it is that we are here! We will make three tents, one for you, one for Moses, and one for Elijah.’ (He did not really know what he was saying.)

“While he was still speaking, a cloud appeared and covered them with its shadow; and the disciples were afraid as the cloud came over them. A voice said from the cloud, ‘This is my Son, whom I have chosen—listen to him!’

When the voice stopped, there was Jesus all alone. The disciples kept quiet about all this and told no one at that time anything they had seen.” (GNB)

113. “In the day of His coming, the last great trumpet is heard, and there is a terrible shaking of earth and heaven. The whole earth, from the loftiest mountains to the deepest mines, will hear. **Everything will be penetrated by fire. The tainted atmosphere will be cleansed by fire.** The fire having fulfilled its mission, the dead that have been laid away in the grave will come forth—some to the resurrection of life, to be caught up to meet their Lord in the air, and some to behold the coming of Him whom they have despised and whom they now recognize as the Judge of all the earth.

“All the righteous are untouched by the flames. They can walk through the fire, as Shadrach, Meshach, and Abednego walked in the midst of the furnace heated seven times hotter than it was wont to be heated. The Hebrew worthies could not be consumed, because the form of the fourth, the Son of God, was with them. So in the day of the coming of the Lord, smoke and flame will be powerless to harm the righteous. Those who are united with the Lord will escape unscathed. Earthquakes, hurricanes, flame, and flood cannot injure those who are prepared to meet their Saviour in peace. But those who rejected our Saviour, and scourged and crucified Him, will be among those who will be raised from the dead to behold His coming in the clouds of heaven, attended by the heavenly host—ten thousand times ten thousand, and thousands of thousands....—*Manuscript 159*, Sept. 4, 1903, “A Message to Leading Physicians”; *The Upward Look* 261.4; *8MR* 347.3; See #148

114. “He spoke in clear accents and with a power that caused the people to sway as if moved by a mighty tempest: ‘It is written, My house is the house of prayer; but ye have made it a den of thieves.’ [Matthew 21:13; Mark 11:17; Luke 19:46] He descended the steps, and, with greater authority than he had there manifested three years before, with indignation that quenched all opposition, in tones that rang like a trumpet through the whole temple, commanded, ‘Take these things hence.’ [John 2:16] **The displeasure of his countenance seemed like a consuming fire;** there was no questioning his authority; all fled in the greatest haste from his presence, taking with them, and driving before them, the cattle and merchandise that had desecrated the temple of the Most High. Here Christ evidenced to the world that, with all his infinite love and mercy, he could execute stern justice.” *The Spirit of Prophecy*, vol. 3, pp. 23.2-24.0 (1878); *DA* 590.4-591.0; *VSS* 90.3-91.0
115. “Soon there appears in the east a small black cloud, about half the size of a man’s hand. It is the cloud which surrounds the Saviour, and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, **its base a glory like consuming fire,** and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror, and the armies of Heaven follow him. With songs of triumph, a vast retinue of holy angels escort him on his way. The firmament seems filled with shining forms, ten thousand times ten thousand, and thousands of thousands. No pen can picture, no human mind conceive, the glory of the scene. As the living cloud comes still nearer, Jesus can be clearly seen. He does not wear a crown of thorns, but a crown of glory rests upon his holy brow. His countenance shines as the noonday sun. Upon his vesture and thigh is a name written, ‘King of kings, and Lord of lords.’” [Revelation 19:16] *The Spirit of Prophecy*, vol. 4, pp. 458.2-459.0

(1884); GC 640.3-641.0; AG 356.3; LDE 274.1; Mar 288.3; MLT 345.3; DD 49.4; Hvn 31.1

116. “The preparations were made, according to the command; and in obedience to a further injunction, Moses directed that a barrier be placed about the mount [Sinai], that neither man nor beast might intrude upon the sacred precinct. If any ventured so much as to touch it, the penalty was **instant death.**” *Patriarchs and Prophets* 304.1 (1890); compare **Adam and Eve**—PP 74.1; *RH* December 21, 1897 par. 4; *ST*, February 6, 1879 par. 8; May 29, 1901 par. 11; June 27, 1900; 3SG 48.2; 1SP 55.3; SR 53.3; **Uzzah**—MH 436.1; 8T 284.1; **Ananias and Sapphira**—4T 463.2; CC 20.6,7; 330.3; 7BC 912.8; 9MR 237.1
117. “God commanded Moses to put bounds around the mount, that no man or beast should touch it, for God was to sanctify the mount by his presence, and **the contact of sinful man with that divine presence would result in the instant death of the former.** The people moved about, making these solemn preparations with subdued deportment, and hushed voices, while their eyes were instinctively drawn toward the rugged heights of Mount Horeb. They obeyed the directions of Moses with alacrity, waiting to hear the words of God spoken through him, telling them what next they should do.” *Signs of the Times*, March 7, 1878 par. 4
118. “The night of communion with the heavenly glory [on the Mount of Transfiguration] had left its trace upon the Saviour and His companions. **Upon their countenances was a light that awed the beholders.** The scribes drew back in fear, while the people welcomed Jesus.” *The Desire of Ages* 427 (1898) [Brackets and bold supplied]
- Ecclesiastes 8:11.** Because God does not punish sinners instantly, people feel it is safe to do wrong. (TLB)
- vs. 11.** When the sentence for a crime is not quickly carried out, the hearts of the people are filled with schemes to do wrong. (NIV)
- vs. 11** Why do people commit crimes so readily? Because crime is not punished quickly enough. (GNB)
119. **“If God had decided in His councils in heaven to visit the transgressor of His positive commands with instant death, there would have resulted a much greater carefulness and restriction of the inclination to do those things that are an offence to God.** The very men who seem to be dead to entreaties and warnings sent in mercy by God, those who will not be deterred from their evil course of action, would be prudent to save their lives, even if they have no love for God.” *Testimonies to Southern Africa*, p. 48.5; *RH* December 21, 1897 par. 4
120. “In His dealings with the human race, God bears long with the impenitent. He uses His appointed agencies to call men to allegiance, and offers them His full pardon if they will repent. But because God is long-suffering, men presume on His mercy. ‘Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.’ [Ecclesiastes 8:11, *KJV*] The patience and long-suffering of God, which should soften and subdue the soul, has an altogether different influence upon the careless and sinful. It leads them to cast off restraint, and strengthens them in resistance. They think that the God who has borne so much from them will not heed their perversity. **If we lived in a dispensation of immediate retribution, offenses against God would not occur so often.** But though delayed, the punishment is none the less certain. **There are limits even to the forbearance of God. The boundary of His long-suffering may be reached, and then He will surely punish. And when He does take up the case of the presumptuous sinner, He will not cease till He has made a full end.**” *S.D.A. Bible Commentary*, vol. 3, p. 1166.1; *RH*, August 14, 1900 par. 1

121. “The seventy elders were to assist Moses in the government of Israel, and God put upon them His Spirit, and honored them with a view of His power and greatness. ‘And they saw the God of Israel: and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.’ [Exodus 24:10] They did not behold the Deity, but they saw **the glory of His presence**. Before this they could not have endured such a scene; but the exhibition of God’s power had awed them to repentance; they had been contemplating His glory, purity, and mercy, until they could approach nearer to Him who was the subject of their meditations.

“ . . . ‘And Moses went up into the mount, and a cloud covered the mount. And **the glory of the Lord abode upon Mount Sinai.**’ [Exodus 24:16,17] For six days the cloud covered the mountain as a token of **God’s special presence**; yet there was no revelation of Himself or communication of His will. During this time Moses remained in waiting for a summons to the presence chamber of the Most High. . . This period of waiting was to him a time of preparation, of close self-examination. Even this favored servant of God could not at once approach into **His presence** and endure the exhibitions of **His glory**. Six days must be employed in devoting himself to God by searching of heart, meditation, and prayer before he could be prepared for **direct communication with his Maker.**” *Patriarchs and Prophets* 312.3-313.1 (1890); contrast *PP* 67.2; *CC* 20.7; *LHU* 25.6; 324.2; *1SP* 53.3; *SR* 51.0; *RH*, March 1, 1887 par. 1; *ST*, January 30, 1879 par. 19

122. “**During that long time spent in communion with God, the face of Moses had reflected the glory of the divine Presence; unknown to himself his face shown with a dazzling light when he descended from the mountain...**Aaron as well as the people shrank away from Moses, and ‘they were afraid to come nigh him.’ [Exodus 34:30] Seeing their confusion and terror, but ignorant of the cause, he urged them to come near. He held out to them the pledge of God’s reconciliation, and assured them of His restored favor. They perceived in his voice nothing but love and entreaty, and at last one ventured to approach him. Too awed to speak, he silently pointed to the countenance of Moses, and then toward heaven. The great leader understood his meaning. **In their conscious guilt, feeling themselves still under the divine displeasure, they could not endure the heavenly light, which, had they been obedient to God, would have filled them with joy. There is fear in guilt. The soul that is free from sin will not wish to hide from the light of heaven.**” *Patriarchs and Prophets* 329.5 (1890); *ST* June 10; 1880, par. 5; *2MCP* 478.1; Compare *DA* 427.3; *BLJ* 35.2

123. “...How will those who have trampled upon His authority **endure His glory** in the great day of final retribution? **The terrors of Sinai were to represent to the people the scenes of the Judgment.** The sound of a trumpet summoned Israel to meet with God. The voice of the archangel and the trump of God shall summon, from the whole earth, both the living and the dead to the presence of their Judge. **The Father and the Son, attended by a multitude of angels, were present upon the mount.** At the great Judgment day, Christ will come ‘in the glory of His Father with His angels.’ (Matthew 16:27) He shall then sit upon the throne of His glory, and before Him shall be gathered all nations. [*RH* July 29, 1873, par. 17; *3T* 298.3]

“The people of Israel, because of their sinfulness, were **forbidden to approach the mount when God** was about to descend upon it to proclaim His law, **lest they should be consumed by the burning glory of His presence....** [3*SG* 294.2; *1SP* 260.2; *ST*, June 10, 1880 par. 6; May 6, 1886 par. 10]

“When **the divine presence** was manifested upon Sinai, **the glory of the Lord was like devouring fire in the sight of all Israel.** But when **Christ shall come in glory with His holy**

angels, the whole earth shall be ablaze with the terrible light of His presence. ‘Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people.’ (Psalms 50:3,4) **A fiery stream** shall issue and come forth from before Him, which shall cause the elements to melt with fervent heat, the earth also, and the works that are therein shall be burned up. [2 Peter 3:12] ‘The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel.’ (2 Thessalonians 1:7,8); [1SP 240.3-242.2; RH, April 29, 1875 par. 13; ST May 13, 1880; ST May 6, 1886; PP 304.2; 313.2]

“Never since man was created had there been witnessed such a manifestation of divine power as when the law was proclaimed from Sinai. ‘The earth shook, the heavens also dropped at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel.’ (Psalms 68:8) Amid the most terrific convulsions of nature, the voice of God, like a trumpet, was heard from the cloud. **The mountain was shaken** from base to summit, and the hosts of Israel, pale and trembling with terror, lay upon their faces upon the earth. He whose voice then shook the earth has declared, ‘Yet once more I shake not the earth only, but also heaven.’ (Hebrews 12:26) Says the Scripture, ‘The Lord also shall roar from on high, and utter His voice from His holy habitation’ (Jeremiah 25:30); ‘and the heavens and the earth shall shake.’ (Joel 3:16) In that great coming day, the heaven itself shall depart ‘as a scroll when it is rolled together.’ (Revelation 6:14) And every mountain and island shall be removed out of its place. ‘The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.’ (Isaiah 24:20)

“When Moses came from the divine presence in the mount, where he had received the tables of the testimony, **guilty Israel could not endure the light that glorified his countenance.** How much less can transgressors look upon the Son of God when He shall appear in the glory of His Father, surrounded by all the heavenly host, to execute judgment upon the transgressors of His law and the rejecters of His atonement.” *Patriarchs and Prophets* 339.1-340.3 (1890); 1T 55.3; 2SP 328.2; 2T 266.2; Mar 40.1-6; #154

124. “Moses himself was unconscious of the beaming glory reflected upon his face, and knew not why the children of Israel fled from him when he approached them. He called them to him, but **they dared not look upon that glorified face.** When Moses learned that the people could not look upon his face, because of its glory, he covered it with a veil.

“The glory upon the face of Moses was exceedingly painful to the children of Israel because of their transgression of God’s holy law. This is an illustration of the feelings of those who violate the law of God. **They desire to remove from its penetrating light which is a terror to the transgressor, while it seems holy, just, and good to the loyal.**” *Signs of the Times*, March 14, 1878 par. 10,11; 1SM 232.2; 4T 342.2; 14MR 15.3; (Moses) 3SG 294.1 (1864); 1SP 260.1; CET 95.3; 4T 533.1; TA 102.1,2; (Moses’ vision from Nebo-Pisgah) -*Manuscript* 69, 1912, pp. 6-17; 10MR 151.1-160.4; **10MR 329.1,2; (the righteous at the end like Moses)** *Broadside* 3, April 7, 1847 par. 6; 1SG 205.3-206.0; EW 34.1; 285.2-286.0; GW92 34.2; GW 143.1; LDE 272.3; LS 102.3; Pr 14.4; 1SM 237.2; (RH April 22, 1902) 1BC 1109.9; ExV 17.3

125. “The people perceive that it is the voice of Moses; that, although he is transformed and glorified, he is Moses yet. They tell him that they cannot look into his face, for the radiant light in his countenance is exceedingly painful to them. His face is like the sun; they cannot look upon it. When Moses finds out the difficulty, he covers his face with a veil. He does not plead that the light and glory upon his face is the reflection of God’s glory that He placed upon him, and that

the people must bear it; but he covers his glory. **The sinfulness of the people make it painful to behold his glorified face. So will it be when the saints of God are glorified just previous to the second appearing of our Lord. The wicked will retire and shrink away from the sight, for the glory in the countenances of the saints will pain them.**" *Testimonies for the Church*, vol. 3, p. 354.3-355.0 (1875)

X. DESTRUCTION DESCRIBED AS THE RESULT OF EXPOSURE TO GOD'S GLORY

Christ "veiled the dazzling splendor of His divinity"¹²⁰ so "men...might, without being consumed, become acquainted with their Creator."¹²⁰ "That we might behold it and not be destroyed, the manifestation of His glory was shrouded."¹²² If God's glory had appeared at Calvary, "every human beholder would have been destroyed."^{124; 2Thessalonians 1:7,8} When Jesus appears in His glory at the second coming all the wicked will die the sleep-death. ^{John 11:11-14; 5:28,29}

Isaiah 33:10-16: 10 The LORD says to the nations, "Now I will act. I will show how powerful I am. ¹¹You make worthless plans and everything you do is useless. My spirit is like a fire that will destroy you. ¹²You will crumble like rocks burnt to make lime, like thorns burnt to ashes. ¹³Let everyone near and far hear what I have done and acknowledge my power."

14 The sinful people of Zion are trembling with fright. They say, "God's judgement is like a fire that burns for ever. Can any of us survive a fire like that?" ¹⁵You can survive if you say and do what is right. Don't use your power to cheat the poor and don't accept bribes. Don't join with those who plan to commit murder or to do other evil things. ¹⁶Then you will be safe; you will be as secure as if you were in a strong fortress. You will have food to eat and water to drink. (GNB)

126. "Christ, the Light of the world, **veiled the dazzling splendor of His divinity** and came to live as a man among men, that they might, **without being consumed, become acquainted with their Creator.**" *Testimonies*, vol. 8, p. 265.2 (1904); *MH* 419.1; *UL* 334.5; *SDG* 21.4; *RC* 39.3; *YI* April 1, 1854; December 20, 1900; July 25, 1901 par. 1; compare *PP* 330.4; *LHU* 40.4; 379; *CCh* 75.4; *CSA* 5.3; *OFC* 200.5; (Letter 19, 1901) *5BC* 1081.8-1082.0 (*21MR* 271.4); (*RH* June 15, 1905; Oct. 29, 1895), *5BC* 1128.2,3; *7ABC* 444.6; 1131.1,2; *TMK* 58.4; *RH*, Feb. 18, 1896 par. 12; *YRP* 100.4; *ST*, February 15, 1899 par. 6; (*Ms. 101*, 1897) *12MR* 393.2; (*Ms 151*, 1903, p. 3)
127. "**When Christ's indwelling glory flashed forth, it was too intense for His pure and perfect humanity entirely to conceal.** The scribes and Pharisees did not speak in acknowledgment of Him, but their enmity and hatred were baffled as His majesty shone forth. The truth, obscured as it was by a veil of humiliation, spoke to every heart with unmistakable evidence. This led to the words of Christ, 'Ye know who I am.' [John 7:28; 8:14] Men and devils were compelled, by the shining forth of His glory, to confess, 'Truly, this is the Son of God.' [Matthew 8:29; Mark 5:7; Luke 8:28; Matthew 27:54] Thus God was revealed; thus Christ was glorified" (*ST* May 10, 1899 par. 13). *S.D.A. Bible Commentary* vol. 5, p. 1129.5; *RH* April 23, 1895; March 26, 1901
128. "...Christ was about to visit our world, and to become incarnate. He says, 'A body has Thou prepared Me.' [Psalms 40:6-8; Hebrews 10:5-7] **Had he appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity, the invisible glory in the visible**

human form. [YI December 2, 1900; 17MR 30.1; (January, 1901)]

“This great purpose had been shadowed forth in types and symbols. The burning bush, in which Christ appeared to Moses, revealed God. The symbol chosen for the representation of the Deity was a lowly shrub, that seemingly had no attractions. This enshrined the Infinite. The all-merciful **God shrouded His glory in a most humble type, that Moses could look upon it and live.** So in the pillar of cloud by day and the pillar of fire by night, God communicated with Israel, revealing to men His will, and imparting to them His grace. **God’s glory was subdued, and His majesty veiled, that the weak vision of finite men might behold it.** So Christ was to come in the ‘body of our humiliation’ (Philippians 3:21, R.V.), ‘in the likeness of men.’ [Philippians 2:7] In the eyes of the world He possessed no beauty that they should desire Him; yet He was the incarnate God, the light of heaven and earth. **His glory was veiled, His greatness and majesty were hidden, that He might draw near to sorrowful, tempted men.**” *Desire of Ages* 23 (1898); 43.1; AG 45.5

129. “God and His holy angels were beside the cross. The Father was with His Son. Yet His presence was not revealed. Had His glory flashed forth from the cloud, **every human beholder would have been destroyed.**” *Desire of Ages* 753.4-754.0 (1898); compare *ST* May 10, 1899 par. 13

Just as the warm sunshine bakes clay into hardened brick while it melts butter, all “**receive the results of their own choice.**”¹²⁵ “**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.**”¹²⁵ “**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.**”¹²⁵ “**The light of the glory of God, which imparts life to the righteous, will slay the wicked.**”¹²⁹ The difference is not in God or His glory, the difference is in us. This is demonstrated by the way each group reacts to His appearing. Revelation 6:16,17; Isaiah 25:9 At the end of the millennium, we are told that “**The same fire from God [His glory] that consumed the wicked, purified the whole earth.**”^{133,144b}

Revelation 6:16,17. “And said to the 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: For the great day of his wrath is come; and who shall be able to stand? (*KJV*)

vs. 6:16,17. “They called out to the mountains and to the rocks, ‘Fall on us and hide us from the eyes of the one who sits on the throne and from the anger of the Lamb! The terrible day of their anger is here, and who can stand up against it?’” (*GNB*)

See also Hosea 10:8; Luke 23:30; Joel 2:10,11; 3:4; Isaiah 2:10,18,19

Isaiah 25:9. “And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.” (*KJV*)

vs. 25:9. “When it happens, everyone will say, ‘He is our God! We have put our trust in him, and he has rescued us. He is the Lord! We have put our trust in him, and now we are happy and joyful because he has saved us.’” (*GNB*)

130. “The book then closed, and the mantle fell from the Person on the throne, revealing **the terrible**

glory of the Son of God.” *Testimonies*, vol. 4, p. 387.1 (Oct. 23, 1879); compare *FLB* 214.5

131. “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. . .

“**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.**” *Desire of Ages* 764.1 (1898); see #34

132. “If you cling to self, refusing to yield your will to God, you are choosing death. **To sin, wherever found, God is a consuming fire. If you choose sin, and refuse to separate from it, the presence of God, which consumes sin, must consume you.**” *Mount of Blessing* 62.1 (1896); *FLB* 176.9; *LDE* 279.1; *RC* 377.4

133. “It is **no arbitrary decree on the part of God that excludes the wicked from heaven; they are shut out by their own unfitness for its companionship. The glory of God would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them.**” *Steps to Christ* 18.0 (1892); *GC* 542.2-543.0; *COL* 413.1; *1SM* 82.2 (Letter 91, 1904); *Hvn* 66.1; 114.2; *DD* 16.5-17.0; *LDE* 279.3; *2MCP* 650.2; *1NL* 10.6; *RH* November 24, 1904 par. 19; October 29, 1908 par. 10; *ST* December 4, 1893 par. 1-8; see section on “*The Second Death Described as an Act of Mercy to the Universe and Even to Sinners Themselves.*” See #157.

134. “So it will be in the great final day, when judgment shall fall upon the rejecters of God’s grace. Christ, their rock of offense, will then appear to them as an avenging mountain. **The glory of His countenance, which to the righteous is life, will be to the wicked a consuming fire.** Because of love rejected, grace despised, the sinner will be destroyed.” *Desire of Ages* 600.2 (1898); *3SP* 39.1,2; *LDE* 279.2; see #34

135. “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.**” *Desire of Ages* 107.4-108.0 (1898); *3SG* 294.1-295.0; *1SP* 260.1-261.0; *ST* June 10, 1880 par.5; May 6, 1886 par. 10; *PP* 339.1-340.0; *Mar* 40.1-6; *LDE* 279.1; *FLB* 176.9; *CTr* 116.5

136. “Then shall they that obey not the gospel be **consumed** with the spirit of His mouth and be **destroyed with the brightness of His coming.** 2 Thessalonians 2:8. **Like Israel of old the**

wicked destroy themselves; they fall by their iniquity. By a life of sin, they have placed themselves so out of harmony with God, their natures have become so debased with evil, that the manifestation of His glory is to them a consuming fire.” *Great Controversy* 37.1 (1888); compare #47

137. “The world see the very class whom they have mocked and derided, and desired to exterminate, pass unharmed through pestilence, tempest, and earthquake. **He who is to the transgressors of His law a devouring fire, is to His people a safe pavilion.**” *Great Controversy* 654.3 (1888); *4SP* 471.2; compare Isaiah 33:10-16
138. “While the earth was wrapped in the fire of destruction, the righteous abode safely in the Holy City. Upon those that had part in **the first resurrection, the second death** has no power.
- While God is to the wicked a consuming fire, He is to His people both a sun and a shield.** Revelation 20:6; Psalms 84:11.” *Great Controversy* 673.3 (1888); compare *Spirit of Prophecy* vol. 4, p. 489.1 (1884); *SR* 429.2; *FLB* 358.4; *Mar* 348.5; *CTr* 372.3; *DD* 60.2; *Hvn* 131.1; *OFC* 341.2
139. “Then the wicked saw what they had lost; and fire was breathed from God upon them, and consumed them. *This was the execution of the judgment.* The wicked then received according as the saints, in unison with Jesus, had meted out to them during the one thousand years. **The same fire from God that consumed the wicked, purified the whole earth.**” *Experience and Views* 35.1; *Early Writings* 54.1 (September 1850); *RH*, November 1, 1850 par. 7; *GC* 674.1; *Mar* 351.2,3; *12MR* 250.1; *Ms. 14*, 1850 (*Present Truth*, 86-87); see #143a-d; #150a-d

XI. HOW LONG IS FOREVER / ETERNAL / EVERLASTING?

The following note, abbreviated from *A Greek-English Lexicon of the New Testament* by Arndt and Gingrich, may be helpful. “To the ancient near-eastern mind the vast stretches of time that we try to envision as ‘forever’ were unfathomable. To them the term forever just meant ‘as long as it is supposed to last’. The Greek lexicon describes this as ‘of time to come which, if it has no end, is also known as eternity.’” While these verses suggest that forever does not have to go on for a long time, the righteous can be assured that eternal life will have no end because “there will be no more death.” (Revelation 21:4; compare 20:14)

Revelation 14:10. “He also shall drink of the wine of God’s wrath...and he shall be tormented with fire and brimstone...**for ever** and ever.” (*RSV*)

Jude 7. “Sodom and Gomorrah...serve as an example by undergoing a punishment of **eternal** fire.” (or forever fire) (*RSV*)

vs. 7. “They suffer the punishment of **eternal** fire as a plain warning to all.” (*GNB*)

Exodus 21:6. “Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him **forever.**” (*KJV*); compare Deuteronomy 15:17

vs. 21:6. “Then he will be his slave for life.” (*GNB*)

Jonah 2:6. “I went down to the very roots of the mountains,
into the land whose gates lock shut **forever.**
But You, O Lord, my God,

brought me back from the depths alive.” (GNB)

Revelation 21:4. “...He will wipe away every tear from their eyes, and **death shall be no more**, neither shall there be mourning nor crying nor pain any more, for the former things have passed away.” (RSV)

21:4: He will wipe away all tears from their eyes. **There will be no more death**, no more grief or crying or pain. The old things have disappeared.” (GNB)

XII. GOD AND THE USE OF FORCE

“The exercise of force is contrary to the principles of God’s government,”¹³⁴ because “He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority.”¹³⁴ “Rebellion was not to be overcome by force. Compelling power is found only under Satan’s government.”¹³⁹ Even in the final end, God’s “strange act,”^{isaiah 28:21} there is no “exercise of force.”¹³⁴ In dying the sinner’s death,^{87,93,94} **He (Jesus) died of a broken heart. His heart was broken by mental anguish. He was slain by the sin of the world.”⁹⁴ “Christ’s keenest anguish was a sense of his Father’s displeasure—(withdrawal⁹⁰). His mental agony because of this was of such intensity that man can have but faint conception of it.”⁹³ “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.”¹⁴⁰ “All see that their exclusion from heaven is just.”¹⁴¹ “The wrongdoer’s . . . own lips will confess his shame. The sins hidden from the knowledge of men will then be proclaimed to the whole world.”¹⁴³ See section on “*The Second Death Described as an Act of Mercy to the Universe and Even to Sinners Themselves.*”**

Zechariah 4:6. “...Neither by force of arms nor by brute strength, but by my spirit! says the Lord of Hosts.” (NEB)

4:6: “...’Not by might nor by power, but by my Spirit,’ says the LORD Almighty.” (GNB)

140. **“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.”** *Desire of Ages* 22.1 (1898); *RC* 23.3; *AG* 23.3; compare *PP* 41-43
141. “Today the truths of Scripture are to be brought before the great men of the world, in order that they may choose between obedience to God’s law and allegiance to the prince of evil. God sets everlasting truth before them,—truth that will make them wise unto salvation, but **He does not force them** to accept it. **If they turn from it, He leaves them to themselves, to be filled with the fruit of their own doings.**” *Acts of the Apostles* 241.2 (1911); *RH* December 2, 1902 par. 11; *PUR*, October 20, 1904 par. 7
142. “The Jews were looking for a Messiah to be revealed in outward show. They expected Him, by one flash of overmastering will, to change the current in men’s thoughts, and **force from them** an acknowledgment of His supremacy. Thus, they believed, He was to secure His own exaltation, and gratify their ambitious hopes. Thus when Christ was treated with contempt, there came to Him a strong temptation to manifest His divine character. By a word, by a look, He could **compel** His persecutors to confess that He was Lord above kings and rulers, priests and temple. But it was His difficult task to keep to the position He had chosen as one with humanity.” *Desire of Ages* 700.4 (1898); *3SP* 260.1

143. **“Our will is not to be forced** into co-operation with divine agencies, but it must be voluntarily submitted. **Were it possible to force upon you with a hundredfold greater intensity the influence of the Spirit of God, it would not make you a Christian, a fit subject for heaven.** The stronghold of Satan would not be broken.” *Mount of Blessing* 142.1-143.0 (1896); *ST* May 18, 1904; *HL* 304.5
144. **“In the work of redemption there is no compulsion. No external force is employed.** Under the influence of the Spirit of God, man is left free to choose whom he will serve. **In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom.** The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan’s control, but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God.
- “The only condition upon which **the freedom of man** is possible is that of becoming one with Christ. ‘The truth shall make you free;’ [John 8:32] and Christ is the truth. Sin can triumph only by enfeebling the mind, and destroying the liberty of the soul. Subjection to God is restoration to one’s self—to the true glory and dignity of man. The divine law, to which we are brought into subjection, is ‘the law of liberty.’ James 2:12.” *Desire of Ages* 466.4,5 (1898); *2MCP* 571.3
145. “God could have destroyed Satan and his sympathizers as easily as one can cast a pebble to the earth; but He did not do this. **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.” *Desire of Ages* 759.1 (1898)

XIII. WHO IS THE JUDGE?

“...We have an advocate with the Father, Jesus Christ the righteous;”¹John2:1 “He who conquers shall be clad thus in white garments, and I will not blot his name out of the book of life; I will confess his name before my Father and before his angels.”² Revelation 3:5

But Jesus says:

1. **“The Father judges no one, but has entrusted all judgment to the Son.”³ John 5:22**

2. **“For God did not send his Son into the world to be its judge, but to be its savior.”⁴ John 3:17 “As for the person who hears my words but does not keep them, I do not judge him.”⁵ John 12:47 “I pass judgment on no one.”⁶ John 8:15**

My words (the truth) will judge you:

3. **“Whoever rejects me and does not accept my message has one who will judge him. The words I have spoken will be his judge on the last day!”⁷ John 12:48 “I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life.”⁸ John 5:24 “Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God’s one and only Son.”⁹ John 3:18**

Who then is the Judge?

Daniel 7:9,10,13. ⁹ “As I looked, thrones were placed and one that was ancient of days took his seat; his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, its wheels were burning fire. ¹⁰ A stream of fire issued and came forth from before him; a thousand thousands served him, and ten thousand times ten thousand stood before him; **the court sat in judgment, and the books were opened...** ¹³ I saw in the night visions, and behold, with the clouds of heaven there came one like **a son of man, and he came to the Ancient of Days and was presented before him.**” (RSV)

Matthew 10:32,33. ³² “So every one who acknowledges me before men, **I also will acknowledge before my Father who is in heaven;** ³³ but whoever denies me before men, **I also will deny before my Father who is in heaven.**” (RSV)

1 Peter 1:17. “And if you invoke as **Father him who judges each one impartially according to his deeds,** conduct yourselves with fear throughout the time of your exile.” (RSV)

1 John 2:1. “My little children, I am writing this to you so that you may not sin; but if any one does sin, **we have an advocate with the Father, Jesus Christ the righteous;**” (RSV)

Revelation 3:5. “He who conquers shall be clad thus in white garments, and I will not blot his name out of the book of life; **I will confess his name before my Father and before his angels.**” (RSV)

John 5:22-29. ²² “Moreover, **the Father judges no one, but has entrusted all judgment to the Son,** ²³ that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him.

²⁴ “**I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life.** ²⁵ I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live. ²⁶ For as the Father has life in himself, so he has granted the Son to have life in himself. ²⁷ **And he has given him authority to judge because he is the Son of Man.**

²⁸ “Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice ²⁹ and come out—those who have done good will rise to live, and those who have done evil will rise to be condemned.” (NIV)

vs. 22-29. ²² “**Nor does the Father himself judge anyone. He has given his Son the full right to judge,** ²³ so that all will honor the Son in the same way as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him.

²⁴ “**I am telling you the truth: whoever hears my words and believes in him who sent me has eternal life. He will not be judged, but has already passed from death to life.** ²⁵ I am telling you the truth: the time is coming—the time has already come—when the dead will hear the voice of the Son of God, and those who hear it will come to life. ²⁶ Just as the Father is himself the source of life, in the same way he has made his Son to be the source of life. ²⁷ **And he has given the Son the right to judge, because he is the Son of Man.** ²⁸ Do not be surprised at this; the time is coming when all the dead will hear his voice ²⁹ and

come out of their graves: those who have done good will rise and live, and those who have done evil will rise and be condemned.” (GNB)

2 Corinthians 5:10. “For all of us must appear before Christ, to be judged by him. We will each receive what we deserve, according to everything we have done, good or bad, in our bodily life.” (GNB)

John 8:15-18. ¹⁵ You judge by human standards; I pass judgment on no one. ¹⁶ But if I do judge, my decisions are right, because I am not alone. I stand with the Father, who sent me. ¹⁷ In your own Law it is written that the testimony of two men is valid. ¹⁸ I am one who testifies for myself; my other witness is the Father, who sent me.” (NIV)

John 12:47,48. ⁴⁷“As for the person who hears my words but does not keep them, I do not judge him. For I did not come to judge the world, but to save it. ⁴⁸ **There is a judge for the one who rejects me and does not accept my words; that very word which I spoke will condemn him at the last day.**” (NIV)

vss. 47,48. ⁴⁷“If anyone hears my message and does not obey it, I will not judge him. I came, not to judge the world, but to save it. ⁴⁸ **Whoever rejects me and does not accept my message has one who will judge him. The words I have spoken will be his judge on the last day!**” (GNB)

John 3:17,18. ¹⁷ “For God did not send his Son into the world to condemn the world, but to save the world through him. ¹⁸ **Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God’s one and only Son.**” (NIV)

vss. 17,18. “**For God did not send his Son into the world to be its judge, but to be its savior. Whoever believes in the Son is not judged; but whoever does not believe has already been judged, because he has not believed in God’s only Son.**” (GNB)

John 16:25-27a: ²⁵ “I have used figures of speech to tell you these things. But the time will come when I will not use figures of speech, but will speak to you plainly about the Father. ²⁶ When that day comes, you will ask him in my name; and **I do not say that I will ask him on your behalf,** ²⁷ for the Father himself loves you.” (GNB)

See also Zechariah 3; Ecclesiastes 12:14

Romans 3:4 Certainly not! God must be true, even though every human being is a liar. As the scripture says,

“You must be shown to be right when you speak;

you must win your case when you are being tried.” (GNB)

Romans 8:31-35: ³¹ In view of all this, what can we say? If God is for us, who can be against us? ³² Certainly not God, who did not even keep back his own Son, but offered him for us all! He gave us his Son—will he not also freely give us all things? ³³ Who will accuse God’s chosen people? God himself declares them not guilty! ³⁴ Who, then, will condemn them? Not Christ Jesus, who died, or rather, who was raised to life and is at the right-hand side of God, pleading with him for us! ³⁵ Who, then, can separate us from the love of Christ? Can trouble do it, or hardship or persecution or hunger or

poverty or danger or death? (GNB)

1 Corinthians 6:1-3: ¹ If any of you have a dispute with another Christian, how dare you go before heathen judges instead of letting God's people settle the matter? ² Don't you know that God's people will judge the world? Well, then, if you are to judge the world, aren't you capable of judging small matters? ³ Do you not know that we shall judge the angels? How much more, then, the things of this life! (GNB)

Revelation 20:4-6 ⁴ Then I saw thrones, and those who sat on them were given the power to judge. I also saw the souls of those who had been executed because they had proclaimed the truth that Jesus revealed and the word of God. They had not worshipped the beast or its image, nor had they received the mark of the beast on their foreheads or their hands. They came to life and ruled as kings with Christ for a thousand years. ⁵ (The rest of the dead did not come to life until the thousand years were over.) This is the first raising of the dead. ⁶ Happy and greatly blessed are those who are included in this first raising of the dead. The second death has no power over them; they shall be priests of God and of Christ, and they will rule with him for a thousand years. (GNB)

XIV. THE CONDEMNATION OF THE WICKED WILL COME FROM THEIR OWN LIPS AND CONSCIENCE

“When the records of heaven shall be opened, the Judge will not in words declare to man his guilt, but will cast one penetrating, convicting glance, and every deed, every transaction of life, will be vividly impressed upon the memory of the wrongdoer. The person will not, as in Joshua's day, need to be hunted out from tribe to family, but his own lips will confess his shame. The sins hidden from the knowledge of men will then be proclaimed to the whole world.”¹⁴³ Even Satan bows down and confesses the justice of his sentence.¹⁴¹

Philippians 2:9-11. ⁹ “Therefore God exalted him to the highest place

and gave him the name that is above every name,

¹⁰ that **at the name of Jesus every knee should bow,**

in heaven and on earth and under the earth,

¹¹ and every tongue confess that Jesus Christ is Lord,

to the glory of God the Father.” (NIV)

2:9-11. ⁹ For this reason God raised him to the highest place above

and gave him the name that is greater than any other name.

And so, in honor of the name of Jesus

¹⁰ all beings in heaven, on earth, and in the world below
will fall on their knees,

¹¹ and all will openly proclaim that Jesus Christ is Lord,
to the glory of God the Father. (GNB)

Romans 14:10-12:

¹⁰ . . . All of us will stand before God to be judged by him. ¹¹For the scripture says:

“As surely as I am the living God, says the Lord,
everyone will kneel before me,
and everyone will confess that I am God.”

¹²Every one of us, then, will have to give an account of ourselves to God. (*GNB*)

Isaiah 45:23-25. ²³ “I have sworn by myself, and I will never go back on my word, for it is true—that **every knee in all the world shall bow to me, and every tongue shall swear allegiance to my name.**” ²⁴ ‘In Jehovah is all my righteousness and strength,’ the people shall declare. And all who were angry with him shall come to him and be ashamed. ²⁵ In Jehovah all the generations of Israel shall be justified, triumphant.” (*TLB*)

Joshua 7:20. “Achan replied, ‘It is true! I have sinned against the LORD, the God of Israel. This is what I have done.’” (*NIV*)

7:20: “It’s true,” Achan answered. “I have sinned against the LORD, Israel’s God, and this is what I did. (*GNB*)

Matthew 27:3,4. ³ “When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty silver coins to the chief priests and the elders. ⁴ ‘I have sinned,’ he said, ‘for I have betrayed innocent blood.’ ‘What is that to us?’ they replied. ‘That’s your responsibility.’” (*NIV*)

27:3,4: When Judas, the traitor, learnt that Jesus had been condemned, he repented and took back the 30 silver coins to the chief priests and the elders. ⁴ “I have sinned by betraying an innocent man to death!” he said.

“What do we care about that?” they answered. “That is your business!” (*GNB*)

146. “When Herod heard of the works of Christ, he was exceedingly troubled. He thought that God had raised John from the dead, and sent him forth with still greater power to condemn sin. He was in constant fear that John would avenge his death by passing condemnation upon him and his house. Herod was reaping that which God had declared to be the result of a course of sin,—‘a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.’ Deuteronomy 28:65-67. **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.**” *Desire of Ages* 223.3 (1898); *2SP* 82.2-83.2 (1877)

147. “The whole wicked world stand arraigned at the bar of God on the charge of high treason against the government of heaven. They have none to plead their cause; they are without excuse; and the sentence of eternal death is pronounced against them. [*DD* 55.2; *FLB* 184; 356.4; compare #154]

“It is now evident to all that the wages of sin is not noble independence and eternal life, but slavery, ruin, and death. [Romans 6:23] The wicked see what they have forfeited by their life of rebellion....**All see that their exclusion from heaven is just.** By their lives they have declared: ‘We will not have this Man [Jesus] to reign over us.’ [Luke 19:14]... [*DD* 55.3; *GC* 542; *LDE* 279;

2MCP 650; 4SP 363, 483.2,3; Hvn 126.4-127.1; Mar 344.5; SR 425.1,2]

“His [Satan’s] accusations, his rebellion, his deceptions to gain the sympathy and support of the angels, his stubborn persistence in making no effort for self-recovery when God would have granted him forgiveness—all come vividly before him. . . .

“But the time has now come when the rebellion is to be finally defeated and the history and character of Satan disclosed. **In his last great effort to dethrone Christ, destroy His people, and take possession of the City of God, the archdeceiver has been fully unmasked.** . . .

“**Satan sees that his voluntary rebellion has unfitted him for heaven. He has trained his powers to war against God; the purity, peace, and harmony of heaven would be to him supreme torture.** His accusations against the mercy and justice of God are now silenced. The reproach which he has endeavored to cast upon Jehovah rests wholly upon himself. And now **Satan bows down and confesses the justice of his sentence.**” *Great Controversy* 668.2-670.2 (1888); *GC* 542.1-543.0 (#154); *DD* 58.1; *Mar* 345.6; *4SP* 486.1; *FLB* 356.5; *Hvn* 127.2; *SR* 427.2; *TA* 293.4

148. “As soon as the books of record are opened, and the eye of Jesus looks upon the wicked, **they are conscious of every sin which they have ever committed.** They see just where their feet diverged from the path of purity and holiness, just how far pride and rebellion have carried them in the violation of the law of God. The seductive temptations which they encouraged by indulgence in sin, the blessings perverted, the messengers of God despised, the warnings rejected, the waves of mercy beaten back by the stubborn, unrepentant heart—all appear as if written in letters of fire.” *The Great Controversy* 666.2 (1888); *FLB* 356.2; *Mar* 339.6; *4SP* 481.1 (1884); *Hvn* 126.3; *SR* 422.3; *TA* 291.5
149. “**When the records of heaven shall be opened, the Judge will not in words declare to man his guilt, but will cast one penetrating, convicting glance, and every deed, every transaction of life, will be vividly impressed upon the memory of the wrongdoer. The person will not, as in Joshua’s day, need to be hunted out from tribe to family, but his own lips will confess his shame. The sins hidden from the knowledge of men will then be proclaimed to the whole world.**” *Patriarchs and Prophets* 498.2 (1890); *4T* 492.3-493.0; *CC* 121.3

XV. THE FINAL END OF SIN AND SINNERS DESCRIBED AS EACH BEING JUDGED “ACCORDING TO HIS DEEDS.”

Each sinner will suffer “according to his deeds.”^{Revelation 20:12-14} “**‘The saints shall judge the world.’ 1 Corinthians 6:2. “In union with Christ they judge the wicked...The portion which the wicked must suffer is meted out, according to their works;”^{143c,d}** (Revelation 20:4, 11-14; 1 Corinthians 4:5; 6:2,3; Daniel 7:22,26,27; Jude 6; Isaiah 24:22) A verse often used in this connection is Luke 12:47,48. But does this passage refer to torture and destruction or appropriate discipline?

Ecclesiastes 12:13,14. “The end of the matter; all has been heard. Fear God, and keep his commandments; for this is the whole duty of man. For God will bring every deed into judgment, with every secret thing, whether good or evil.” (RSV)

vss. 13,14. “Here is my final conclusion: fear God and obey his commandments,

for this is the entire duty of man. For God will judge us for everything we do, including every hidden thing, good or bad.” (TLB)

vss. 13,14: ¹³ After all this, there is only one thing to say: have reverence for God, and obey his commands, because this is all that human beings were created for. ¹⁴ God is going to judge everything we do, whether good or bad, even things done in secret. (GNB)

Revelation 20:12-14. “I saw the dead, both great and small, standing in front of his throne, while the book of life was opened, and *other books opened* which were the record of what they had done in their lives, by which the dead were judged. The sea gave up all the dead who were in it; and **every one was judged according to the way in which he had lived.** Then Death and Hades were thrown into the burning lake. This burning lake is **the second death**; and anybody whose name could not be found written in the book of life was thrown into the burning lake.” (Jerusalem)

20:12-14: ¹² And I saw the dead, great and small alike, standing before the throne. Books were opened, and then another book was opened, the book of the living. The dead were judged according to what they had done, as recorded in the books. ¹³ Then the sea gave up its dead. Death and the world of the dead also gave up the dead they held. And **all were judged according to what they had done.** ¹⁴ Then death and the world of the dead were thrown into the lake of fire. **(This lake of fire is the second death.)** (GNB)

See also Matthew 16:27; 2 Corinthians 11:15; 2 Timothy 4:14; Revelation 2:23, 18:6

Luke 12:47,48. “And that servant who knew his master’s will, but did not make ready or act according to his will, shall receive a severe beating. But he who did not know, and did what deserved a beating, shall receive a light beating. Every one to whom much is given, of him will much be required; and of him to whom men commit much they will demand the more.” (RSV)

vss. 47,48. “The servant who knows what his master wants him to do, but does not get himself ready and do it, will be punished with a heavy whipping. But the servant who does not know what his master wants, and yet does something for which he deserves a whipping, will be punished with a light whipping. Much is required from the person to whom much is given; much more is required from the person to whom more is given.” (GNB)

Isaiah 59:18. “He (the Lord) will punish his enemies according to what they have done. . .” (GNB) compare Psalms 28:4; Jeremiah 25:14; Romans 2:6; Jude 15

1 Corinthians 6:2,3. “Do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? Do you not know that we are to judge angels? How much more, matters pertaining to this life!” (RSV)

6:2,3. ² Don’t you know that God’s people will judge the world? Well, then, if you are to judge the world, aren’t you capable of judging small matters? ³ Do you not know that we shall judge the angels? How much more, then, the things of this life! (GNB)

150. a “Then I saw thrones, and JESUS and the redeemed saints sat upon them; and the saints

reigned as kings and priests unto GOD, and the wicked dead were judged, and their acts were compared with the statute book, the word of GOD, and **they were judged according to the deeds done in the body. JESUS, in union with the saints, meted out to the wicked the portion they must suffer, according to their works**; and it was written in the book of death, and set off against their names. Satan and his angels were also judged by JESUS and the saints. Satan's punishment was to be far greater than that of those whom he had deceived. It so far exceeded their punishment that it could not be compared with theirs. After all those whom he had deceived had perished, Satan was to still live and suffer on much longer." *Spiritual Gifts*, vol. 1, pp. 212.2-213.0 (1858); *EW* 290.3-291.0; *4SP* 475.2; *GC* 660.4; *FLB* 216.3; 354.2; *Mar* 335.2; *SR* 416.3

150.b "After the saints are changed to immortality and caught up together with Jesus, after they receive their harps, their robes, and their crowns, and enter the city, Jesus and the saints sit in judgment. The books are opened,—the book of life and the book of death. The book of life contains the good deeds of the saints; and the book of death contains the evil deeds of the wicked. These books are compared with the statute-book, the Bible, and according to that men are judged. The saints, in unison with Jesus, pass their judgment upon the wicked dead. 'Behold ye,' said the angel, **'the saints, in unison with Jesus, sit in judgment, and mete out to the wicked according to the deeds done in the body, and that which they must receive at the execution of the judgment is set off against their names.'** This, I saw, was the work of the saints with Jesus, through the one thousand years, in the holy city before it descends to the earth. . . . [*ExV* 33.2-34.0; *PrT* November 1, 1850 par. 5; *12MR* 248.3-249.0]

"Then the wicked saw what they had lost; and fire was breathed from God upon them, and consumed them. This was the execution of the judgment. **The wicked then received according as the saints, in unison with Jesus, had meted out to them during the one thousand years. The same fire from God that consumed the wicked, purified the whole earth.** The broken, ragged mountains melted with fervent heat, the atmosphere also, and all **the stubble was consumed.** Then our inheritance opened before us, glorious and beautiful, and we inherited the whole earth made new. We all shouted with a loud voice, 'Glory; Alleluia!'

"I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for, said He, **'If you should once behold the glory of His person, you would cease to exist.'**" *Early Writings* 52.2-54.1 (Revised 1882); *The Day-Star*, February 15, 1846; *Broadside* 1, April 6, 1846 par. 7 (vision of February 1845); *RH*, November 1, 1850 par. 7; *ExV* 35.1; 43.1; *FLB* 40.4; *AG* 71.2; *Mar* 351.3; *12MR* 250.1; *OFC* 202.5

150.c "During the thousand years between the first and the second resurrection, the Judgment of the wicked dead takes place. The righteous reign as kings and priests unto God; and in union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then **the portion which the wicked must suffer is meted out, according to their works**; and it is written against their names in the book of death. Satan also and evil angels are judged by Christ and his people." *Spirit of Prophecy*, vol. 4, p. 475.2 (1884); *3BC* 1142; *FLB* 216.3; 354.2; *SW* March 14, 1905; *Hvn* 120.1; *Mar* 335.2

150.d "During the thousand years between the first and the second resurrection the judgment of the wicked takes place. The apostle Paul points to this judgment as an event that follows the second advent. 'Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.' 1 Corinthians 4:5.

Daniel declares that when the Ancient of Days came, 'judgment was given to the saints of the Most High.' Daniel 7:22. At this time the righteous reign as kings and priests unto God. John in the Revelation says: 'I saw thrones, and they sat upon them, and judgment was given unto them.' 'They shall be priests of God and of Christ, and shall reign with Him a thousand years.' Revelation 20:4,6. It is at this time that, as foretold by Paul, **'the saints shall judge the world.'** **1 Corinthians 6:2. In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body.** Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death.

"Satan also and evil angels are judged by Christ and His people. Says Paul: 'Know ye not that we shall judge angels?' Verse 3. And Jude declares that 'the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.' Jude 6.

"At the close of the thousand years the second resurrection will take place. Then the wicked will be raised from the dead and appear before God for the execution of 'the judgment written.' Thus the revelator, after describing the resurrection of the righteous, says: 'The rest of the dead lived not again until the thousand years were finished.' Revelation 20:5. And Isaiah declares, concerning the wicked: 'They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and **after many days shall they be visited.'** Isaiah 24:22." *The Great Controversy* 660.4-661.2 (1888); *FLB* 184.2; 354.4; compare *GC* 673.1; *Hvn* 129.1; *Mar* 335:4; 337.2

We know that **"'the saints shall judge the world.'** **1 Corinthians 6:2. In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. . . . At the close of the thousand years the second resurrection will take place. Then the wicked will be raised from the dead and appear before God for the execution of 'the judgment written.'**"^{144d}

Since God has already carried out His investigative judgment what are the saints actually judging? 1. Are they reviewing the basis on which God has completed His pre-advent judgment so that they are freely able to concur with His decisions? or 2. Are they deciding how much punishment the wicked deserve for their sins? or 3. Are they carrying out some other judicial tasks? While considering these questions, it may be useful to note the following:

Leviticus 19:18. "You shall not take vengeance or bear any grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD."
(RSV)

Deuteronomy 32:35. "Vengeance is mine, and recompense, for the time when their foot shall slip; for the day of their calamity is at hand, and their doom comes swiftly."
(RSV)

Isaiah 34:8. "For the LORD has a day of vengeance, a year of recompense for the cause of Zion."
(RSV)

Isaiah 35:4. "Say to those who are of a fearful heart, "Be strong, fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you."
(RSV)

Romans 12:19. "Beloved, never avenge yourselves, but leave it to the wrath of God; for

it is written, "Vengeance is mine, I will repay, says the Lord." (RSV)

Hebrews 10:30. "For we know him who said, "Vengeance is mine, I will repay." And again, "The Lord will judge his people." (RSV)

151. "He who will abuse animals because he has them in his power is both a coward and a tyrant. **A disposition to cause pain, whether to our fellow men or to the brute creation, is satanic.**" *Patriarchs and Prophets* 443.1 (1890); *2MCP* 514.3; *ST*, November 25, 1880 par. 22; see #56

XVI. THE FINAL END OF SIN AND SINNERS DESCRIBED AS SOME SUFFERING "LONGER" IN THE FIRE BUT ENDING IN THE SECOND OR FINAL DEATH.

For centuries men have been describing the death of the wicked as an event where men suffer terrible physical torture in "an eternally burning hell."^{1-4,6} But when fire (God's glory) does finally descend from God to "consume the wicked"^{144b} it is "corpses"^{Isaiah 66:24} that are burned. The real purpose of "the cleansing flames"^{151c,d; 152} —"the same fire from God that consumes the wicked"^{133,144b}—is to "purify the whole earth."^{133,144 b} Even Malachi 4:1 describes the final end of Satan and his followers as the burning up of "stubble"^{144b;151c,d} which is the dead remains of the harvest. Notice how Ellen White's description of these events develops over the years. Ellen White suggests that the death referred to in the following passages is the second or final death:

Genesis 3:15. "And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel." (NIV)

3:15: "I will make you and the woman hate each other; her offspring and yours will always be enemies. Her offspring will crush your head, and you will bite her offspring's heel." (GNB)

Deuteronomy 30:15. "See, I set before you today life and prosperity, death and destruction." (NIV)

30:15: "Today I am giving you a choice between good and evil, between life and death." (GNB)

Psalms 11:6. "On the wicked he will rain fiery coals and burning sulfur; a scorching wind will be their lot." (NIV)

11:6: He sends down flaming coals and burning sulphur on the wicked; he punishes them with scorching winds. (GNB)

Proverbs 8:36. "But whoever fails to find me harms himself; all who hate me love death." (NIV)

8:36: Those who do not find me hurt themselves; anyone who hates me loves death." (GNB)

Proverbs 11:31. "If the righteous receive their due on earth, how much more the ungodly and the sinner!" (NIV)

11:31: Those who are good are rewarded here on earth, so you can be sure that wicked and sinful people will be punished. (GNB)

Isaiah 9:5. "Every warrior's boot used in battle and every garment rolled in blood will be

destined for burning, will be fuel for the fire.” (NIV)

9:5: The boots of the invading army and all their bloodstained clothing will be destroyed by fire. (GNB)

Isaiah 30:33. “Topheth has long been prepared; it has been made ready for the king. Its fire pit has been made deep and wide, with an abundance of fire and wood; the breath of the LORD, like a stream of burning sulfur, sets it ablaze.” (NIV)

30:33: Long ago a place was prepared where a huge fire will burn the emperor of Assyria. It is deep and wide, and piled high with wood. The LORD will breathe out a stream of flame to set it on fire. (GNB)

Isaiah 34:2. “The LORD is angry with all nations; his wrath is upon all their armies. He will totally destroy them, he will give them over to slaughter.” (NIV)

34:2: The LORD is angry with all the nations and all their armies. He has condemned them to destruction. (GNB)

Isaiah 34:8. “For the LORD has a day of vengeance, a year of retribution, to uphold Zion’s cause.” (NIV)

34:8: This is the time when the LORD will rescue Zion and take vengeance on her enemies. (GNB)

Isaiah 66:23,24. “‘From new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to worship before me,’ says the LORD. ‘And they shall go forth and look on the **dead bodies** of the men that have rebelled against me; for **their worm shall not die, their fire shall not be quenched**, and they shall be an abhorrence to all flesh.’” (RSV)

vss. 23,24. “‘On every New Moon Festival and every Sabbath people of every nation will come to worship me here in Jerusalem,’ says the Lord. ‘As they leave, they will see the **dead bodies** of those who have rebelled against me. **The worms that eat them will never die, and the fire that burns them will never be put out.** The sight of them will be disgusting to all mankind.’” (GNB)

Ezekiel 18:4. “For every living soul belongs to me, the father as well as the son—both alike belong to me. The soul who sins is the one who will die.” (NIV)

18:4: The life of every person belongs to me, the life of the parent as well as that of the child. The person who sins is the one who will die. (GNB)

Ezekiel 28:18. “...So I made a fire come out from you, [Satan]

and it consumed you,

and I reduced you to ashes on the ground

in the sight of all who were watching.” (NIV)

28:18: You did such evil in buying and selling that your places of worship were corrupted. So I set fire to the city and burnt it to the ground. All who look at you now see you reduced to ashes. (GNB)

Malachi 4:1. “‘Watch now,’ the Lord Almighty declares, ‘the day of judgment is coming, burning like a furnace. The proud and wicked will be burned up like straw; like a tree, they will be consumed—roots and all.’” (TLB)

4:1: The LORD Almighty says, “The day is coming when all proud and evil people will burn like straw. On that day they will burn up, and there will be nothing left of them. (GNB)

Matthew 23:38. “Look, your house is left to you desolate.” (NIV)

23:38: And so your Temple will be abandoned and empty. (GNB)

Mark 9:44-48. ⁴⁵ “And if your foot causes you to sin, cut it off. It is better for you to enter life crippled than to have two feet and be thrown into hell. ⁴⁷ And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell, ⁴⁸ where **‘their worm does not die, and the fire is not quenched.’**” (NIV)

9:44-48: [44: There ‘the worms that eat them never die, and the fire that burns them is never put out’—*These words are only in some Manuscripts, compare Mark 9:48 below*] ⁴⁵And if your foot makes you lose your faith, cut it off! It is better for you to enter life without a foot than to keep both feet and be thrown into hell. [Some manuscripts add verse 46: There ‘the worms that eat them never die, and the fire that burns them is never put out’ (see *Mark 9.48*).] And if your eye makes you lose your faith, take it out! It is better for you to enter the Kingdom of God with only one eye than to keep both eyes and be thrown into hell. ⁴⁸There ‘the worms that eat them never die, and the fire that burns them is never put out.’ (GNB)

Romans 6:23. “For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.” (NIV)

v. 23. “Sin *pays* its servants: the wage is death. But God *gives* to those who serve him: his free gift is eternal life through Jesus Christ our Lord.” (Phillips)

v. 23. For sin pays its wage—death; but God’s free gift is eternal life in union with Christ Jesus our Lord. (GNB)

Ephesians 4:18. “They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts.” (NIV)

4:18. and whose minds are in the dark. They have no part in the life that God gives, for they are completely ignorant and stubborn. (GNB)

2 Thessalonians 2:10-12. ¹⁰ “...and in every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved. ¹¹ For this reason God sends them a powerful delusion so that they will believe the lie ¹² and so that all will be condemned who have not believed the truth but have delighted in wickedness.” (NIV)

2:10-12. and use every kind of wicked deceit on those who will perish. They will perish because they did not welcome and love the truth so as to be saved. ¹¹And so God sends the power of error to work in them so that they believe what is false. ¹²The result is that all who have not believed the truth, but have taken pleasure in sin, will be condemned. (GNB)

2 Peter 3:10. “But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare.” (NIV)

3:10. But the Day of the Lord will come like a thief. On that Day the heavens will disappear with a shrill noise, the heavenly bodies will burn up and be destroyed, and the earth with everything in it will vanish. (GNB)

Revelation 2:11. "Those who win the victory will not be hurt by **the second death.**" (GNB)

Revelation 20:4,5,6. "Then I saw thrones, and those who sat on them were given the power to judge...They came to life and ruled as kings with Christ for a thousand years. (The rest of the dead did not come to life until the thousand years were over.) This is the first raising of the dead. **Happy and greatly blessed are those who are included in this first raising of the dead. The second death** has no power over them; they shall be priests of God and of Christ, and they will rule with him for a thousand years." (GNB)

Revelation 20:13-15. "Then the sea gave up its dead. Death and the world of the dead also gave up the dead they held. And all were judged according to what they had done. **Then death and the world of the dead were thrown into the lake of fire. (This lake of fire is the second death.)** Whoever did not have his name written in the book of the living was thrown into the lake of fire." (GNB)

Revelation 21:8. "But cowards, traitors, perverts, murderers, the immoral, those who worship idols, and all liars—the place for them is the lake burning with fire and sulphur, which is **the second death.**" (GNB)

152. **"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. [Isaiah 66:24] 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 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 results of his course." *The Signs of the Times*, April 14, 1898 par. 13; *Manuscript Releases*, vol. 18. p. 74.1 (Ms 106, 1897); See #87, 151a; Isaiah 66:24; Mark 9:28
153. "At the close of the thousand years, Christ again returns to the earth. He is accompanied by the host of the redeemed and attended by a retinue of angels. As He descends in terrific majesty He bids the wicked dead arise to receive their doom. They come forth, a mighty host, numberless as the sands of the sea...Now Satan prepares for a last mighty struggle for the supremacy....He will marshal all the armies of the lost under his banner and through them endeavor to execute his plans...He claims to be the prince who is the rightful owner of the world and whose inheritance has been unlawfully wrested from him...He proposes to lead them against the camp of the saints and to take possession of the City of God." *Great Controversy* 662.1-663.1 (1888); *DD* 53.1; *Hvn* 123.2-124.1; *Mar* 337.2,3; *4SP* 477.2-478.0; *TA* 289.3

Why are the “gates” of the New Jerusalem open, perhaps for a considerable period of time^{Isaiah 24:22}, as Satan and his hosts prepare to attack the New Jerusalem? Is it possible that people or angels are going in and out?

154. “At last the order to advance is given, and the countless host moves on—an army such as was never summoned by earthly conquerors, such as the combined forces of all ages since war began on earth could never equal. Satan, the mightiest of warriors, leads the van, and his angels unite their forces for this final struggle. Kings and warriors are in his train, and the multitudes follow in vast companies, each under its appointed leader. With military precision the serried ranks advance over the earth’s broken and uneven surface to the City of God. **By command of Jesus, the gates of the New Jerusalem are closed, and the armies of Satan surround the city and make ready for the onset.**” *The Great Controversy* 664.3 (1888); *Mar* 338.4; *4SP* 479.1 (1884); *DD* 54.1; *Hvn* 124.2; compare 142b.

154.b “Then it is that Jesus stands upon the Mount of Olives and the Mount parts asunder and becomes a plain, and the city comes down from God out of heaven and settles on the plain. Then Satan imbues the wicked that have been raised, with his spirit and he flatters them that the army in the city is small and that his army is large and that they can overcome them and take the city.

“While Satan is rallying his army the saints are in the city beholding the beauty and glory of the paradise of God. Jesus was at their head leading them. All at once the lovely Jesus was gone from our company, but soon we heard His lovely voice saying, “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” [Matthew 25:34.] **We gathered about Jesus and just as He closed the gates of the city the curse from God was pronounced upon the wicked. The gates are shut. Then the saints use their wings and fly to the top of the wall of the city. Jesus is also with them.** His crown looked brilliant and glorious. It was a crown within a crown, seven in number. *RH, November 1, 1850 par. 6; ExV* 34.1; *EW* 53.1; *12Manuscript Releases* 249.3

155. “In the day of His [second] coming, the last great trumpet is heard, and there is a terrible shaking of earth and heaven. The whole earth, from the loftiest mountains to the deepest mines, will hear. **Everything will be penetrated by fire. The tainted atmosphere will be cleansed by fire.** The fire having fulfilled its mission, the dead that have been laid away in the grave will come forth—some to the resurrection of life, to be caught up to meet their Lord in the air, and some to behold the coming of Him whom they have despised and whom they now recognize as the Judge of all the earth.

“All the righteous are untouched by the flames. They can walk through the fire, as Shadrach, Meshach, and Abednego walked in the midst of the furnace heated seven times hotter than it was wont to be heated. The Hebrew worthies could not be consumed, because the form of the fourth, the Son of God, was with them. So in the day of the coming of the Lord, smoke and flame will be powerless to harm the righteous. Those who are united with the Lord will escape unscathed. Earthquakes, hurricanes, flame, and flood cannot injure those who are prepared to meet their Saviour in peace. But those who rejected our Saviour, and scourged and crucified Him, will be among those who will be raised from the dead to behold His coming in the clouds of heaven, attended by the heavenly host—ten thousand times ten thousand, and thousands of thousands....—*Manuscript* 159, Sept. 4, 1903, p. 5, “A Message to Leading Physicians,” *8MR* 347.5; *The Upward Look* 261.5; See #107

156. **“Above the throne is revealed the cross; and like a panoramic view appear the scenes of Adam’s temptation and fall, and the successive steps in the great plan of redemption.** The Saviour’s lowly birth; His early life of simplicity and obedience; His baptism in Jordan; the fast and temptation in the wilderness; His public ministry, unfolding to men heaven’s most precious blessings; the days crowded with deeds of love and mercy, the nights of prayer and watching in the solitude of the mountains; the plottings of envy, hate, and malice which repaid His benefits; the awful, mysterious agony in Gethsemane beneath the crushing weight of the sins of the whole world; His betrayal into the hands of the murderous mob; the fearful events of that night of horror—the unresisting prisoner, forsaken by His best-loved disciples, rudely hurried through the streets of Jerusalem; the Son of God exultingly displayed before Annas, arraigned in the high priest’s palace, in the judgment hall of Pilate, before the cowardly and cruel Herod, mocked, insulted, tortured, and condemned to die—all are vividly portrayed. (FLB 356.3)

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

“The awful spectacle appears just as it was. Satan, his angels, and his subjects have no power to turn from the picture of their own work. **Each actor recalls the part which he performed.** Herod ...Herodias,...Pilate; the mocking soldiers; the priests and rulers and the maddened throng who cried, ‘His blood be on us, and on our children!’ [Matthew 27:25]—all behold the enormity of their guilt. **They vainly seek to hide [Revelation 6:15,16] from the divine majesty of His countenance, outshining the glory of the sun, while the redeemed cast their crowns at the Saviour’s feet, exclaiming: ‘He died for me!’**

“Amid the ransomed throng are the apostles of Christ, the heroic Paul, the ardent Peter, the loved and loving John, and their truehearted brethren, and with them the vast host of martyrs; while **outside the walls**, with every vile and abominable thing, are those by whom they were persecuted, imprisoned and slain.” *Great Controversy* 666.3-667 (1888); 4SP 481.2-492.3; Mar 343.3-344.0; ML 359; SR 423.1-429.2; TA 291.5-294.2

157. a “Satan rushes into the midst, and tries to stir up the multitude to action. **But fire from God out of heaven is rained upon them, and the great men, and the mighty men, and the noble, and poor and miserable men, are all consumed together. I saw that some were quickly destroyed, while others suffered longer. They were punished according to the deeds done in the body. Some were many days consuming, and just as long as there was a portion of them unconsumed, all the sense of suffering was there. [See endnote²] Said the angel, The worm of life shall not die; their fire shall not be quenched as long as there is the least particle for it to prey upon.**

“But Satan and his angels suffered long. Satan not only bore the weight and punishment of his sins, but the sins of all the redeemed host had been placed upon him; and he must also suffer for the ruin of the souls which he had caused. Then I saw that Satan, and all the wicked host, were consumed, and the **justice of God was satisfied**; and all the angelic host, and all the redeemed saints, with a loud voice said, Amen!” *Spiritual Gifts*, vol 1, pp. 217, 218 (1858)

157.b “Satan rushes into the midst of his followers, and tries to stir up the multitude to action. **But fire from God out of heaven is rained upon them, and the great men, and mighty men, the noble, the poor and miserable, are all consumed together. I saw that some were quickly**

destroyed, while others suffered longer. They were punished according to the deeds done in the body. Some were many days consuming, and just as long as there was a portion of them unconsumed, all the sense of suffering remained. [See endnote²] Said the angel, 'The worm of life shall not die; their fire shall not be quenched as long as there is the least particle for it to prey upon.' [see Isaiah 66:24; Mark 9:44,46,48]

"Satan and his angels suffered long. Satan bore not only the weight and punishment of his own sins, but also of the sins of the redeemed host, which had been placed upon him; and he must also suffer for the ruin of souls which he had caused. Then I saw that Satan and all the wicked host were consumed, and the justice of God was satisfied; and all the angelic host, and all the redeemed saints, with a loud voice said, 'Amen!'" *Early Writings* 294,295 (revised 1882)

157.c "Then are fulfilled the words of the prophet: 'The indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.' (Isaiah 34:2) 'Upon the wicked he shall rain quick burning coals, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.' (Psalms 11:6, margin) Fire comes down from God out of Heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire. The day has come that shall burn as an oven. (Malachi 4:1) The elements melt with fervent heat, the earth also, and the works that are therein are burned up. (2 Peter 3:10) The fire of Tophet is 'prepared for the king,' the chief of rebellion; the pile thereof is deep and large, and 'the breath of the Lord, like a stream of brimstone, doth kindle it.' (Isaiah 30:33) The earth's surface seems one molten mass,—a vast, seething lake of fire. It is the time of the judgment and perdition of ungodly men,—the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.' (Isaiah 34:8)

"The wicked receive their recompense in the earth. They 'shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts.' [Malachi 4:1] **Some are destroyed as in a moment, while others suffer many days. All are punished according to their deeds.** [Revelation 20:14] The sins of the righteous have been transferred to Satan, the originator of evil, who must bear their penalty. Thus he is made to suffer not only for his own rebellion, but for all the sins which he has caused God's people to commit. His punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, **he is still to live and suffer on.** In **the cleansing flames** the wicked are at last destroyed, root and branch,—Satan the root, his followers the branches. The justice of God is satisfied, and the saints and all the angelic host say with a loud voice, Amen. [FLB 72.7; 358.3; DD 59.4]

"While the earth is wrapped in the fire of God's vengeance, the righteous abide safely in the holy city. Upon those that had part in the first resurrection, the second death has no power. (Revelation 20:6) **While God is to the wicked a consuming fire, [Deuteronomy 4:24; Hebrews 12:29] he is to his people both a sun and a shield.** (Psalms 84:11)" *Spirit of Prophecy*, vol. 4, pp. 487.2-489.1 (1884)

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

"The wicked receive their recompense in the earth. Proverbs 11:31. They 'shall be stubble:

and the day that cometh shall burn them up, saith the Lord of hosts.' Malachi 4:1 **Some are destroyed as in a moment, while others suffer many days. All are punished 'according to their deeds.'** [Revelation 20:12-14] The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which he has caused God's people to commit. His punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still **to live and suffer on. In the cleansing flames** the wicked are at last destroyed, root and branch—Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and heaven and earth, beholding, declare the righteousness of Jehovah." *Great Controversy* 672, 673.1 (1888); *Southern Watchman*, March 14, 1905 par. 11-13; *3BC* 1142; *Mar* 347.3-348.2; *Hvn* 129.1; *OFC* 341.2-5; *SR* 428.1-429.2; *TA* 293.5-294.2

158. "When the flood of waters [in Noah's day] was at its height upon the earth, it had the appearance of a boundless lake of water. When God finally purifies the earth, **it will appear like a boundless lake of fire.** As God preserved the ark amid the commotions of the flood, because it contained eight righteous persons, he will preserve the New Jerusalem, containing the faithful of all ages, from righteous Abel down to the last saint which lived. Although the whole earth, with the exception of that portion where the city rests, will be wrapped in **a sea of liquid fire**, yet the city is preserved as was the ark, by a miracle of Almighty power. It stands unharmed amid the devouring elements." *Spiritual Gifts*, vol. 3, pp. 87.2-88.0 (1864); *7BC* 986.5; *TA* 297.1
159. **"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, consistent 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." *Great Controversy* 544.2 (1888); compare *4SP* 364.2 (1884); compare #42

Even in His judgments **"He [God] does the best thing for him [the slave] that a compassionate God can do."**^{153a,b} People will be judged according to what they knew and had the ability to follow.

160. a "I saw that the slave-master would have to answer for the soul of his slave whom he has kept in ignorance; and all the sins of the slave will be visited upon the master. God can not take the slave to heaven, who has been kept in ignorance and degradation, knowing nothing of God, or the Bible, fearing nothing but his master's lash, and not holding so elevated a position as his master's brute beasts. But He does the best thing for him that a compassionate God can do. He lets him be as though he had not been; while the master has to suffer the seven last plagues, and then come up in the second resurrection, and suffer the second, most awful death. Then the wrath of God will be appeased." *Spiritual Gifts*, vol. 1, p. 193.1 (1858)
- 160.b "I saw that the slave-master will have to answer for the soul of his slave whom he has kept in ignorance; and the sins of the slave will be visited upon the master. God can not take to heaven the slave who has been kept in ignorance and degradation, knowing nothing of God or the Bible, fearing nothing but his master's lash, and holding a lower position than the brutes. But He does the best thing for him that a compassionate God can do. He permits him to be as if he had not been; while the master must endure the seven last plagues, and then come up in the second resurrection, and suffer the second, most awful death. Then the justice of God will be satisfied." *Early Writings* 276.1 (revised 1882)

XVII. THE SECOND DEATH DESCRIBED AS AN ACT OF MERCY TO THE UNIVERSE AND EVEN TO SINNERS THEMSELVES.

**“It is in mercy to the universe that God will finally destroy the rejecters of His grace.”¹⁵⁶
“The wicked are incurable.”¹⁵⁶ “A life of rebellion against God has unfitted them for heaven. Its purity, holiness, and peace would be torture to them;...”¹⁵⁶ “The glory of God would be a consuming fire. They would long to flee from that holy place. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them.”¹⁵⁶ “God...deprives him [the sinner] of the existence which his transgressions have forfeited and of which he has proved himself unworthy.”¹⁵⁶ Once again, notice how Ellen White’s description develops over the years.**

Ezekiel 33:11. “As I live, says the Lord God, **I have no pleasure in the death of the wicked**, but that the wicked turn from his way and live; turn back, turn back from your evil ways; for why will you die, O house of Israel.” (RSV)

v. 11. “Tell them that as surely as I, the Sovereign Lord, am the living God, **I do not enjoy seeing a sinner die**. I would rather see him stop sinning and live. Israel, stop the evil you are doing. Why do you want to die?” (GNB)

161. **“The principle of rebellion is incurable.** Satan revealed his true sentiments through the actions of the priests, who had been blessed with evidence upon evidence, but who would be hardened, not convinced, by more evidence. By the spirit manifested by Christ all through His trial, Satan’s power as an accuser of the brethren was proved to be powerful but false. Satan is an accuser, a thief, and a murderer. **He instigated men to put to death not only innocent human beings, but the incarnate God. If he could, he would have held Christ locked in the tomb. In his treatment of the Son of God, Satan showed what he would do if he had the nation wholly under his control. He would murder the innocent and save the wicked, represented by Barabbas. Barabbas represents the class that under Satan’s dictation do the works of their father the devil.**” *Manuscript Releases*, vol. 12, p. 412.2

162. a “I saw that the angels of God were never to control the will. God sets before man life and death. He can have his choice. Many desire life, but continue to walk in the broad road, because they have not chosen life.

“I saw the mercy and compassion of God in giving his Son to die for guilty man. Those who will not choose to accept salvation which has been so dearly purchased for them, must be punished. Beings whom God created have chosen to rebel against his government; but I saw that God did not shut them up in hell to endure endless misery. **He could not take them to heaven; for to bring them into the company of the pure and holy would make them perfectly miserable.** God will not take them to heaven, neither will he cause them to suffer eternally. **He will destroy them utterly, and cause them to be as though they had not been,** and 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, should lead all to admire his character, and to adore him; and after the wicked shall be destroyed from off the earth, all the heavenly host will say, Amen!” *Spiritual Gifts*, vol 1, p. 117.2-118.1 (1858)

162.b “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!'" *Early Writings* 221.1 (revised 1882); *SR* 391.2

163. "Those who have chosen Satan as their leader and have been controlled by his power are not prepared to enter the presence of God... Can they enter heaven to dwell forever with those whom they despised and hated on earth? Truth will never be agreeable to a liar; meekness will not satisfy self-esteem and pride; purity is not acceptable to the corrupt; disinterested love does not appear attractive to the selfish. What source of enjoyment could heaven offer to those who are wholly absorbed in earthly and selfish interests?

"...Could those whose hearts are filled with hatred of God, of truth and holiness, mingle with the heavenly throng and join their songs of praise? **Could they endure the glory of God and the Lamb?** No, no; years of probation were granted them, that they might form characters for heaven; but they have never trained the mind to love purity; they have never learned the language of heaven, and now it is too late. **A life of rebellion against God has unfitted them for heaven. Its purity, holiness, and peace would be torture to them; the glory of God would be a consuming fire. They would long to flee from that holy place. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them.** [Revelation 6:15,16] The destiny of the wicked is fixed by their own choice. Their exclusion from heaven is voluntary with themselves, and just and merciful on the part of God. [compare *Mar* 46.2; *4SP* 363.3-364.1; *DD* 16.5; compare #140]

"Like the waters of the Flood, the fires of the great day declare God's verdict that **the wicked are incurable....** [*4SP* 363.3]

"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.** [*Hvn* 130.2]

[Romans 6:23 and Deuteronomy 30:15 quoted]

"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. [*FLB* 72.6; *Hvn* 130.3; *SD* 367.2]

"...They suffer punishment varying in duration and intensity, 'according to their works,' [Revelation 20:12-14; Matthew 16:27; 2 Corinthians 11:15; 2 Timothy 4:14; Revelation 2:23; Revelation 18:6] 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." *Great Controversy* 542.2-545.0 (1888); *12MR* 412.2; *Hvn* 114.2; *LDE* 279.3; *2MCP* 650.2

164. "In his sinless state, man held joyful communion with Him 'in whom are hid all the treasures of wisdom and knowledge.' (Colossians 2:3) But after his sin, he could no longer find joy in holiness, and he sought to hide from the presence of God. [see Genesis 3] Such is still the condition of the unrenewed heart. It is not in harmony with God, and finds no joy in communion with Him. The sinner could not be happy in God's presence; he would shrink from the companionship of holy beings. Could he be permitted to enter heaven, it would have no joy for him. The spirit of unselfish love that reigns there—every heart responding to the heart of Infinite Love—would touch no answering chord in his soul. His thoughts, his interests, his motives, would be alien to those that actuate the sinless dwellers there. He would be a discordant note in the melody of heaven. **Heaven would be to him a place of torture; he would long to be hidden from Him who is its light, and the center of its joy. It is no arbitrary decree on the part of God that excludes the wicked from heaven; they are shut out by their own unfitness for its companionship. The glory of God would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them.**" *Steps to Christ* 17.2-18.0 (1892); see #126
165. "God does not regard all sins as of equal magnitude; there are degrees of guilt in His estimation, as well as in that of man; but however trifling this or that wrong act may seem in the eyes of men, no sin is small in the sight of God. Man's judgment is partial, imperfect; but God estimates all things as they really are. The drunkard is despised, and is told that his sin will exclude him from heaven; while **pride, selfishness, and covetousness** too often go unrebuked. But these are sins that **are especially offensive to God; for they are contrary to the benevolence of His character, to that unselfish love which is the very atmosphere of the unfallen universe.** He who falls into some of the grosser sins may feel a sense of his shame and poverty and his need of the grace of Christ; but pride feels no need, and so it closes the heart against Christ, and the infinite blessings He came to give." *Steps to Christ* 30.1 (1892); *FLB* 133.2; *2MCP* 452.4-453.0; *FLB* 60.3; see #117,118

XVIII. THE FINAL END OF SATAN DESCRIBED.

166. "Notwithstanding that Satan has been constrained to acknowledge God's justice and to bow to the supremacy of Christ, his character remains unchanged. The spirit of rebellion, like a mighty torrent, again bursts forth. Filled with frenzy, he determines not to yield the great controversy. The time has come for a last desperate struggle against the King of heaven. He rushes into the midst of his subjects and endeavors to inspire them with his own fury and arouse them to instant battle. But of all the countless millions whom he has allured into rebellion, there are none now to acknowledge his supremacy. His power is at an end. The wicked are filled with the same hatred of God that inspires Satan; but they see that their case is hopeless, that they cannot prevail against Jehovah. Their rage is kindled against Satan and those who have been his agents in deception, and with the fury of demons they turn upon them.

"Saith the Lord: 'Because thou hast 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 shall defile thy brightness. They shall bring thee down to the

pit.' 'I will destroy thee, O covering cherub, from the midst of the stones of fire. . . . I will cast thee to the ground, I will lay thee before kings, that they may behold thee....I will bring thee to ashes upon the earth in the sight of all them that behold thee....Thou shalt be a terror, and never shalt thou be any more.' Ezekiel 28:6-8,16-19." *The Great Controversy* 671.2-672.1 (1888); *DD* 59.1; *Hvn* 128.3-129.0; *Mar* 347.2,3; *4SP* 487.1-488.0; *SR* 427.4; *TA* 293.5

Ezekiel 28:6-9. ⁶ "Therefore this is what the Sovereign LORD says: 'Because you think you are wise, as wise as a god, ⁷ I am going to bring foreigners against you, the most ruthless of nations; they will draw their swords against your beauty and wisdom and pierce your shining splendor. ⁸ They will bring you down to the pit, and you will die a violent death in the heart of the seas. ⁹ Will you then say, "I am a god," in the presence of those who kill you? You will be but a man, not a god, in the hands of those who slay you.'" (NIV)

⁶"Now then, this is what I, the Sovereign LORD, am saying: because you think you are as wise as a god, ⁷I will bring ruthless enemies to attack you. They will destroy all the beautiful things you have acquired by your skill and wisdom. ⁸They will kill you and send you to a watery grave. ⁹When they come to kill you, will you still claim that you are a god? When you face your murderers, you will be mortal and not at all divine. (GNB)

Ezekiel 28:16-19. ¹⁶ "Through your widespread trade you were filled with violence, and you sinned. So I drove you in disgrace from the mount of God, and I expelled you, O guardian cherub, from among the fiery stones. ¹⁷ Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings. ¹⁸ By your many sins and dishonest trade you have desecrated your sanctuaries. **So I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who were watching.** ¹⁹ All the nations who knew you are appalled at you; you have come to a horrible end and will be no more." (NIV)

¹⁶You were busy buying and selling, and this led you to violence and sin. So I forced you to leave my holy mountain, and the angel who guarded you drove you away from the sparkling gems. ¹⁷You were proud of being handsome, and your fame made you act like a fool. Because of this I hurled you to the ground and left you as a warning to other kings. ¹⁸You did such evil in buying and selling that your places of worship were corrupted. So I set fire to the city and burnt it to the ground. All who look at you now see you reduced to ashes. ¹⁹You are gone, gone for ever, and all the nations that had come to know you are terrified, afraid that they will share your fate." (GNB)

XIX. THE FINAL END DESCRIBED AS HARMONY AND GLADNESS...THROUGHOUT THE REALMS OF ILLIMITABLE SPACE.

167. **"The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space.** From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love." *Great Controversy* 678.3 (1888); *CTr* 372.7; *DD* 62.5; *FLB* 371.5; *AG* 361.6; *Hvn* 191.3; *LDE* 306.1; *Mar* 373.5; *TA* 299.3; *VSS* 469.1

ADDITIONAL NOTES

- 1 . Not all rabbis felt this way. Rabbi J.H. Hertz in his commentary on Exodus 14:30 says:

the Egyptians dead upon the sea shore. The fact that the Egyptians had to perish mars the completeness of Israel's victory. "When the Egyptian hosts were drowning in the Red Sea," say the Rabbis, "the angels in heaven were about to break forth into songs of jubilation. But the Holy One, blessed be He, silenced them with the words, 'My creatures are perishing, and ye are ready to sing!'" In the same spirit, a medieval rabbi explained why a drop of wine is poured out of the wine-cup on Seder eve at the mention of each of the plagues that were inflicted on the Egyptians. Israel's cup of joy, he said, cannot be full if Israel's triumph involves suffering even to its enemies." *The Pentateuch and Haftorahs*, edited by THE CHIEF RABBI (J. H. Hertz); Oxford University Press, 1930

2. To get an idea of what people were thinking and how they were talking about the second death in the early days of adventism (before there was a Seventh-day Adventist Church or any vision given about health reform or the great controversy, and about the time this passage was written by Ellen White) please note the following passage from a book found in her library: *An Inquiry: Are the Wicked Immortal? In Six Sermons* by George Storrs (1796-1879?) published by the author, first printed by Smith A. Peters in Philadelphia in 1848.

"Again, it is objected to my views, that 'it is no punishment at all.' 'If,' continues the objector, 'the wicked are to be struck out of being, it's quick over, and that is the end of it.'

"In reply, I say—I do not know how long the work of utter destruction will be in being accomplished. We know, in this world, some men die instantly, with little pain going before; whilst others linger in distress a long time, and then die in the most undescribable pain. So it may be in the 'second death.' Some sinners, for reasons known to the divine mind, and which may be developed at the day of judgment, may perish at once; whilst others, for their greater wickedness, may endure protracted torments, with increased marks of the Almighty's displeasure, such as shall clearly develop (sic) the meaning of our Lord's words, that he 'which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes,'—whilst 'he that knew not, and did commit things worthy of stripes, shall be beaten with few;' [Luke 12:47,48] but in both cases it will result in their utter destruction. Here the principle is distinctly brought to view, of a difference in the degree of torment that will be inflicted on the finally impenitent.

"For example. A child, who has just arrived to the years of understanding, and has personally committed sin, dies impenitent. Is his punishment to be equal to that of a Voltaire? The objector says, 'No. The horror of Voltaire will be the greatest.' That is, he says, 'The fire will be the same, but their worm will be different.' But, if eternal conscious being in torment is the true doctrine, I ask, what is it gives the horror itself its keenness and point, but the fact that the torment is to be without cessation of conscious being.

"It matters but little to me, as to the anguish I feel, whether my little finger is burning or my whole frame, if it is certain that the anguish I endure is never to cease. The common notion of the punishment of the wicked, I conceive, makes in fact no distinction in the punishment, whether it be a child or an old sinner—a heathen or a sinner from a Christian land—a slave, brutalized by his master, and denied God's word, or that ungodly master himself. On the other hand, my view, whilst it admits that the result is the same to all, viz.: utter extinction of being, yet, the degrees of torment prior to that event and at the time in which it finally takes place, are various, according to the degrees of guilt of the transgressors."