

Eternal=Second Death!
Eternal=Immortality.

Heb. 9:27 And as it is *appointed unto men once to die, but after this the judgment:*

Ps. 89:48 What man is he that liveth, and *shall not see death?* shall he deliver his soul from the hand of the grave? Selah.

Ecc. 3:19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: *as the one dieth, so dieth the other;* yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.

3:20 *All go unto one place; all are of the dust, and all turn to dust again.*

1 Kings 2:2 *I go the way of all the earth:* be thou strong therefore, and show thyself a man;

Ps. 102:25 Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

102:26 *They shall perish,* but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

Rev. 20:6 Blessed and holy is he that hath part in the *first resurrection:* on such the second death hath *no power,* but they shall be priests of God and of Christ, and shall reign with him a thousand years.

It will be admitted by all that Adam was placed on probation, and that the penalty of death, absolute and irrevocable, was affixed to the violation of the command not to eat of the forbidden tree. There was *no provision* made for mitigation or removal of this penalty. While yet he had no posterity, he partook of the forbidden fruit, and the sentence passed upon him, "Unto dust shalt thou return;" till which time he was to eat his bread by the sweat of his brow. {1897 UrS, HHMLD 245.2}

How did that affect those who were to come after? --Adam could bequeath to his posterity no higher nature than he himself possessed--a nature, after his transgression, not only liable, but inevitably doomed, to death. The same plane of being was his children's only heritage--a heritage of wearing toil during the period of their life, and after that, death. And this, remember, was because their father Adam had sinned in the matter of the forbidden tree. {1897 UrS, HHMLD 245.3}

The apostle makes an explicit statement of this fact. He says (Rom.5:12): "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." When did death pass upon all men?--When the natural father of all men subjected himself to death by sin. From that moment it became a fixed fact that every human being who should appear in this world, would be subject to death. Instead of the words "for that" in the last clause, "for that all have sinned," the Greek has (eph'ho), "through," or "on account of," whom all have sinned. The margin has "in whom;" that is, in the "one man," Adam, by whom sin entered into the world. Again the apostle says (1Cor.15:22), "In Adam all die." {1897

UrS, HHMLD 245.4}

Adam's sin, trial, and sentence marked the end of probation with him, so far as it concerned that **first offer** of life which God had given him, which was suspended upon his obedience. And had nothing more been done, it would have been the end of probation for all. So long as God saw fit to let men propagate themselves upon the earth, their lot would have been simply a **hopeless** life, to be terminated by an inevitable and **eternal death**. {1897 UrS, HHMLD 246.1}

But immediately upon Adam's failure under that **first arrangement, supervened the plan of salvation** through Jesus Christ. Before the first penalty was fully carried out, there was time for Adam to have **another trial**; and through the intervention of Christ, this opportunity was given him. There was promised a "seed of the woman" who should bruise the serpent's head. Adam was placed upon a **new probation**. In the promised seed, the Redeemer, a new hope was set before him; and he was taught how to manifest faith in that Redeemer by typical services, sacrifices, and offerings. {1897 UrS, HHMLD 246.2}

This arrangement also looked forward into the future, and included all Adam's posterity; else we had had no hope. A pertinent inquiry now arises; namely, How could the sentence of death already rendered, be inflicted upon the whole human family so that there should be no sacrifice of authority, principle, or prestige on the part of God, and yet the new blessing of a hope of life through Christ be placed within their reach?--It could be done in this way: Let men live, and, **without any reference to their own personal actions**, let them die in Adam, as the apostle assures us that they do. This fulfils the Adamic penalty for the Adamic sin, under the Adamic covenant. Then let all men, irrespective of character, be brought by Christ out from this condition of Adamic death, into which they fell through no fault of their own, once more to the plane of life; and being then alive beyond the extreme limits of the effects of the Adamic covenant, and fall, and death penalty, nothing remains but that they **answer for their own course of conduct**; and receive such destiny as shall be determined thereby,--if guilty, through their own sins, to suffer the same penalty for their sin that Adam suffered for his, which is death, and **which to them is the "second" death**, and will be **eternal**, because no further plan of redemption relieves them from it, as Adam's would have been had it not been for the plan of salvation introduced by Christ; and if righteous, through faith in Christ, to enter then upon a life which will be eternal. {1897 UrS, HHMLD 246.3}

This is the result to be reached, and the way here indicated being the only possible way to reach it, we may set it down as the actual arrangement in the case. And so Paul, when he declares that all men die in Adam, immediately adds, "even so in Christ shall all [the whole human family] be made alive." 1Cor.15:22. {1897 UrS, HHMLD 247.1}

Let the situation before and after Adam's sin be clearly understood. Adam was placed upon probation with life or death before him under the unconditional test of obedience or disobedience. Before he had any posterity, he sinned. His probation ended, and the sentence (which no arrangements had been made to avert) was pronounced upon him, and immediately began to be executed; that is, his nature, before capable of life, was now fixed to a state of mortality and decay; and at the end of nine hundred and thirty years, the sentence was fully carried out in his death. This settled the account with Adam and Eve, under that **first arrangement**: a penalty was affixed to sin, as was right and just; the sin had been committed, and the penalty paid, as God had said. {1897 UrS, HHMLD 247.2}

By the plan of salvation which was then revealed, God and Christ graciously **granted man**

another trial. Adam was placed upon a *new probation*; but this did not affect in the least the sentence of death passed upon him for his failure under his first probation. But now he had only a mortal, dying nature, and he could entail nothing better than this upon his posterity; therefore they all must die as well as himself. ***But there was this difference: when Adam died, it was in his case the penalty of his own personal sin under his first probation; when his posterity die, it is not to them a penalty for their own personal sins, but a result to them of Adam's sin, by which he acquired a mortal nature and transmitted it to them. When Adam was placed upon a new probation, of course it gave to all his posterity a probation for themselves;*** for he begat them to the same condition with himself. Being on probation, they are of course subject to all the conditions of a probation; namely, life and death set before them, a judgment to decide ***upon their actions, and sentence to be rendered and executed according to their works,--death for disobedience, and life for righteousness through repentance and faith.*** {1897 UrS, HHMLD 248.1}

But how can this be carried out, since we are all under the sentence of death, anyway, on account of Adam's sin? Answer: The plan of salvation involves the resurrection of all men, ***irrespective of character, from the first death,*** to place them beyond the results of Adam's transgression, that they may be judged on their own personal merits. Therefore, as in Adam the author of the fall, all men die, so in Christ, the author of the plan of redemption, all men are raised from that death, and then stand before the bar of judgment on their own merits, to receive according to their own deeds. Now to say that God will not raise and judge and execute a person because it is known that he threw away the period of his probation in sin, is to say that God will deviate from his plan, fail to fulfil his own threatenings, and reduce this portion of his government to a farce. {1897 UrS, HHMLD 249.1}

We are now prepared still further to draw conclusions. When Adam, some nine hundred and thirty years after his experience in Eden, died, he died because he ate of the forbidden tree, not because of anything he did after that event. But if, after the Judgment, Adam shall be found worthy of the ***second death,*** and be consigned to that fate, it will not be because he ate of the forbidden tree, but because of what he did, and did not ***repent*** of, after that event. When Methuselah and Noah and Abraham died, it was not because of any sins they had personally committed, but because their father Adam had transmitted to them a mortal nature. And when Caligula, and Nero, and Caesar Borgia, and Catharine de Medici, and Jeffreys, and Claverhouse died, it was not because they were themselves monsters of iniquity, but because they belonged to a death-doomed race. And when the antediluvians, and Sodomites, and Egyptians, and incorrigible Jews died, it was not because of their personal sins, but because, in the beginning, death had passed "upon all men." Therefore all these men must be raised to give account of their own personal actions to God. {1897 UrS, HHMLD 249.2}

Such is the inevitable conclusion from the established fact that we die the first death only in Adam, not on our own account. ***The second death is the only death in which is involved the result of our own personal actions; and this death is reached only after a person has passed through the first death, and is the termination of a second state of being.*** {1897 UrS, HHMLD 250.1}

Does God, then, ever visit judgments upon men in this life for their sins?--He certainly does, but to what extent?--Only so far as to anticipate by a brief period the death to which they are already doomed. And this is all that he could do; for the penalty of the second death cannot be

reached till we have passed the first death. {1897 UrS, HHMLD 250.2}

Take the antediluvians, whose cases will illustrate all others. Their conduct became so intolerable that God could not suffer them to live out their days. Therefore he anticipated by a time the death which, on entirely other ground, was their inevitable portion. Had he not brought the flood upon them as a manifestation of his displeasure against their sins, they would have died anyway after a few years more of life; and had they been paragons of piety, they would have died, just the same. But the death, whenever it came, would have been only the death in Adam, which must first be inflicted, because it had passed on all men; and ***in this death one's own personal righteousness or guilt is in nowise involved.*** {1897 UrS, HHMLD 250.3}

Therefore the personal account on the antediluvians, and of all others who have gone down under special judgments, still remains unsettled; and they must have a resurrection to answer therefor, and then receive the penalty for the same, which will be the ***second death.*** And so it will be with all the wicked. And this is no wanton act of cruelty on the part of God--making men alive on purpose to put them to death again. But it is only carrying out the conditions on which alone **a second probation** could have been offered to man, and which, once offered, God could not ignore and remain true to himself. And so "every one of us shall give account of himself to God" (Rom.14:12), and "all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2Cor.5:10. {1897 UrS, HHMLD 250.4}

Adam's sin in Eden plunged the human race into hopeless misery. But in the scheme of salvation a way has been provided for all to escape if they comply with the requirements. A second probation has been granted by the sacrifice of the Son of God. We have a battle to fight, but we can come off victor through the merits of Christ's blood. {CTr 215.2}

Death entered the world because of transgression. ***But Christ gave His life that man should have another trial. He did not die on the cross to abolish the law of God, but to secure for man a second probation.*** He did not die to make sin an immortal attribute; He died to secure the right to destroy him that had the power of death, that is, the devil. He suffered the full penalty of a broken law for the whole world. This He did, not that men might continue in transgression, but that they might return to their loyalty and keep God's commandments and His law as the apple of their eye. {TM 134.1}

Infinite wisdom devised the plan of redemption, which places the race ***on a second probation*** by giving them another trial. {3T 484.1}

Note: Was Christ was placed on probation, which was it, 1st or 2nd. And with what nature, Adams before or after his fall in the 1st? Answer: The second Probation and Adams fallen nature! See Quotes from EGW further down this study.

The temptations to which Christ was subjected were a terrible reality. As a free agent, ***He was placed on probation,*** with liberty to yield to Satan's temptations and work at cross-purposes with God. If this were not so, if it had not been possible for Him to fall, ***He could not have been tempted in all points as the human family is tempted.*** (YI Oct. 26, 1899). {5BC 1082.5}

The punishment of the wicked, alike with the reward of the righteous, is therefore to be *eternal*. Two unending conditions are held out to men, and between the two they have the privilege of choosing in this life. {1897 UrS, HHMLD 265.1}

2. By what will the eternal state into which the wicked enter be characterized? That is, *what is the nature* of the "everlasting punishment" to which they are to be subjected? *The Scriptures clearly show that it is the same penalty pronounced in the beginning against sin; namely, death*: "The soul that sinneth, it shall die." Eze.18:20. "The wages of sin is death." Rom.6:23. It is called in Rev.20:14, "the second death;" and it is "*everlasting,*" or "*eternal,*" because there is no resurrection to follow. {1897 UrS, HHMLD 265.2}{DA 753:2}

The inquiry into the nature of the death threatened Adam, in Chapter VIII brought very clearly to view the fact that the penalty pronounced upon his sin reduced him in his entire being back to the dust of the earth, leaving no part of him conscious and active in the intermediate state. *And the same penalty stands against sin now as at the beginning. For our personal sins, death is now threatened against us, as it was against him. This is the second death; and those who fall under this will be reduced to the same condition as that into which Adam was brought by his death, with no promise nor possibility of ever being released therefrom.* {1897 UrS, HHMLD 265.3}

Eze.18:26: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." {1897 UrS, HHMLD 265.4}

Two deaths are here unmistakably brought to view: first, death *common* to this state of being, which all *share alike*, good and bad, which is called the *first, or temporal, death*; secondly, a future death to be inflicted on the following conditions: if a person dies the first death in a state of sin, that is, with sins upon him of which he does not repent before he dies, then for, or because of, those sins that he has committed, he shall die again. *Another* death awaits him. The first death was not, as has already been noticed, for his personal transgressions; *for this is entailed upon all alike through Adam, both good and bad.* But every one is to die for his own sins *unless he repents.* How is this to be brought about? --He is to be raised from the first death and judged; and if sins are then found upon him, for those sins he *suffers the same penalty*,--death; and being thus reduced to death *again*, he will forever remain dead; for *from this death there is no release nor redemption provided.* This is the "second death," and is the "everlasting punishment" in store for all the workers of iniquity. {1897 UrS, HHMLD 266.1}{1897 UrS, HHMLD 245.2--250.4, 3*end of.}

The same reasoning applies to the future life as readily as to the present. By the terrible infliction of the second death, the sinner is *deprived* of all the bright and ceaseless years of everlasting life. The loss of every moment, hour, and year of this life is a punishment; and as the life is eternal, the loss or the punishment, is eternal also. "There is here no straining of argument to make out a case. The argument is one which man's judgment has in every age approved as just." {1897 UrS, HHMLD 280.3}

The original sustains the same idea. The word for punishment is kolasis; and this is defined, "a curtailing, a pruning." The idea of "cutting off" is here prominent. The righteous go into everlasting life, but the wicked, into an *everlasting* state in which they are curtailed, or cut off.

Cut off from what?--Not from happiness; for that is not the subject of discourse, but from life, as expressly stated in reference to the righteous. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." **And since the life given to man through Christ is eternal life, it follows that the loss of it, inflicted as a punishment, is eternal or "everlasting punishment."** {1897 UrS, HHMLD 280.4}

The word aionios is derived from aion, and its general meaning may be determined from the definitions given above to the latter word. {1897 UrS, HHMLD 296.2}

That these words are frequently applied to the existence of divine beings and the future happiness of the saints, is true; and that in these cases they denote eternal duration is equally evident; yet, according to the definition of the words and the rule laid down by Dr. Clarke, that eternal duration could not be made out by the use of these words alone. They denote duration of continuation of time, the length of that duration being determined by the nature of the objects to which they are applied. When applied to things, which we know from other declarations of the Scriptures are to have no end, they signify an eternity of being; but when applied to things which are to end, they are correspondingly limited in their meaning. That the existence of God and the future happiness of the righteous are to be absolutely eternal, we are abundantly assured by scriptures which make no use of the words in question. When applied to these, they therefore signify a period of duration which is never to end. Just as plainly are we assured that the existence of the wicked ***is at last to cease in the second death; and when applied to this, the words aion and aionios,*** must be limited according to their signification. Overlooking this plain principle of interpretation, Professor Stuart (p. 89) comes to this erroneous conclusion respecting these words, because they are applied alike to the sufferings of the lost and the happiness of the saved, that "we must either admit the endless misery of hell, or give up the endless happiness of heaven." We are under no such necessity. The words aion and aionios, according to Dr. Clarke, cover the "whole of the existence" of the two classes in their respective spheres, and that only. The one is, after a season of suffering and anguish, to come to an end; the other is to go on in bliss to all eternity. {1897 UrS, HHMLD 296.3}

Q: Why does the second death have no power? *A:* Christ paid that debt-penalty for our breaking God's holy law, by His atonement-propitiation-expitiation! and by these we are ransomed, redeemed, saved.

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

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

"Therefore doth My Father love Me, because I lay down My life, that I might take it again." That is, My Father has so loved you, that He even loves Me more for giving My life to redeem you. ***In becoming your substitute and surety,*** by surrendering My life, by ***taking your liabilities,*** your transgressions, I am endeared to My Father. {DA 483.6}

3. But civil government is not spiritual. No one can gainsay this proposition. *Inasmuch as civil government cannot enforce spirituality, and cannot make men spiritually-minded, it has no right nor power to require spirituality. "God is a spirit, and they that worship him must worship him in spirit, and in truth." A spiritual ruler justly requires spiritual obedience. He can punish for violations of a spiritual law.* But a civil ruler cannot execute spiritual law. Therefore the proposition is proved that civil government has nothing to do with spiritual law, and such a law is the decalogue. This proposition becomes self-evident as soon as one views the law of God in the light in which he himself sets it forth.

We can say, then, without the slightest fear of successful contradiction, that human laws are not based upon, and do not derive their force from, the divine law. The State rightfully makes laws against the taking of human life, but not in any sense as an enforcement of divine commandment, or of any part of it. Does anybody suppose that a murder who is legally hanged for his crime, will receive less punishment in the great Judgment-day than if he had escaped the civil penalty?--Of course not. Man punished him for his inhumanity; *God punishes for immorality:* and the sixth commandment is not human but divine. {*American Sentinel Library. No. 25. CIVIL GOVERNMENT and the DECALOGUE. E. J. Waggoner pg. 6.3*}

Rom. 7:14 For we know that the law *is spiritual:* but I am carnal, sold under sin.

Matt. 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to *destroy both soul and body* in hell. {Also, Luke 12:4, 5.} See Isa. 53:10-12, Acts 2:27--Ps. 16:10

"I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." While as a member of the human family He was mortal, as God He was the fountain of life for the world. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light. *He bore the sin of the world, endured its curse, yielded up His life as a sacrifice, that men might not eternally die.* "Surely He hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. 53:4-6. {DA 484.1}

As one with us, He must bear the burden of our guilt and woe. The Sinless One must feel the shame of sin. The peace lover must dwell with strife, the truth must abide with falsehood, purity with vileness. Every sin, every discord, every defiling lust that transgression had brought, was torture to His spirit. {DA 111.4}

Those who reject the mercy so freely proffered, will yet be made to know the worth of that which they have despised. *They will feel the agony which Christ endured upon the cross to purchase redemption for all who would receive it.* And they will then realize what they have lost--eternal life and the immortal inheritance (RH Sept. 4, 1883). {6BC 1069.6}

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

*Then those who have not secured the **pardon** of their sins **must receive the penalty of transgression.** **They suffer punishment varying in duration and intensity according to their works, but finally ending in the second death.** **Covered with infamy, they sink into hopeless, eternal oblivion.** {4SP 364.2}*

Many see much to admire in the life of Christ. But true love for him can never dwell in the heart of the self-righteous. Not to see our own deformity is not to see the beauty of Christ's character. When we are fully awake to our own sinfulness, we shall appreciate Christ. The more humble are our views of ourselves, the more clearly we shall see the spotless character of Jesus. He who says, "I am holy, I am sinless," is self-deceived. Some have said this, and some even dare to say, "I am Christ." To entertain such a thought is blasphemy. Not to see the marked contrast between Christ and ourselves is not to know ourselves. ***He who does not abhor himself can not understand the meaning of redemption.*** **To be redeemed means to cease from sin.** No heart that is stirred to rebellion against the law of God has any union with Christ, who died to vindicate the law and exalt it before all nations, tongues, and peoples. Pharisaic self-complacency and bold assumptions of holiness are abundant. There are many who do not see themselves in the light of the law of God. They do not loathe selfishness; therefore they are selfish. Their souls are spotted and defiled. Yet with sin-stained lips they say, "I am holy. Jesus teaches me that the law of God is a yoke of bondage. Those who say that we must keep the law have fallen from grace." {RH, September 25, 1900 par. 10} {SW, April 23, 1907 par. 2}

Webster pg. 1423:

rē-deem', *v.t.*; redeemed, *pt., pp.*; redeeming, *ppr.* [L. *redimere*, to buy back, to ransom; *red-*, *re-*, back, and *emere*, to obtain or repurchase.]

1. To buy; to repurchase.
2. To rescue, ransom, or liberate from captivity or bondage, or from any liability or obligation to suffer or be forfeited, by the payment of an equivalent; to pay a ransom or equivalent for.
3. To deliver; to rescue; to save in any manner.

Sufficient to *redeem* the modern race.

—Cowper.

4. To perform, as a promise; to make good by performance.
5. To make amends for; ***to atone for***;

They hope that you will now *redeem* what you must feel to be an error.

—Macaulay.

6. To improve or employ to the best advantage; to utilize.

Redeeming the time because the days are evil.

–Eph. v. 16.

9. In theology, to effect the ransom of from sin and its penalty.

To redeem the time; to use it to the best advantage.

Syn.–Recover, rescue, deliver, ransom, reclaim.

REMISSION, n. [L. remissio, from remitto, to send back.]

1. Abatement; relaxation; moderation; as the remission of extreme rigor.

2. Abatement; diminution of intensity; as the remission of the sun's heat; the remission of cold; the remission of close study or of labor.

3. Release; discharge or relinquishment of a claim or right; as the remission of a tax or duty.

4. In medicine, abatement; a temporary subsidence of the force or violence of a disease or of pain, as distinguished from intermission, in which the disease leaves the patient entirely for a time.

5. *Forgiveness; pardon; that is, the giving up of the punishment due to a crime; as the remission of sins.* Matthew 26:28; Hebrews 9:22.

6. The act of sending back. [Not in use.]

Hosea 7:13 Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me.

Gen. 48:16 The Angel which redeemed me from all evil,

2 Sam 4:9 As the LORD liveth, who hath redeemed my soul out of all adversity,

Ps. 19:7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

19:8 The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.

19:9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

19:10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

19:11 Moreover by them is thy servant warned: and in keeping of them there is great reward.

19:12 Who can understand his errors? cleanse thou me from secret faults.

19:13 Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

19:14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

Ps. 130:8 And he shall redeem Israel from all his iniquities.

Isa. 48:17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

Isa. 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

DANIEL AND THE

REVELATION.
BY URIAH SMITH
1897
CHAPTER XX.
THE FIRST AND SECOND RESURRECTION.
page 669.2-700.3; 701.2.

The Execution of the Sentence.—The wicked are to be punished according to their works. The Scriptures declare that they shall be rewarded according to their deeds. There are, then, to be degrees in the punishment of the wicked; and it may be asked how this can be harmonized with the view that death is the punishment for sin, and comes upon all alike. Let us ask believers in eternal misery how they will maintain degrees in *their* system. They tell us the intensity of the pain endured will be in each case proportioned to the guilt of the sufferer. But how can this be? Are not the flames of hell equally severe in all parts? and will they not equally affect *all* the immaterial souls cast therein? But God can interpose, it is answered, to produce the effect desired. Very well then, we reply, cannot he also interpose, if necessary, and graduate the pain which will attend the infliction of death upon the sinner as the climax of his penalty? So, then, our view is equal with the common one in this respect, while it possesses great advantages over it in another; for while that has to find its degrees of punishment in intensity of pain alone, the duration in all cases being the same, this may not only have degrees in pain, but in duration also; inasmuch as some may perish in a short space of time, and the weary sufferings of others be long drawn out. ***But yet we apprehend that the bodily suffering will be but an unnoticed trifle compared with the mental agony, that keen anguish which will rack their souls as they get a view of their incomparable loss, each according to his capacity of appreciation.*** The youth who had but little more than reached the years of accountability, being less able to comprehend his situation and his loss, will of course feel it less; to him of older years, more capacity, and consequently a deeper experience in sin, the burden of his fate will be proportionately greater; while the man of giant intellect and almost boundless comprehension,—who hence possessed greater influence for evil, and so was the more guilty for devoting his powers to the service of that evil,—being able to understand his situation fully, comprehend his fate, and realize his loss, will feel it most keenly of all. Into *his* soul the iron will indeed enter most intolerably deep. ***And thus, by an established law of mind, the sufferings of each may be most accurately adjusted to the magnitude of his guilt.***

That the degree of suffering which each one is to endure is taken into the account as a part of the punishment of his crimes, is evident from Romans 2:6-10. Paul, here speaking of the future “judgment of God,” says:—

“Who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality [he will render], eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness [he will render], indignation and wrath, *tribulation and anguish*, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile.”

“And death and hell were cast into the lake of fire. This is the second death.” This is the final epitaph of all the forces that have risen up, from first to last, to oppose the will and work of the Lord Almighty. Satan originated and led out in this nefarious work. A portion of heaven’s angels joined him in his false position and murderous work; and for him and them the everlasting fire was prepared. Matthew 25:41. Men become involved therein only because they join him in his

rebellion. But here the controversy closes. *The fire is to them everlasting because it allows of no escape.* The second death is their punishment, and it is everlasting punishment (Matthew 25:46) *because they never find release from its dread embrace. The wages of sin is death. {U. S. }*

Propitiation

1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the *whole world*.

1 John 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the *propitiation* for our sins.

Rom. 5:9 Much more then, being now justified by his blood, *we shall be saved from wrath through him.*

1 Thess. 1:10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which *delivered us from the wrath to come.*

Webster 1956. Page. 1354.

prō-pi'ti-āte, *v.t.* and *v.i.*; propitiated, *pt.*, *pp.*; propitiating, *ppr.* [L. *propitius*, *pp.* of *propitiare*, to propitiate, from *propitius*, propitious.]

1. To concilliate; to appease; to make propitious.
2. To make **atonment** or propitiation.

prō-pi-ti-ā'tion, *n.* [Fr. *propitiation*.]

1. The act of appeasing *wrath* and concilliating an offended person; the act of making propitious.
2. In scriptures, Christ, viewed as the atonemening sacrifice for sin.
3. In theology **atonement**.

“I was then pointed to the flattering things taught by some of these transgressors of God's law. I was shown also *a bright light, given by God to guide all* who would walk in the way of salvation, and also to serve as a warning to the sinner to *flee from the wrath of God*, and yield a willing obedience to his claims. *While this light* should continue, there would be hope; but there would be a time when it would cease,—when he that is holy will remain holy forever, and when he that is filthy will remain filthy forever. When Jesus stands up, when his work is finished in the most holy, *then not another ray of light will be imparted* to the sinner. {LS88 341.1}

“But Satan flatters some, through his chosen servants, as he flattered Eve in Eden, ‘Thou shalt not surely die;’ and tells them there will be a season for repentance, a time of probation when the filthy can be made pure. The co-workers with *Satan and his angels carry the light into the future age*, teaching probation after the advent of Christ, *which deludes the sinner, and leads the cold-hearted professor to carnal security. They become careless and indifferent, and walk stumblingly over the hours of their probation. The light is made to reach far ahead*, where all is total darkness. Michael stands up. Instead of mercy, the deluded sinner *feels wrath unmixed*

with mercy, having awakened too late to the fatal deception. This plan was studied by Satan, and is carried out by *ministers* who turn the truth of God into a lie.” {LS88 341.2}

*Then those who have not secured the **pardon** of their sins **must receive the penalty of transgression**. They suffer punishment varying in duration and intensity according to their works, but finally ending in the **second death**. Covered with infamy, they sink into **hopeless, eternal oblivion**.* {4SP 364.2}

*Christ felt much as sinners will feel when the **vials of God's wrath** shall be poured out upon them. **Black despair, like the pall of death, will gather about their guilty souls, and then they will realize to the fullest extent the sinfulness of sin**. Salvation has been purchased for them by the suffering and death of the Son of God. It might be theirs, if they would accept of it willingly, gladly; but none are compelled to yield obedience to the law of God. **If they refuse the heavenly benefit and choose the pleasures and deceitfulness of sin, they have their choice, and at the end receive their wages, which is the wrath of God and eternal death**. They will be forever separated from the presence of Jesus, whose sacrifice they had despised. They will have lost a life of happiness and sacrificed **eternal** glory for the pleasures of sin for a season.* {2T 210.1}

*After all that has been done to save them that a God could do, if they still show by their lives that they slight offered mercy, death will be their portion; and it will be a dreadful death, for **they will have to feel the agony that Christ felt upon the cross**. They will then realize what they have lost--**eternal** life and the immortal inheritance.* {4bSG 11.1} {1T 124.1}

*By the green tree, Jesus represented Himself, the innocent Redeemer. God suffered **His wrath** against transgression to fall on His beloved Son. Jesus was to be crucified for the sins of men. **What suffering, then, would the sinner bear who continued in sin? All the impenitent and unbelieving would know a sorrow and misery that language would fail to express.*** {DA 743:2}

*The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal. **Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race**. It was the sense of sin, bringing the Father's **wrath** upon Him as man's **substitute**, that made the cup He drank so bitter, and **broke the heart** of the Son of God.* {DA 753:2}

***Christ must die, as every transgressor of the law must die if he continues in sin**.* {DA 799.3}

*Christ felt that by sin He was being **separated** from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape. **As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression.*** {ST, January 15, 1902 par. 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**; they suppose that, while the **wrath** of God was felt by His dear Son, He had, through all His painful sufferings, the evidence of His Father's love and

acceptance; that the portals of the tomb before Him were illuminated with bright hope, and that He had the abiding evidence of His future glory. ***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.*** {AG 171.2}

With many the story of the condescension, humiliation, and sacrifice of our divine Lord awakens no deeper interest . . . 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? . . . If the sufferings of Christ consisted in physical pain alone, then His death was no more painful than that of some of the martyrs. ***But bodily pain was but a small part of the agony of God's dear Son. The sins of the world were upon Him, also the sense of His Father's wrath as He suffered the penalty of the law transgressed. It was these that crushed His divine soul. . . . 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. . . . 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?" . . . {AG 171.3}

In comparison with the enterprise of everlasting life, every other sinks into insignificance. {AG 171.4}

It was through infinite sacrifice and ***inexpressible suffering*** that our Redeemer placed redemption within our reach. He was in this world unhonored and unknown, that, through His wonderful condescension and humiliation, He might exalt man to receive ***eternal*** honors and immortal joys in the heavenly courts. During His thirty years of life on earth ***His heart was wrung with inconceivable anguish.*** The path from the manger to Calvary was shadowed by ***grief and sorrow.*** He was a man of sorrows, and acquainted with grief, ***enduring such heartache as no human language can portray.*** He could have said in truth, ***"Behold, and see if there be any sorrow like unto my sorrow" (Lam. 1:12).*** Hating sin with a perfect hatred, He yet ***gathered to His soul the sins of the whole world.*** Guiltless, He bore the ***punishment of the guilty.*** Innocent, yet offering Himself as a substitute for the transgressor. ***The guilt of every sin pressed its weight upon the divine soul of the world's Redeemer. The evil thoughts, the evil words, the evil deeds of every son and daughter of Adam, called for retribution upon Himself;*** for He had become man's ***substitute.*** Though the guilt of sin was not His, His spirit was torn and bruised by the transgressions of men, and He who knew no sin became sin for us, that we might be made the righteousness of God in Him. {AG 172.3}

What a price has been paid for us! Behold the cross, and the Victim uplifted upon it. Look at those hands, pierced with the cruel nails. Look at His feet, fastened with spikes to the tree. Christ bore our sins in His own body. ***That suffering, that agony, is the price of your redemption.*** {AG 172.4}

Christ suffered keenly under abuse and insult. At the hands of the beings whom He had created, and for whom He was making an infinite sacrifice, He received every indignity. And ***He suffered in proportion to the perfection of His holiness*** and His hatred of sin. His trial by men who acted as fiends was to Him a perpetual sacrifice. To be surrounded by human beings under

the control of Satan was revolting to Him. And He knew that in a moment, by the flashing forth of His divine power, He could lay His cruel tormentors in the dust. This made the trial the harder to bear. {DA 700.3}

The mission of Christ's earthly life was now nearly accomplished. His tongue was parched, and he said, "I thirst." They saturated a sponge with vinegar and gall and offered it him to drink; and when he had tasted it, he refused it. And now the Lord of life and glory was dying, a ransom for the 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. Death is not to be regarded as an angel of mercy. Nature recoils from the thought of dissolution, which is the consequence of sin. {3SP 161.2}

But it was not the dread of death which caused the inexpressible agony of Jesus. To believe this would be to place him beneath the martyrs in courage and endurance; for many of those who have died for their faith, yielded to torture and death, rejoicing that they were accounted worthy to suffer for Christ's sake. Christ was the prince of sufferers; but it was not bodily anguish that filled him with horror and despair; it was a sense of the malignity of sin, a knowledge that man had become so familiar with sin that he did not realize its enormity, that it was so deeply rooted in the human heart as to be difficult to eradicate. {3SP 162.1}

As man's *substitute and surety, the iniquity of men was laid upon Christ; he was counted a transgressor that he might redeem them from the curse of the law.* The guilt of every descendant of Adam *of every age* was pressing upon his heart; and the wrath of God, and the terrible manifestation of his displeasure because of iniquity, filled the soul of his Son with consternation. 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. Every pang endured by the Son of God upon the cross, the blood drops that flowed from his head, his hands, and feet, the convulsions of agony which racked his frame, and the unutterable anguish that filled his soul at the hiding of his Father's face from him, speak to man, saying, It is for love of thee that the Son of God consents to have these heinous crimes laid upon him; for thee he spoils *the domain of death*, and opens the gates of Paradise and immortal life. He who stilled the angry waves by his word, and walked the foam-capped billows, who made devils tremble, and disease flee from his touch, who raised the dead to life and opened the eyes of the blind, -- *offers himself upon the cross as the last sacrifice for man. He, the sin-bearer, endures judicial punishment for iniquity, and becomes sin itself for man.* {3SP 162.2}

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

Jer. 11:3 And say thou unto them, Thus saith the LORD God of Israel; Cursed [be] the man that obeyeth not the words of this covenant,

Due. 27:10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

28:45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

Isa. 34:1 Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

34:2 For 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.

34:3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be *melted* with their blood.

34:4 And all the host of heaven *shall be dissolved*, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling [fig] from the fig tree.

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

Isa. 24:5 The earth also is defiled under the inhabitants thereof; *because they have transgressed the laws, changed the ordinance, broken the everlasting covenant*.

24:6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth *are burned*, and few men left.

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

Ps. 119:21 Thou hast rebuked the proud [that are] cursed, which do err from thy commandments.

Prov. 26:2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

Satan, with his fierce temptations, wrung the heart of Jesus. Sin, so hateful to his sight, *was heaped upon him till he groaned beneath its weight*. No wonder that his humanity trembled in that fearful hour. Angels witnessed with amazement the despairing agony of the Son of God, so much greater than his physical pain that the latter was hardly felt by him. The hosts of Heaven veiled their faces from the fearful sight. {3SP 163.1}

Inanimate nature expressed a sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness enveloped the cross, and all the vicinity about, like a funeral pall. *There was no eclipse or other natural cause for this darkness*, which was deep as midnight without moon or stars. The dense blackness was an emblem of the soul-agony and horror that encompassed the Son of God. He had felt it in the garden of Gethsemane, when from his pores were forced drops of blood, and where he would have died had not an angel been sent from the courts of Heaven to invigorate the divine sufferer, that he might tread his blood-stained path to Calvary. {3SP 163.2}

Christ felt much as sinners will feel when the *vials of God's wrath* shall be poured out upon them. *Black despair, like the pall of death, will gather about their guilty souls, and then they will realize to the fullest extent the sinfulness of sin*. Salvation has been purchased for them by the suffering and death of the Son of God. It might be theirs, if they would accept of it willingly, gladly; but none are compelled to yield obedience to the law of God. *If they* refuse the heavenly benefit and choose the pleasures and deceitfulness of sin, they have their choice, *and at the end receive their wages, which is the wrath of God and eternal death*. They will be *forever separated* from the presence of Jesus, whose sacrifice they had despised. They will have lost a life of happiness and sacrificed *eternal* glory for the pleasures of sin for a season. {2T 210.1}

Faith and hope trembled in the expiring agonies of Christ because God had removed the assurance He had heretofore given His beloved Son of His approbation and acceptance. The Redeemer of the world then relied upon the evidences which had hitherto strengthened Him, that His Father accepted His labors and was pleased with His work. In His dying agony, as He yields up His precious life, He has by faith alone to trust in Him whom it has ever been His joy to obey. He is not cheered with clear, bright rays of hope on the right hand nor on the left. All is enshrouded in oppressive gloom. Amid the awful darkness which is felt by sympathizing nature, the Redeemer drains the mysterious cup even to its dregs. Denied even bright hope and confidence in the triumph which will be His in the future, He cries with a loud voice: "Father, into Thy hands I commend My spirit." He is acquainted with the character of His Father, with His justice, His mercy, and His great love, and in submission He drops into His hands. Amid the convulsions of nature are heard by the amazed spectators the dying words of the Man of Calvary. {2T 210.2}

This inability to comprehend divine truth, and to see in Christ the character of God, wounds the Saviour as verily today as when He said to Philip, "Have I been so long time with you, and yet hast thou not known Me, Philip?" "The Word was made flesh, and dwelt among us, . . . full of grace and truth." The Son of the infinite God *tasted death for every man*. He left the royal courts, and clothed His divinity with humanity. For our sakes He became poor, that we through His poverty might be made rich. When here He did not rank with kings and nobles, with the wealthy of the earth, but with the poor, those who were obliged to toil for their living. He was misunderstood, falsified, hated, maligned, by His own nation. He was "despised and rejected of men: a man of sorrows, and acquainted with grief. . . . He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." "Christ also suffered for us, leaving us an example, that ye should follow His steps; who did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously; who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." {ST, February 3, 1898 par. 2}

The sins of every man were punished in Christ. They were placed on the innocent Sin-bearer as tho they were His own. They were charged to His account. Christ so loved man, fallen tho he is, that He bound up His interest with *each* sinner. In Him divinity and humanity were united, He linked Himself with *every son and daughter* of Adam. Having taken the responsibility of dying in the sinner's stead, His interests are identified with those of every member of the human family. And every evil deed, every transgression, every rebellion, whether of thought or action, pierces the heart of Christ, for He has pledged Himself to represent humanity. {ST, February 3, 1898 par. 3}

In the cross of Calvary mercy and truth have met together; righteousness and peace have kissed each other. By taking human nature Christ fastened each sinner to Himself with threads of sympathy and love that can never be broken until He shall say with awful majesty: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Individually we must accept Christ as our only hope. We must know Him. He is our Days-man, and before Him we must confess and renounce our sins. He made a complete renunciation of Himself for man, and man, through Jesus, must make a complete renunciation of himself to God.

{ST, February 3, 1898 par. 4}

Obedience to every word that proceeds from the mouth of God is required. Had Christ conceded one jot or tittle of this, the hostility of Satan and his army **would not have** burst upon Him with irrepressible fury. He was able to perform marvelous works, and had He but given some license to sin, had He permitted evil passions to go unrebuked, men would have rendered Him their homage. But **He rebuked all sin and hypocrisy**, and men said, He is an impostor. The principalities and powers of darkness assembled **round His cross**. The arch apostate, still retaining his lofty stature, led the apostate host, who were leagued with human beings in the strife against God. When the Lord created these beings to stand before His throne, they were beautiful and glorious. Their loveliness and holiness were equal to their exalted station. They were enriched by the wisdom of God, and girded with the panoply of heaven. But who could recognize in the fallen angels the glorious seraphs that once ministered in the heavenly courts?
{ST, April 14, 1898 par. 5}

Satanic agencies confederated with evil men to lead the people to believe that Christ was the chief of sinners, and to make Him an object of detestation. But the priests and rulers failed to realize that in Christ divinity was enthroned in humanity. Christ's humanity could not be separated from His divinity. Could one sin have been found in Christ, the world would have plunged into blackness and ruin. If Satan could have so bruised Christ's heel that He would have **yielded to the physical torture**, his triumph would have been complete. He could have shouted victory. The world would have been his kingdom. But Satan could only cause pain. **He could not touch Christ's head unless Christ proved false to God**. Satan and his angels united with the priests and rulers in **mocking and deriding** the Son of God. He filled them with **vile and loathsome speeches**. He inspired their **taunts**. But by all this he gained nothing. He was permitted to bruise Christ's heel, but Christ was bruising his head. By working through the priests against Christ, Satan was effecting his own downfall. {ST, April 14, 1898 par. 6}

Hanging on the cross, the Son of God bore the **insults** of His enemies. **Heavenly angels were not far away**. They heard the **mocking taunts and saw the wagging heads**. Gladly would they have broken their ranks and gone to the Son of God in His humiliation and bodily anguish; but they were not permitted to do this. It must be **demonstrated before the universe** what men will do when under the control of Satan. **The insult, abuse, and mockery that Christ bore** were part of God's great plan. The result of Satan's working through the **professedly pious men must be shown**. {ST, April 14, 1898 par. 7}

As the prince of darkness inspired the Jewish priests to join the rebellion against God, so he will again inspire men. He will persuade them to apostatize from the service of God, and **to use their religion as a weapon** against their Creator. They may profess great zeal in God's service, but, poor souls, they are serving the prince of darkness, and as their general, Satan leads them. {ST, April 14, 1898 par. 8}

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani?" **The wrath of God fell upon Christ**. 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**. {ST, April 14, 1898 par. 9}{18MR 73.1}

Rev. 14:10 The same shall drink of the wine of the **wrath** of God, which is poured out without

mixture into the *cup* of his indignation; and he shall be *tormented* with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

Ps. 88:4 I am counted with them that go down into the pit: I am as a man [that hath] no strength:
88:5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.
88:6 Thou hast laid me in the lowest pit, in darkness, in the deeps.
88:7 Thy *wrath* lieth hard upon me, and thou hast afflicted [me] with all thy waves. Selah.
88:8 Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: [I am] shut up, and I cannot come forth.
88:9 Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.
88:10 Wilt thou show wonders to the dead? shall the dead arise [and] praise thee? Selah.
88:11 Shall thy lovingkindness be declared in the grave? [or] thy faithfulness in destruction?
88:12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?
88:13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.
88:14 LORD, why castest thou off my soul? [why] hidest thou thy face from me?
88:15 I [am] afflicted and ready to die from [my] youth up: [while] I suffer thy terrors I am distracted.
88:16 Thy fierce *wrath* goeth over me; thy terrors have cut me off.
88:17 They came round about me daily like water; they compassed me about together.
88:18 Lover and friend hast thou put far from me, [and] mine acquaintance into darkness.

102:10 Because of thine indignation and thy *wrath*: for thou hast lifted me up, and cast me down.

David rather CHRIST--felt Gods wrath: Ps 38:1, 88: all, 89:46, 90:7, 9, 106:40,

Pro. 11:4 Riches profit not in the day of *wrath*: but righteousness delivereth from death.

Note: Notice also that Christ's "feared," were more than imaginary and unfounded! If it was not possible for Christ's sacrifice to be rejected by the Father then Christ would not need to seek assurance.

Jesus refused to receive the homage of His people *until He had the assurance that His sacrifice was accepted by the Father. He ascended* to the heavenly courts, and *from God Himself heard the assurance that His atonement* for the sins of men *had been ample*, that through His blood all *might* gain *eternal* life. {DA 790:3}

Atone-ment

Isa.

53:10 Yet it pleased the LORD to *bruise* him; he hath put him to *grief*: when thou shalt make *his soul an offering for sin*, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

53:11 *He shall see of the travail of his soul*, and shall be satisfied: by his knowledge shall my righteous servant justify many; for *he shall bear their iniquities*.

53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with

the strong; because *he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*

Matt. 26:37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

26:38 Then saith he unto them, *My soul is exceeding sorrowful, even unto death:* tarry ye here, and watch with me.

Ps. 16:10 For thou wilt not *leave my soul in hell;* neither wilt thou suffer thine Holy One to see corruption. Acts 2:27

Matt. 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. (Luke 12:5.)

Ps. 22:14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

22:15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

Rom. 5:10 For if, when we were enemies, we were *reconciled* to God by the *death* of his Son, much more, being reconciled, we shall be *saved* by his life.

5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the *atonement*.

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à-tōne, *v.i.*; atoned, *pt.*, *pp.*; atoning, *ppr.* [ME. *attone*, *atoon*, *aton*, *at one*, at one, agreed.]

To stand as an equivalent; to make reparation, amends, or satisfaction for an offense or a crime, by which reconciliation is procured between the offended and offending parties. Usually followed by *for*.

à-tōne', *vt.* To expiate; to answer or make satisfaction for.

à-tōne'ment, *n.* 1. Agreement; concord; reconciliation after enmity or controversy.

2. **Expiation; satisfaction or reparation made by giving an equivalent for an injury, or by doing or suffering that which is received in satisfaction for an offense or injury;** with *for*.

3. In theology, the expiation of sin made by the obedience and personal sufferings of Christ; more specifically, the crucifixion.

Hebrews 2:9 But we see *Jesus*, who was made a little lower than the angels *for the suffering of death*, crowned with glory and honour; *that he* by the grace of God should *taste death for every man*.

"Strong's Hebrew 7585--7592, Greek 1067"

2288 **θάνατος** **thanatōs**, *than'-at-os*; from 2348; (prop. an adj. used as a noun) *death* (lit. or fig.):— x deadly, (be...) death.

In Hebrews 2:9 what does the word *EVERY* mean?

3956 **πάς** *pas, pas*; includ. all forms of declension; appar. a prim. word; **all, any, every, the whole**:--all (manner of, means), alway (-s), any (one), x daily, + ever, **every** (one, way), as many as, + no (-thing), x **thoroughly**, whatever, whole, whosoever.

Expiation

Webster 1956. Page 617

ex-pi-ā'tion, n. 1. The act of atoning for a crime; the act of making satisfaction for an offense, by which the guilt is done away and the right or necessity of punishing the crime is canceled; atonement; satisfaction.

2. The means by which atonement for crimes is made.
3. An act by which threatened prodigies were averted. [Obs.]

NOTE: Prodigies--un-natural events.

Ransom

1 Tim. 2:6 Who gave himself a ransom for all, to be testified in due time.

Matt. 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a *ransom* for many. Mark 10:45.

Webster 1956. Page 1405.

ran'sōm, n. [Fr rancon; OFr. *raeson, raason*; L. *redemptio* (-onis), redemption, from *redimere*; re-, back, and *emere*, to buy.]

1. Release from captivity or bondage by payment.
2. The money paid for the release of a person from captivity, bondage, or slavery, or for the redemption of goods captured by an enemy; that which procures the release of a captive or goods captured, and restores the former to liberty and the latter to the original owner.
3. Atonement; expiation. [Obs.]
4. In old English law, a sum paid for the pardon of some great offense, and the discharge of the offender; a fine paid in lieu of corpral punishment.

ran'sōm, v.t.: ransomed, *pt., pp.:* ransoming, *ppr.* 1. To redeem from captivity, bondage, or slavery by the payment of money or an equivalent; to buy out of captivity, penalty, or punishment; to regain by the payment of an equivalent.

2. To redeem; to rescue; to save; to deliver.
3. To hold at ransom; to demand; or exact a ransom from; to exacy a fine or payment from.

Syn.—Free, release, resue, deliver, redeem.

Redeem, Redemption.

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

Titus 2:14 Who gave himself for us, that he might **redeem us from all iniquity**, and purify unto himself a peculiar people, zealous of good works. Gal. 4:5; 1Peter. 1:18; Rev. 5:9; 14:3, 4; Rom. 3:24; 1Cor. 1:30; Eph. 1:7; **1:14**; Col. 1:14.

Heb. 9:12, 15. Neither by the blood of goats and calves, but *by his own blood he entered in once into the holy place, having obtained **eternal** redemption for us.*

And for this cause he is the mediator of the new testament, that *by means of death, for the redemption of the transgressions* that were under the first testament, they which are called might receive the promise of **eternal inheritance**.

Num. 3:49 And Moses took the **redemption money** of them that were over and above them that were **redeemed** by the Levites:

Webster 1956. Page 1423.

rē-deem', *v.t.*; redeem, *pt., pp.*; redeeming, *ppr.* [L. *redimere*, to buy back, to ransom; *red-*, *re-*, back, and *emere*, to obtain or purchase.]

1. To buy back; to repurchase.

2. To rescue, ransom, or liberate from captivity or bondage, or from any liability or obligation to suffer or to be forfeited, by the payment of an equivalent; to pay a ransom or equivalent for.

3. To deliver; to rescue; to save in any manner.

Sufficient to *redeem* the modern race.

—Cowper.

4. To perform, as a promise; to make good by performance.

5. To make amends for; to atone for; to compensate.

6. To improve or employ to the best advantage; to utilize.

Redeeming the time because the days are evil.

—Eph. v. 16.

7. In commerce, to receive back on payment of the obligation, as a promisory note, bond, or other equivalent of debt given by the state.

8. In law, to recall, as an estate, or to regain, as mortgaged property, by payment of what may be due according to the terms of the mortgage.

9. In theology, to effect the ransom of from sin and its penalty.

To redeem the time; to use it to best advantage.

Syn.—Recover, rescue, deliver, ransom, reclaim.

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

4:1 Forasmuch then as Christ hath *suffered for us in the flesh*, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

Search suffer.

Num. 19:2 This [is] the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein [is] no blemish, [and] upon which never came yoke:

19:3 And ye shall give her unto Eleazar the priest, that he may bring her forth *without the camp*, and [one] shall slay her before his face:

19:4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

19:5 And [one] shall *burn the heifer* in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:

19:6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast [it] into the midst of the burning of the heifer.

19:7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

19:8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

19:9 And a man [that is] clean shall gather up the ashes of the heifer, and lay [them] *up without the camp* in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it [is] a *purification* for sin.

19:10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

Heb. 13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, *suffered without the gate*.

Rev. 14:20 And the winepress was trodden *without the city*, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

Rom. 8:2 For the law of the Spirit of life in Christ Jesus *hath made me free from the law of sin and death*.

1 Cor. 15:51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, *Death is swallowed up in victory*.

15:55 O death, where is thy sting? O grave, where is thy victory?

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

15:57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Heb. 2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

5:10 For if, when we were enemies, we were reconciled to God by the *death* of his Son, much more, being reconciled, we shall be *saved* by his life.

5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Isa. 53:

Ex. 28:28, 29, 38

Rom. 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: *that every mouth may be stopped, and all the world may become guilty before God.*

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

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

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

I saw that God will in a wonderful manner preserve His people through the time of trouble. *As Jesus poured out His soul in agony in the garden, they will earnestly cry and agonize day and night for deliverance.* The decree will go forth that they must disregard the Sabbath of the fourth commandment, and honor the first day, or lose their lives; but they will not yield, and trample under their feet the Sabbath of the Lord, and honor an institution of papacy. Satan's host and wicked men will surround them, and exult over them, because there will seem to be no way of escape for them. But in the midst of their revelry and triumph, there is heard peal upon peal of the loudest thunder. The heavens have gathered blackness, and are only illuminated by the blazing light and terrible glory from heaven, as God utters His voice from His holy habitation.

{1T 353.4}

Deep anguish of soul will be felt by the people of God, yet their sufferings cannot be compared with the agony endured by our adorable Redeemer in the garden of Gethsemane. He was bearing the weight of our sins; we endure anguish on our own account. Wrestling with God -- how few know what it is! To wrestle with God is to have the soul drawn out with intensity of

desire until every power is on the stretch, while waves of despair that no language can express sweep over the soul; and yet the suppliant will not yield, but clings with deathlike tenacity to the promise. {ST, November 27, 1879 par. 12}

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Isa. 53:
Ex. 28:28, 29, 38

This is your work. "I left heaven, My riches, My command, My honor, My glory, to save a world from death. If they will take hold of My strength, and make peace with Me, I will make peace with them." {16MR 205.1}