

By Free Choice and Not by force.

What God Endorsed is not the same that He Condemned.

There is a marked opposition between meaning attached to the word translated, in Strongs Concordance 5647, in the Dictionary and God's own Instruction in the texts of Scripture itself. These terms used do not fit the explanations in the Old or New Testament. This certainly reflects the intention of those who are hostile to the Gospel. God Bless all that they may see the principles in the Gospel Of Jesus Christ.

Lev. 25:39 And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; 40 But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile: 44 Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. 45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. 46 And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour. 47 And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: . . . 55 For unto me the children of Israel are servants; they are my servants" (Not mans) "whom I brought forth out of the land of Egypt: I am the LORD your God."

Note: This service was to be voluntary of the homeborn, or the stranger/sojourner and were to be released. It represented the service to God of someone that had nothing else to give, the greatest emblem of the drink offering. Paul became a bondman to pay another's debt "17 If thou count me therefore a partner, receive him as myself. 18 If he hath wronged thee, or oweth thee ought, put that on mine account; 19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides. 20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord." Phm 1. Jesus did the same to pay our debt? 2 Bear ye one another's burdens, and so fulfil the law of Christ. Gal. 6. Lev. 25:40,50-54; Due 15:12; John 10:16*

Though created innocent and holy, our first parents were not placed beyond the

possibility of wrong-doing. God might have created them without the power to transgress His requirements, but in that case there could have been no development of character; **their service would not have been voluntary, but forced. Therefore He gave them the power of choice—the power to yield or to withhold obedience.** And before they could receive in fullness the blessings He desired to impart, their love and loyalty must be tested. Ed 23.1

Note: All Adam and Eves descendants have the same choice.

God never forces the will or the conscience; but Satan's constant resort—to gain control of those whom he cannot otherwise seduce—is compulsion by cruelty. Through fear or force he endeavors to rule the conscience and to secure homage to himself. To accomplish this, he works through both religious and secular authorities, moving them to the enforcement of human laws in defiance of the law of God. GC 591.2

Note: It was up to the individual to sell themselves and there was no system for selling people. It was designed to help raise them out of poverty. This was in no way the system of human traffic. It also taught the result of sin. How do christians justify enslaving of anybody, even of their own race who won't listen to them? Matt. 18:17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. But Israel was to have **“One law shall be to him that is *homeborn, and unto the stranger that sojourneth among you.*”** Ex. 12:49. And of the last days as Paul said many christians would be **7 Ever learning, and never able to come to the knowledge of the truth.** 2Tim. 3. How do they love to appeal to the Old Testament for authority but reject other portions of it that are inconvenient, such as the verses 13 and 14 of the following. Since slavery is a yoke of bondage and a form of oppression **“6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?”** Isa. 58. Like Leviticus chapter 26 chapter 25 was to help people. The slavery of the 1860's America was not the same thing it was the demonized counterfeit. Its reason for existing was to rid society of undesirables, bashishment.

“ . . . *The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit,* and which, therefore, are not quick to discern the difference between truth and error. 1SM 202.2

Satan can present a counterfeit so closely resembling the truth that it deceives those who are willing to be deceived, who desire to shun the self-denial and sacrifice demanded by the truth; but it is impossible for him to hold under his

power one soul who honestly desires, at whatever cost, to know the truth. Christ is the truth and the “Light, which lighteth every man that cometh into the world.” John 1:9. The Spirit of truth has been sent to guide men into all truth. And upon the authority of the Son of God it is declared: “Seek, and ye shall find.” “If any man will do His will, he shall know of the doctrine.” Matthew 7:7; John 7:17. DD 12.1

Ex. 21:26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. 27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

Deut. 15:1 At the end of every seven years thou shalt make a release. . . . 12 And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. 13 And when thou sendest him out free from thee, thou shalt not let him go away empty: 14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the LORD thy God hath blessed thee thou shalt give unto him. 15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day. 16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; 23:15 Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: 16 He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him. 24:14 Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: 15 At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

Note: Look these up—Lev. 25:6,40,50,53; Job 7:1 and 2; 14:6; Isa. 16:14; 21:16; Mal. 3:5; 1Tim. 1:9.

Col. 4:1 Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven. 1Tim. 1:10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

God made a Marked difference in How Israel was to Treat
People and how Israel was treated in Egypt.

Ex. 22:21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. 23:9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

Lev. 18:3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, **shall ye not do: neither shall ye walk in their ordinances.** 19:33 And if a stranger sojourn with thee in your land, ye shall not vex him. 34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God. Gen. 15:13,14. This is how satan governs.

Due. 5:15 And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day. 10:19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

What God Condemned.

Ex. 1:13 And the Egyptians made the children of Israel to serve with rigour: 14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour. 5:1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. 2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go. 3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword. 4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? **get you unto your burdens.** 5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens. 6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, 7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. 8 And the tale of the bricks, which they did make heretofore,

ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. 9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words. 10 And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. 11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. 12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. 13 And the taskmasters hastened them, saying, Fulfil your works, your daily tasks, as when there was straw. 14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore? 15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? 16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people. 17 But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the LORD. 18 Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. 19 And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not diminish ought from your bricks of your daily task.

Note: The Fall of Israel PS 12:5-Ex 3:9; Isa. 30:12; 59:13; Jer. 6:6; 22:17*. Eze. 22:7,29. The Claim that God endorsed slavery is a marked example of Romans 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.” and 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.’

“... The god of this world claims the service of men, and seeks to keep them in continual slavery to his will. But Christ, the uplifted Saviour, calls to men in authoritative tones, saying, “Seek ye first the kingdom of God, and his righteousness; and all these things [of secondary importance] shall be added unto you.” ST July 30, 1894, par. 11

Mark 10:42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. 43 But so shall it not be among you: but whosoever will be great among you, shall be your minister: 44 And whosoever

of you will be the chiefest, shall be servant of all. 45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

[SlaveOREmployee.](#) [WhiteSkinWithBluesEyes.](#) [BoundLoosed](#)

The Gospel Destroys Slavery.

Paul's letter to Philemon shows the influence of the gospel upon the relation between master and servant. Slave-holding was an established institution throughout the Roman Empire, and both masters and slaves were found in most of the churches for which Paul labored. In the cities, where slaves often greatly outnumbered the free population, laws of terrible severity were regarded as necessary to keep them in subjection. A wealthy Roman often owned hundreds of slaves, of every rank, of every nation, and of every accomplishment. With full control over the souls and bodies of these helpless beings, he could inflict upon them any suffering he chose. If one of them in retaliation or self-defense ventured to raise a hand against his owner, the whole family of the offender might be inhumanly sacrificed. The slightest mistake, accident, or carelessness was often punished without mercy. AA 459.1

Some masters, more humane than others, were more indulgent toward their servants; but the vast majority of the wealthy and noble, given up without restraint to the indulgence of lust, passion, and appetite, made their slaves the wretched victims of caprice and tyranny. The tendency of the whole system was hopelessly degrading. AA 459.2

The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses,—extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments. Not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart. DA 509.3

Not by the decisions of courts or councils or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established, but by the implanting of Christ's nature in humanity through the work of the Holy Spirit. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." [John 1:12, 13.](#) Here is the only power that can work the uplifting of mankind. And the human agency for the accomplishment of this work is the teaching and practicing of the word of God.

DA 509.4

It was not the apostle's work to overturn arbitrarily or suddenly the established order of society. To attempt this would be to prevent the success of the gospel. **But he taught principles which struck at the very foundation of slavery and which, if carried into effect, would surely undermine the whole system.** "Where the Spirit of the Lord is, there is liberty," he declared. 2 Corinthians 3:17. When converted, the slave became a member of the body of Christ, and as such **was to be loved and treated as a brother, a fellow heir with his master** to the blessings of God and the privileges of the gospel. On the other hand, servants were to perform their duties, "not with eyeservice, as men pleasers; but as the servants of Christ, doing the will of God from the heart." Ephesians 6:6. AA 459.3,522; DA 315

Note Paul in the book of Hebrews states that the Gospel which destroyed slavery (perverted by Israel) was already at work in the Old Testament. As a member of the body of Christ, the stranger/sojourner became a brother, a homeborn. Heb. 4:2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. Adam and Eve were taught the Gospel in the coats of skins that represented Christ. John 12 :32 And I, if I be lifted up from the earth, will draw all men unto me. If whites are only Christians who are the all men people of color.

Gal. 3:26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 ***There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.***

Col. 3:8 But now ye also ***put off*** all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9 Lie not one to another, seeing that ye have ***put off*** the old man with his deeds; 10 And have ***put on*** the new man, which is renewed in knowledge after the image of him that created him: 11 **Where there is neither** Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, **bond nor free:** but Christ is all, and in all.

Eph. 2:14 For he is our peace, who hath made ***both one***, and hath broken down the middle wall of partition between us; 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself ***of twain one*** new man, so making peace; 16 And that he might ***reconcile both*** unto God ***in one body*** by the cross, having slain the enmity thereby: 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him ***we both*** have access by one Spirit unto the Father. 19 Now therefore ***ye are no more strangers and foreigners, but fellowcitizens with the saints***, and of the household of God; 20 And are built upon the foundation of the apostles and

prophets, Jesus Christ himself being the chief corner stone;

Revelation 5:9 . . . and hast redeemed us to God by thy blood *out of every kindred, and tongue, and people, and nation;* 14:6 . . . having the everlasting gospel to preach unto them that dwell on the earth, and *to every nation, and kindred, and tongue, and people,* 21:24 And *the nations of them which are saved shall walk in the light* of it: and the kings of the earth do bring their glory and honour into it. 25 And the gates of it shall not be shut at all by day: for there shall be no night there. 26 And they shall bring the glory and honour of the nations into it.

“Who,” Says Paul, “maketh thee to differ?” The God of the white man is the God of the black man, and the Lord declares that His love for the least of His children exceeds that of a mother for her beloved child. Look at that mother: the sick child, the one afflicted, the one born a cripple, or with some other physical infirmity—how the mother labors to give him every advantage! The best food, the softest pillow, and the tenderest nursing are for him. The love bestowed upon him is strong and deep—a love such as is not given to beauty, talent, or any other natural gift. As soon as a mother sees reason for others to regard her child with aversion or contempt, does she not increase her tenderness as if to shield him from the world’s rude touch? “Can a mother forget her sucking child ...? Yea, they may forget, yet I will not forget thee.” O what impartial love the Lord Jesus gives to those who love Him! The Lord’s eye is upon all His creatures; He loves them all, and makes no difference between white and black, except that He has a special, tender pity for those who are called to bear a greater burden than others. Those who love God and believe on Christ as their Redeemer, while they must meet the trials and the difficulties that lie in their path, should yet with a cheerful spirit accept their life as it is, considering that God above regards these things, and for all that the world neglects to bestow, He will Himself make up to them in the best of favors. SWk 11.3

How God Views Slavery

Both public and private sins are included in this prohibition. The eighth commandment condemns manstealing and slave dealing, and forbids wars of conquest. It condemns theft and robbery. It demands strict integrity in the minutest details of the affairs of life. It forbids overreaching in trade, and requires the payment of just debts or wages. It declares that every attempt to advantage oneself by the ignorance, weakness, or misfortune of another is registered as fraud in the books of heaven. PP 309.1

Note: Not just the 8th has been broken but by breaking one is broken them all James 2:10.

There are a few in the ranks of Sabbathkeepers” more now “who sympathize

with the slaveholder. When they embraced the truth, they did not leave behind them all the errors they should have left. They need a more thorough draft from the cleansing fountain of truth. Some have brought along with them their old political prejudices, which are not in harmony with the principles of the truth. They maintain that the slave is the property of the master, and should not be taken from him. They rank these slaves as cattle and say that it is wronging the owner just as much to deprive him of his slaves as to take away his cattle. I was shown that it mattered not how much the master had paid for human flesh and the souls of men; God gives him no title to human souls, and he has no right to hold them as his property. Christ died for the whole human family, whether white or black. God has made man a free moral agent, whether white or black. The institution of slavery does away with this and permits man to exercise over his fellow man a power ***which God has never granted him, and which belongs alone to God.*** The slave master has dared assume the responsibility of God over his slave, and accordingly he will be accountable for the sins, ignorance, and vice of the slave. He will be called to an account for the power which he exercises over the slave. ***The colored race are God's property. Their Maker alone is their master,*** and those who have dared chain down the body and the soul of the slave, to keep him in degradation like the brutes, will have their retribution. The wrath of God has slumbered, but it will awake and be poured out without mixture of mercy. 1T 358.1

Some have been so indiscreet as to talk out their pro-slavery principles—principles which are not heaven-born, but proceed from the dominion of Satan. These restless spirits talk and act in a manner to bring a reproach upon the cause of God. I will here give a copy of a letter written to Brother A, of Oswego County, New York: 1T 358.2

Note: Slaves and souls of men are identifying traits that identify who compose Babylon Revelation 18:13,24.

All heaven beholds with indignation human beings, the workmanship of God, reduced by their fellow men to the lowest depths of degradation and placed on a level with the brute creation. Professed followers of that dear Saviour whose compassion was ever moved at the sight of human woe, ***heartily engage in this enormous and grievous sin,*** and deal in slaves and souls of men. Human agony is carried from place to place and bought and sold. Angels have recorded it all; it is written in the book. The tears of the pious bondmen and bondwomen, of fathers, mothers, and children, brothers and sisters, are all bottled up in heaven. God will restrain His anger but little longer. His wrath burns against this nation and especially against the religious bodies that have sanctioned this terrible traffic and have themselves engaged in it. Such injustice, such oppression, such sufferings, are looked upon with heartless indifference by many professed followers of the meek and lowly Jesus. And many of them can themselves inflict, with hateful

satisfaction, all this indescribable agony; and yet they dare to worship God. It is solemn mockery; Satan exults over it and reproaches Jesus and His angels with such inconsistency, saying, with hellish triumph, "Such are Christ's followers!" EW 275.1

These professed Christians read of the sufferings of the martyrs, and tears course down their cheeks. They wonder that men could ever become so hardened as to practice such cruelty toward their fellow men. Yet those who think and speak thus are at the same time holding human beings in slavery. And this is not all; they sever the ties of nature and cruelly oppress their fellow men. They can inflict most inhuman torture with the same relentless cruelty manifested by papists and heathen toward Christ's followers. Said the angel, "It will be more tolerable for the heathen and for papists in the day of the execution of God's judgment than for such men." The cries of the oppressed have reached unto heaven, and angels stand amazed at the untold, agonizing sufferings which man, formed in the image of his Maker, causes his fellow man. Said the angel, "The names of the oppressors are written in blood, crossed with stripes, and flooded with agonizing, burning tears of suffering. God's anger will not cease until He has caused this land of light to drink the dregs of the cup of His fury, until He has **rewarded unto Babylon double.** Reward her even as she rewarded you, double unto her double according to her works; in the cup which she hath filled, fill to her double." EW 275.2

Many pity the Southern slaves because they are bound down to labor, while slavery exists in their own families. Mothers and children are allowed to toil from morning till night; they have no recreation. A ceaseless round of labor is before them and crowded upon them. They profess to be Christ's followers; but where is the time for them to meditate and pray, and obtain food for the intellect, that the mind, with which we serve God, may not be dwarfed in its growth? God calls upon every individual to use the talents He has committed to them to His glory, and by thus improving them to gain others also. God has laid obligations upon us to benefit others. Our work in this world for the good of others is not done until Christ shall say in heaven: "It is done." "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." 1T 484.1

Many seem to have no true sense of their responsibility before God. They are required to strive to enter in at the strait gate, because many shall seek to enter in and shall not be able. Heaven requires them to try to induce others also to strive to enter in at the strait gate. A work is before young and old to labor earnestly to save not only their own souls, but the souls of others. There are none who have reasoning faculties who have not some influence. By their indifference they use that influence to hinder souls from striving to enter in at the strait gate, or by their earnest, persevering, untiring efforts they urge upon them the necessity of striving diligently to enter there. No one occupies a neutral position, doing nothing to encourage others and doing nothing to hinder them. Says Christ: They that gather

not with Me scatter abroad. Take heed, old and young; you are either doing the work of Christ, to save souls, or the work of Satan, to lead them to perdition. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” 1T 484.2

Note: Here is the real character of those pushing for their own patriarchy right.

Who sold them and Why?

It was God’s purpose to place things on an eternal basis of security, and in the councils of heaven it was decided that time must be given for Satan to develop the principles which were the foundation of his system of government. He had claimed that these were superior to God’s principles. Time was given for the working of Satan’s principles, that they might be seen by the heavenly universe. DA 759.2

Rejecting with disdain the arguments and entreaties of the loyal angels, he denounced them as deluded slaves. The preference shown to Christ he declared an act of injustice both to himself and to all the heavenly host, and announced that he would no longer submit to this invasion of his rights and theirs. He would never again acknowledge the supremacy of Christ. He had determined to claim the honor which should have been given him, and take command of all who would become his followers; and he promised those who would enter his ranks a new and better government, under which all would enjoy freedom. Great numbers of the angels signified their purpose to accept him as their leader. Flattered by the favor with which his advances were received, he hoped to win all the angels to his side, to become equal with God Himself, and to be obeyed by the entire host of heaven. PP 40.1

Lucifer had at first so conducted his temptations that he himself stood uncommitted. The angels whom he could not bring fully to his side, he accused of indifference to the interests of heavenly beings. The very work which he himself was doing, he charged upon the loyal angels. It was his policy to perplex with subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of Jehovah. And his high position, so closely connected with the divine government, gave greater force to his representations. PP 41.3

God could employ only such means as were consistent with truth and righteousness. Satan could use what God could not—flattery and deceit. He had sought to falsify the word of God and had misrepresented His plan of government, claiming that God was not just in imposing laws upon the angels; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself. It was therefore necessary to demonstrate before the inhabitants of heaven, and of all the worlds, that God’s government is just, His

law perfect. Satan had made it appear that he himself was seeking to promote the good of the universe. The true character of the usurper and his real object must be understood by all. He must have time to manifest himself by his wicked works. PP 42.1

Slavery represents compulsion by cruelty, and is not the voluntary service that God requires. So that when God says “I sold you” it was because of our choice that placed in satan’s control. But we have also the same in that we are bought with a price back to God for service to Him.

Due. 28:68; 32:30; Judges 2:14;3:8;4:2; 10:7; 1Sam 12:9; 1Kings 21:20 because thou hast sold thyself to work evil in the sight of the LORD.,²⁵ which did sell himself to work wickedness in the sight of the LORD,; 2Kings 17:17 sold themselves to do evil; Nehemiah 5:8*; Esther 7:4; Ps 105:17-Acts 7:9; Isa. 50:1; 52:3; Jer. 34:14; Joel 3:3,6,7; Amos 2:6; Zech. 11:5; Rom. 7:14; 1Cor. 6:20; 7:23;

Rom. 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness. 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. 20 For when ye were the servants of sin, ye were free from righteousness. 21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

2Peter 2:19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. 20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. 21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. 22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

Note: Are you a slave to: Formalism DA 393.5; to Malice DA 466.2; to Envy and Prejudice DA 558.3; To Satan by one vice DA 716.3