

LESSON 25 (Second Epistle of Peter - Lesson 9). – December 22, 1888.

2 PETER 3:7-12.

1. STATE the argument which the apostle Peter says the last-day -scoffers will urge against the doctrine of Christ's second coming. [2 Peter 3:4]

2. Show the falsity of their statement. [2 Peter 3:5-7]

3. How is it that these scoffers are so blind? Compare 2 Peter 3 : 3, last part, with 2 Thess. 2 : 10-12 and Heb. 3 : 13. See note.

4. What has the word of the Lord spoken concerning the fate of this earth? 2 Peter 3 : 7

5. What is said of God's relation to time? Verse 8 ; Ps. 90 : 4.

6. What important lesson may we learn from this? See note.

7. Why is it that God has so long delayed his threatened judgments? 2 Peter 3 : 9.

8. Yet how are the majority of wicked men affected by his merciful patience? Eccl. 8: II.

9. What effect does the favor of God have upon these wicked scoffers? Isa. 26 : 10.

10. Because the judgments of God are delayed, how does the condition of the wicked often appear, as compared with that of the righteous? Ps. 73 : 3, 4, 12, 13.

11. What do they themselves think? Ps. 49: II.

12. But how will it be in reality? Eccl. 8: 12, 13.

13. At what time shall the proud be humbled? Isa. 2:12.

14. How will the day of the Lord come upon them? 2 Peter 3 : 10.

15. What will they be saying when the time of their destruction thus suddenly bursts upon them? I Thess. 5 : 2, 3.

16. What will take place in the day of the Lord? 2 Peter 3 : 10.

17. What does 'the prophet Isaiah say of that day? Isa. 13: 6, 7, 9, 10.

18. What is the testimony of Zephaniah? Chap. 1 : 14-18.

19. Is it a time to be desired? Amos 5 : 18-20.

20. What was said about it by a righteous man to whom the Lord granted a prophetic view of it? Hab. 3:16.

21. Who will pass through that terrible time unharmed? Ps. 91 : 1, 5-10.

22. What will protect them? Verses 2-4.

23. In view of the great events that are surely coming, what should be our constant thought? 2 Peter 3:11,12.

NOTES.

"LEST your hearts be hardened through the deceitfulness of sin." This is a most forcible expression, and the truth which it suggests should receive far more attention than it does. When a man deliberately resolves to pursue a certain course, even though he knows it to be wrong, he will very soon come to the firm belief that that course is right, and will, of course, be incapable of receiving the truth on the subject: All are familiar with the story of the old Indian chief who was quite favorably inclined toward Christianity as the missionary talked with him, until he was told that all men would rise at the last day. "What!" said he, "will all who have died in battle rise again? And shall I have to meet those whom I have slain?" Being answered in the affirmative, he exclaimed, "It isn't so; I won't have it so; they shall not rise." After that no amount of reasoning could convince him that there would be a resurrection. In Dr. Mark Hopkins's "Evidences of Christianity," Lecture 1, occurs the following apt statement of the way in which men's desires overrule their reason:—

"Men," says Hobbs, 'appeal from custom to reason, and from reason to custom, as it serves their turn, receding from custom when their interest requires it, and setting themselves against reason as oft as reason is against them ; which is the cause that the doctrine of fight and wrong is perpetually disputed' both by the pen and the sword; whereas the doctrine of lines and figures is not so, because men care not, in that subject, what is truth, as it is a thing that crosses no man's ambition, or profit, or lust. For, I doubt not, if it had been a thing contrary to any man's right of dominion, or to the interest of men that have dominion, that the three angles of a triangle should be equal to two angles of a square, that the doctrine should [would] have been, if not disputed, yet, by the burning of all books on geometry, suppressed, as far as he whom it concerned was able.' 'This,' says Hallam, from whose work I make the quotation, does not exaggerate the pertinacity of mankind in resisting the evidence of truth when it thwarts the interests or passions of any particular sect or community.' Let a man who hears the forty-seventh proposition of Euclid announced for the first time, trace the steps of the demonstration, and he must believe it to be true; but let him, know that as soon as he does perceive the evidence of the proposition, so as to believe it on that ground, he shall lose his right eye, and he will never trace the evidence, or come to that belief which results from the force of the only proper evidence. You may tell him it is true, but he will reply that he does not know, he does not see it to be so."

The same thing is usually the case when the truth cuts across one's cherished sins. Says Hopkins : "Let the mists that steam up before the intellect from a corrupt heart, be dispersed, and truths, before obscure, shine out as the noonday." No man can think the thoughts of God, unless he walks in the ways of God.

THE "sure word of prophecy" tells us again and again that this earth shall be destroyed by fire, and that in that fire the ungodly shall be burned up. Scoffers say that they see no evidence that any such event will ever take place; but the apostle Peter assures us that the instrument of the earth's destruction is already prepared, and is stored within it. Just as surely as the earth was once destroyed by water, so surely will it again be destroyed by fire.

"But these prophecies were spoken hundreds, and some of them thousands, of years ago, and there is no more evidence of their fulfillment now than there was when they were uttered." Thus argues the scoffer; but it is a vain argument; (1) because it is not true, and (2) because of the following statement:—

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter 3 : 8.

God "inhabith eternity." The flight of time makes no difference with his plans. Compared with his eternity, the entire 6,000 years of earth's existence is but a span. Says the psalmist, "For a thousand years in thy sight are but as yesterday when it is passed, and as a watch in the night." Ps. 90 : 4. Therefore the apostle concludes that "the Lord is not slack concerning his promise, as some men count slackness." That which seems to men forgetfulness of the promise, is only a kindly delay to allow dilatory men to secure the promise. In God's reckoning, it is only as the three days' grace, which men allow for the payment of a promissory note.

It should not be forgotten that while a thousand years is with the Lord as one day, one day is as a thousand years. This is too often overlooked. While he may take a thousand years for the fulfillment of a promise, and then it will be the same as though performed the next day, he can do in one day the work of a thousand years. Therefore there is no warrant for settling down to carnal ease, thinking that it will necessarily be a long time yet before the work of God on earth can be accomplished: "For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." Rom. 9 : 28.

"FOR when they shall say, Peace and safety, then sudden destruction cometh upon them." This refers to a time when men will not simply be predicting peace and safety, but will proclaim that it has actually come. For many years men have been teaching that a millennium of perfect peace and righteousness would precede the coming of the Lord. The members of the National Reform Association say that when Christianity is recognized and enforced by law, then the millennium will have come, and that wars, famines, and pestilence will cease: In the National Reform Convention held at Monmouth, Ill., Sept. 29, 1884, and reported in the Christian Statesman of November 6, M. A. Gault said:

"We do not flatter ourselves when we say that the glorious millennial day will be ushered in by the triumph of this movement."

So when they shall have gained their object, the Scripture will be fulfilled, which says : "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war anymore." Isa. 2 : 2-4. Thus they will be saying,

"Peace and safety," and then suddenly, like a thief in the night, when they are unprepared, destruction from the Almighty shall come upon them. Read the remainder of Isaiah 2.

Ellen White Notes Compiled:

#1 Looking down through the ages to the close of time, Peter was inspired to outline conditions that would exist in the world just prior to the second coming of Christ. "There shall come in the last days scoffers," he wrote, "walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But "when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thessalonians 5:3. Not all, however, would be ensnared by the enemy's devices. As the end of all things earthly should approach, there would be faithful ones able to discern the signs of the times. While a large number of professing believers would deny their faith by their works, there would be a remnant who would endure to the end. {AA 535.2}

#2 When Noah proclaimed the solemn message, yet an hundred and twenty years the judgments of God in a flood of water should destroy the world and its inhabitants, men would not receive it, so it is at the present time. Those who warn the transgressors of law to repent and turn to their allegiance for the Lawgiver is coming to punish the disobedient, will plead and entreat and warn the majority in vain. Peter describes the attitude of the world in reference to the last message: "There shall come in the last days scoffers, walking after their own lusts and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." {ST, January 3, 1878 par. 7}

#3 Christ is the source of our strength. He is the vine, we the branches. We must receive nourishment from the living vine. Deprived of the strength and nourishment of the vine, we are as members of the body without a head, and are in the very position Satan wishes us to be in, that he may control these members as pleases himself. He works "with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie." Spiritualism is a lie. It is founded upon the great original lie, "Thou shalt not surely die." Thousands cut off the Head, and the members act without Jesus for their head, and the result is, another guides the body. Satan controls them. {RH, February 18, 1862 par. 19}

I saw that we are now in the shaking time. Satan is working with all his power to wrest souls from the hand of Christ and cause them to trample underfoot the Son of God. An angel slowly and emphatically repeated these words: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Character is being developed. Angels of God are weighing moral worth. God is testing and proving His people. These words were presented to me by the angel: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the

beginning of our confidence steadfast unto the end." God is displeased that any of His people who have known the power of His grace should talk their doubts, and by thus doing make themselves a channel for Satan to transmit his suggestions to other minds. A seed of unbelief and evil sown is not readily rooted up. Satan nourishes it every hour, and it flourishes and becomes strong. A good seed sown needs to be nourished, watered, and tenderly cared for; because every poisonous influence is thrown about it to hinder its growth and cause it to die. {1T 429.1}

#4 "By the word of God . . . the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:5-7. Another storm is coming. The earth will again be swept by the desolating wrath of God, and sin and sinners will be destroyed. {PP 101.1}

#5 When Noah proclaimed the solemn message, yet an hundred and twenty years the judgments of God in a flood of water should destroy the world and its inhabitants, men would not receive it, so it is at the present time. Those who warn the transgressors of law to repent and turn to their allegiance for the Lawgiver is coming to punish the disobedient, will plead and entreat and warn the majority in vain. Peter describes the attitude of the world in reference to the last message: "There shall come in the last days scoffers, walking after their own lusts and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." {ST, January 3, 1878 par. 7}

#6 (No comment)

#7 The reason why the Bridegroom delays is because he is longsuffering to us-ward, not willing that any should perish, but all should come to repentance. O the precious longsuffering of our merciful Saviour! O that each of the dear youth would appreciate the value of the soul that has been purchased at infinite cost on Calvary! O that each one would place a proper estimate upon the capabilities that have been given him of God! Through Christ you may climb the ladder of progress, and bring every power under the control of Jesus. You may represent the character of Jesus. In spirit, in thought, in word, and in action, you may make manifest that you are moved by the Spirit of Christ, and your life may wield a power of influence over others. {YI, September 20, 1894 par. 6}

#8 Those who profess godliness, yet are not sanctified by the truth which they profess, will not change materially their course of action, which they know is hateful before God, because they are not subjected to the trial of being reprov'd individually for their sins. They see, by the testimonies of others, their own case faithfully pointed out before them. They are cherishing the same evil. By continuing their course of sin, they are violating their consciences, hardening their hearts, and stiffening their necks, just the same as though the testimony had been borne directly to them. In passing on and refusing to put away their sins and correct their wrongs by humble confession, repentance, and humiliation, they choose their own

way, and are given up to the same, and are finally led captive by Satan at his will. They may become quite bold because they are able to conceal their sins from others and because the judgments of God do not come in a visible manner upon them. They may be apparently prosperous in this world. They may deceive poor, shortsighted mortals and be regarded as patterns of piety while in their sins. But God cannot be deceived. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." Although the life of a sinner may be prolonged upon the earth, yet not in the earth made new. He shall be of that number whom David mentions in his psalm: "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth." {2T 447.2}

#9 (No comment)

#10 Today there exists the same danger of mistaking prosperity for the favor of heaven. The prosperity that often for a time attends those who turn from a plain "Thus saith the Lord" to follow a way of their own choosing, is not an assurance of divine approval. Men many interpret it thus, but it is no sign that God's prospering hand is with them. Let all learn a lesson from Solomon's experience. Notwithstanding his violation of a plain "Thus saith the Lord," riches and worldly honor poured in upon him, and seemingly he was greatly blessed. This is in harmony with Job's declaration that the wicked spend their days in prosperity. And the psalmist testifies:-- "As for me, my feet were almost gone; My steps had well-nigh slipped. For I was envious at the arrogant, When I saw the prosperity of the wicked. . . . Pride is as a chain about their neck; Violence covereth them as a garment. Their eyes stand out with fatness: They have more than heart could wish. They scoff, and in wickedness utter oppression: They speak loftily." {RH, January 18, 1906 par. 9}

The psalmist David had this experience. When he looked upon the flourishing condition of the wicked he was envious of their success, and said, "Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued." But when he went into the sanctuary, and communed with the Lord, he no longer desired the portion of the wicked; for then he understood their end. He saw that their way led to destruction at last, and their pleasure was but for a season. Envy had no more a place in his heart. His rebellious spirit bowed in humble submission to his God, and he declared, "Thou shalt guide me with thy counsel, and afterward receive me to glory." He saw that the guidance of the Lord was of infinitely more value than all the temporal prosperity of the world; for the way of the Lord kept the feet in the paths of righteousness that lead to eternal glory. {ST, February 3, 1888 par. 3}

#11 (No comment)

#12 The Lord declares by the prophet Isaiah, "Say ye to the righteous, that it shall be well with him." "Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." [Isaiah 3:10, 11.] "Though a sinner do evil a hundred times," says the wise man, "and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him; but it shall not be well with the wicked." [Ecclesiastes 8:12, 13.] And Paul testifies that the sinner is treasuring up unto himself "wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds;" "tribulation and anguish upon every soul of man that doeth evil." [Romans 2:5, 6, 9.] {GC88 540.4}

#13 Said the prophets of old as they beheld in holy vision the day of God: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." [Isaiah 13:6.] "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." "In that day a man shall cast the idols of his silver, and the idols of his gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." [Isaiah 2:10-12, 21 (MARGIN).] {GC88 638.1}

#14 Calamities by land and sea, by fire and flood, by pestilence and famine, by horrible accidents, by earthquakes in divers places, all testify in unmistakable language that the end of all things is at hand, and that great Babylon is coming into remembrance before God. The Lord is even at the door, and men's hearts are failing them for fear, and for looking after those things which shall come upon the earth; for the powers of heaven shall be shaken. But there is a defense for those who keep the commandments of God and the faith of Jesus. The prophet declares, "Thy righteousness shall go before thee." Whose righteousness?--The righteousness of Christ. And he continues, "The glory of the Lord shall be thy rearward." "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" {ST, October 1, 1894 par. 10}

#15 While laboring at Thessalonica, Paul had so fully covered the subject of the signs of the times, showing what events would occur prior to the revelation of the Son of man in the clouds of heaven, that he did not think it necessary to write at length regarding this subject. He, however, pointedly referred to his former teachings. "Of the times and the seasons," he said, "ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them." {AA 259.4}

#16 When great and wise men had proved to their satisfaction that it was impossible for the world to be destroyed by water, when the fears of the people were quieted, when all regarded Noah's prophecy as a delusion, and looked upon him as a fanatic--then it was that God's time had come. "The fountains of the great deep" were "broken up, and the windows of heaven were opened," and the scoffers were overwhelmed in the waters of the Flood. With all their boasted philosophy, men found too late that their wisdom was foolishness, that the Lawgiver is greater than the laws of nature, and that Omnipotence is at no loss for means to accomplish His purposes. "As it was in the days of Noah," "even thus shall it be in the days when the Son of man is revealed." Luke 17:26, 30. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10. When the reasoning of philosophy has banished the fear of God's judgments; when religious teachers are pointing forward to long ages of peace and prosperity, and the world are

absorbed in their rounds of business and pleasure, planting and building, feasting and merrymaking, rejecting God's warnings and mocking His messengers--then it is that sudden destruction cometh upon them, and they shall not escape. 1 Thessalonians 5:3. {PP 103.3}

#17 Through the prophet Isaiah the Lord declares what shall come upon those who pursue a course similar to that of these despisers of his word. He says: "The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." He looks down the ages, and declares what shall be: "Therefore shall all hands be faint, and every man's heart shall melt; and they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." The prophet then describes the signs of the day of God, and Christ also speaks of these signs as tokens of his near coming. "For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." {ST, December 29, 1890 par. 5}

#18 Those who work in the fear of God to rid the church of hindrances, and to correct grievous wrongs, that the people of God may see the necessity of abhorring sin, and that they may prosper in purity, and the name of God be glorified, will ever meet with resisting influences from the unconsecrated. Zephaniah describes the true state of this class, and the terrible judgments that will come upon them: "And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil." "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." {RH, June 8, 1886 par. 9}

#19 It was needful that men should be awakened to their danger; that they should be roused to prepare for the solemn events connected with the close of probation. The prophet of God declares: "The day of the Lord is great and very terrible; and who can abide it?" [Joel 2:11.] Who shall stand when He appeareth who is "of purer eyes than to behold evil, and cannot look on iniquity?" [Habakkuk 1:13.] To them that cry, "My God, we know thee," yet have transgressed his covenant, and hastened after another god, [Hosea 8:2, 1; Psalm 16:4.] hiding iniquity in their hearts, and loving the paths of unrighteousness, to these, the day of the Lord is "darkness, and not light, even very dark, and no brightness in it." [Amos 5:20.] "It shall come to pass at that time," saith the Lord, "that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The

Lord will not do good, neither will he do evil." [Zephaniah 1:12.] "I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." [Isaiah 13:11.] "Neither their silver nor their gold shall be able to deliver them;" "their goods shall become a booty, and their houses a desolation." [Zephaniah 1:18, 13.] {GC88 309.3}

#20 (No comment)

#21 There are troublous times before us; the judgments of God are coming upon our world. The nations of the earth are to tremble. There will be trials and perplexities on every hand; men's hearts will fail them for fear. And what shall we do in that day? Though the earth shall reel to and fro like a drunkard, and be removed like a cottage, if we have made God our trust, he will deliver us. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee. . . . For he shall give his angels charge over thee, to keep thee in all thy ways." {RH, March 15, 1887 par. 15}

#22 And each worker, as he goes forth to this labor, should realize that he is as surely sent of God as were the first disciples. God's eye follows them; His Spirit goes with them. To those who accept His great commission He gives the assurance, "Lo, I am with you alway, even unto the end of the world." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." The psalmist declares, "I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler." Servants of God, you have great advantages, which you should appreciate. {20MR 266.2}

#23 Many of these professed Christians dress, talk, and act like the world, and the only thing by which they may be known is their profession. Though they profess to be looking for Christ, their conversation is not in heaven, but on worldly things. "What manner of persons" ought those to be "in all holy conversation and godliness," who profess to be "looking for and hasting unto the coming of the day of God." 2 Peter 3:11, 12. "Every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:3. But it is evident that many who bear the name of Adventist study more to decorate their bodies and to appear well in the eyes of the world than they do to learn from the Word of God how they may be approved of Him. {EW 108.2}