

The God Does Not Destroy Theory Refuted

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Foreword

The concept that God does not kill or destroy is of Satanic origin. Its roots are found in Spiritualism, Buddhism, Jainism and Theosophy. Through John Harvey Kellogg's pantheistic theories that entered into Adventism in the late eighteenth century, the concept of God does not kill entered into Adventism, because it is built upon the notion that God dwells in everything.

The Bible however, in many ways refutes such a concept. God's presence dwells by the Holy Spirit only in the hearts of those who are justified therefore righteous, He does not dwell with the wicked He cannot be with them by being in them if they have not chosen Him. However God protects the righteous not by His presence pervading every atom of their bodies, He protects the righteous by his holy angels surrounding or encamping around them. The wicked who have not had a chance to know the gospel have angels of God protecting them also, but not as the righteous.

To claim as do those that teach God does not destroy, that God withdraws his presence from the forces of nature, so that nature, and not God, kills the wicked, renders the forces of nature able to act on their own in doing justice, this too is corrected in this booklet, because it shows that God Himself controls the forces of nature, using it to destroy His enemies whenever necessary.

First of all, the teaching of "God not kill" is briefly reviewed, next, a large array of scriptures that evidently proves God does indeed kill or destroy, and in the interest of justice and salvation are quoted extensively. While the scriptures have numerous examples, those only are quoted, where, if one tries to claim that God withdrew his presence and sin, Satan and the forces of nature did the killing, violence will be done to them. Those scriptures under such an interpretation would change large portions into Satanic revelations and make the prophets of God into Prophets of Satan, God Himself, would be vied as working under Satan, and the lofty miracles of God would be attributed to that of Satan himself, which is a step in the committal of the unpardonable sin.

Next, are quotations from Mrs. White's inspired Spirit of Prophecy statements where it is evident that many of the acts of destruction are miracles of God, commanded by God Himself to His servants, or done by the angels of God from heaven, that forever negates any possibility of sin, Satan or the so called forces of nature doing them. We can also see that in many passages of Old Testament examples of destruction, Christ and his angels work with the Israelites to help them slay the wicked. Mrs. White makes all these very plain indeed.

Next an exhaustive account of who is the "destroying angel" spoken of by Mrs. White and the Bible is examined in the Spirit of Prophecy, this angel is clearly explained to be the angel of God, an angel commissioned by God to descend to the earth from the heavenly courts above, to do acts of destruction as God wills, it is not Satan the destroyer. Finally, those who teach that God does not kill are warned of committing the unpardonable sin. We issue this booklet to one and all, that men may be warned of the various false doctrines that wrap men up in bundles to be burned in the last days. May you be enlightened in Jesus holy name, Amen.

EXTRACTS THAT EXPLAINS THE “GOD DOES NOT KILL” THEORY

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1. Those who teach “God does not kill”, or “God kills but how”, or what they call the “character of God” all have the same basic points or propositions. They vary more or less according to how much they have gone into the teaching, but generally they all teach the same.

2. We are told that we need to understand the punitive language in the Bible.

“... there is a correct way to interpret and understand such terms as God smites, God punishes, God sends destruction, God destroys, God’s wrath. Such language when applied to God does not mean the same as when applied to man.” *The Character Of God And His Dealing With Sin*, p. 7.

3. How then are we to interpret punitive language? We are given the “principle.”

“... the mechanism of punishment, wrath, destruction and all punitive language is that God withdraws his active, creative, maintaining presence and disaster and destruction occur.” *IBID*, p. 7.

4. Incidents of destruction that happened the “withdrawal” way are outlined.

“... The flood, Sodom and Gomorrah, the punishments of Israel, the destruction of Jerusalem, the final destruction are caused by sin acting through separation and causing the withdrawal of God's protective, active, presence.” *IBID*, pp. 7-8.

5. Sin can punish itself when God withdraws His presence.

“... I am analyzing the mechanism of punishing to show that sin brings its own punishment when God’s protection has been caused to be withdrawn.” *IBID*, p. 13.

6. God does not kill at all because it is not in His Law and character.

“Since the law is a transcript of God’s character then if it is not in the law to kill, it is not in the character of God to kill.” *IBID*. p. 20.

7. The method of destruction is again explained.

“When the sinful individual or nation or world reach a particular irreversible point then God in accordance with His law and His freedom withdraws His active, upholding, maintaining, protective presence and progressive, destructive disaster results...” *IBID*, p. 27.

8. In all instances of slaughter in Old Testament passages, the principle is the same.

“Despite the establishment of the above principles there will be those people who will keep quoting some Old Testament examples of destruction, whether it be the fall of Jericho’s wall, the slaughter of Sennacherib’s army, the smiting of Miriam with leprosy. Such people just cannot understand that ALL such cases are to be understood in accordance with the SAME unchanging “PRINCIPLE.” *IBID*, pp. 27-28.

9. Israel is blamed for choosing to fight wars first, to slay their enemies, and instead of correcting them God is presented as going along with them and giving them the best advise. There is not one text in the Bible to support this lie.

“So it is with the wars. God had made it plain to Israel that they did not need a king or an army with swords. He would gain the victory for them. But they again chose to be like the nations around them and they chose the sword both to execute internal justice and to fight their enemies. Again all that God could do was to give the best advice to minimize the fearful consequences of their wrong choice. The Bible makes it clear that war is not God’s way. “ *IBID*, p. 29.

10. Lying reasons, obviously without the slightest support of scriptures are given to explain a particular war, which was evidently planned and started and commanded by God. This person has rejected Truth as is evident in the things that he is saying.

“Why then did God command Saul to kill the Amalekites? The answer:

1. Israel had chosen the method of armed warfare.
2. Therefore God could not use His method in their behalf (this they had rejected).
3. The Amalekites had passed their limit in sin, they were irreversibly set against God.
4. If God were employing His way He would have withdrawn from the Amalekites and they would have perished.
5. If Saul allowed any Amalekite property to enter Israel then Israel would be in mortal danger of incurring God’s wrath.
6. Thus the best advice God could give Saul was the one He gave.” *IBID*, p. 30.

11. God’s one way is always to follow the one principle of withdrawal of His presence and let sin, Satan and the forces of nature, etc., do the killing.

“ God simply judges the case, pronounces the sentence and hands the offender over to the executioner, (self, forces of nature, malice or enmity of Satan). God’s way is ever and only to withdraw His protection from the offender.” *IBID*, p. 46.

12. So the mechanism is always the same in the judgments in the Old Testament.

“So whether it is the story of Korah, Dathan and Abiram or that of Ananias and Sapphira

the mechanism is the same, they suffered the swift execution of God's judgment and wrath, they felt they full effects of the curse. Why? Their sin reached that terrible point of grieving away the Holy Spirit and God allowed the full punishment to fall on them as an example to us that we might see how dreadful sin is, how destructive it is, how it separates from Him thereby destroying us." *IBID*, pp. 60-61.

13. God withdraws His Spirit and leaves the sinner to destruction.

"Thus they will make it clear that they want nothing to do with God's character, His law, or righteousness and God will completely withdraw His Spirit leaving them to destruction." *IBID*, p. 73.

14. If God hurts or kill His Spirit is Satanic. God never uses Satan's method which is killing. Jesus never showed this.

"If God uses, as a last resort, the method of hurting and damaging those who do not agree with Him or His ideas, then His Spirit is Satanic. There is no more conclusive evidence. But hurting or damaging creatures to achieve His righteous ends. Does God's end result (love, mercy) justify the means or methods He uses? Does God use His power in exactly the same way as Satan does but with holy, righteous motives?

... If God does destroy as people say He does, then Jesus (the faithful and true witness) failed to show that aspect of His character when He came to give a full revelation of His father's character." *IBID*, p. 75.

Conclusion

All these falsehood, distortions and lies about God's penal justice will be answered from the Bible and the Spirit of Prophecy.

**How
GOD
kills
(destr
oys)**

**GOD
PERSONALY
DESTROYS**

God himself
does
personal acts
of
destruction
as retributive
judgment.

**GOD'S
COMMANDI
NG WILL**

God commands
holy angels,
righteous men,
human agents
(governments),
and the forces
of nature etc. to
execute his
retributive
judgment.

**GOD'S
PERMISSIVE
WILL**

God withdraws
his protection
and permits
retribution from
wicked men,
evil angels and
Satan. Satan
and evil angels
manipulates
laws of nature
to bring
destruction.

SCRIPTURES WHICH THE SO CALLED
“GOD DOES NOT KILL BUT WITHDRAWS HIS PRESENCE” METHOD
CANNOT FIT.

- 1) If God does not kill or destroy, why does He use His miraculous power to create a serpent that destroys, and turns Moses hand into a leprous hand.

“And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. And the LORD said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.” Ex 4:1-6

- 2) If God does not kill or destroy, why did He create a serpent to destroy Pharaoh's fake serpents. Withdrawing His presence that Satan, sin or the forces of nature destroys doing acts of destruction cannot fit here unless we give them the power to create.

“And the LORD spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Show a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said. And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.” Ex. 7:8-14

- 3) If the only way God destroys is by the withdrawal of His “protecting presence” (unbiblical concept), and let Satan, sin and the forces of nature do the destruction, why did He command Israel to kill and by miracle help them to efficiently kill. That concept does not fit here.

“Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy;

and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovahnissi: For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.” Ex 17:8-16.

- 4) If the only way God destroys is by the withdrawal of His presence and let sin, Satan and the forces of nature kill in punishment, why did He use His creative power to create lice out of dust to sting the Egyptians? If that false principle is applied here, it will make Satan the creator of the lice.

16 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. 17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. 18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. 19 Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.” Ex. 8 16-19.

- 5) If God does not kill, why then does He command to slay all who touch the mount upon which He came? Why not just withdraw His presence so that they will die? If this principle is applied to this scripture then one would have to say God's presence is withdrawn from God Himself that God could command like Satan to kill. Isn't this sheer folly?

“And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.” Ex. 19:10-13.

- 6) If God destroys only by withdrawing His presence then He should not give these commands of death penalty for sinners; just withdraw His presence and let sin, Satan and the forces of nature do the destruction. These scriptures show that the principle does not apply.

“He that smiteth a man, so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die. And he that

smiteth his father, or his mother, shall be surely put to death. And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death. And he that curseth his father, or his mother, shall surely be put to death.” Ex. 21:12-17.

“And if any mischief follow, then thou shalt give life for life, Eye for eye, tooth for tooth, hand for hand, foot for foot, Burning for burning, wound for wound, stripe for stripe.” Ex 21:23-25.

“Thou shalt not suffer a witch to live. Whosoever lieth with a beast shall surely be put to death. He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.” Ex. 22:18-20.

- 7) Here God commands the death penalty for those who worshipped the golden calf. Now if the only way He kills is by withdrawing His presence and letting sin, Satan and the forces of nature kill, He should not command the killing of sinners. Applying the principle to this text would render Moses and his brethren working under Satan.

“Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.” Ex. 32:26-28

- 8) The fire came from YHWH, not Satan, it was God who slew these men. If one were to say He withdrew His presence and Satan, sin or the forces of nature slew the men, then one would have Satan working with God for the glory of God. The principle does not apply.

“And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD.” Lev. 10:1,2

- 9) God in this scripture orders the death of the transgressor, now if God does not kill, then all He should have done is to withdraw His presence and let sin, Satan and the forces of nature do the killing. He should not have commanded His people to do the killing.

“And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp; And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:) And they put him in ward, that the mind of the LORD might be showed them. And the LORD spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the

stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death. And he that killeth any man shall surely be put to death.” Lev. 24:10-17.

“And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.” Num. 15:32-36.

- 10) In this scripture God is so angry that He commands Moses to hang the heads of the transgressors high after they are slain by His command. Not only does He reward Phineas with the priesthood for killing two people, but commands Israel to vex and slay the enemies of Israel that caused them to sin. Now if it is not in the character of God to kill, why does He command all this bloodshed? The principle of withdrawal of God’s presence and sin, Satan or the forces of nature doing the killing does not apply.

“And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel. And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baalpeor. And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. And those that died in the plague were twenty and four thousand. And the LORD spake unto Moses, saying, Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace: And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel. Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites. And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head over a people, and of a chief house in Midian. And the LORD spake unto Moses, saying, Vex the Midianites, and smite them: For they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a

prince of Midian, their sister, which was slain in the day of the plague for Peor's sake." Num. 25:1-18.

- 11) In this scripture Moses the prophet of God tells Israel that they should fight in war obviously to kill their corrupted enemies. He assures them that in doing this they shall be guiltless before God; and if they refuse to do this God will not be with them. Now if God does not kill, why does He ask His people to do what is not like Him? This proves the "God does not kill theory" to be wrong.

"And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war, And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him, And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD. But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out."
" Num. 32:20-23.

- 12) Again God commands Israel to kill their enemies, and through Moses He is wroth that they did not do an efficient job. Now if God does not kill, and it is only sin and Satan that kills, then it is sin and Satan working through Moses and Israel, and even God Himself since God is the one who gave the command to kill.

"And the LORD spake unto Moses, saying, Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people. And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian. Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war. And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand. And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males. And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword. And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. And they took all the spoil, and all the prey, both of men and of beasts. And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho. And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp. And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle. And Moses said unto them, Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD. Now therefore kill every male among the little ones, and kill every woman that hath known man by

lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves.” Num. 31:1-18.

- 13) God tells the Israelites how to capture and totally destroy the city Ai. Now if the only way in which God destroys is by withdrawing His presence and allowing sin, Satan and the forces of nature to do so, then He should have done so and not be the cause of Israel’s killing the people. Thus the principle does not fit.

“And the LORD said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land: And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it. So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night. And he commanded them, saying, Behold, ye shall lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready: And I, and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them, (For they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them. Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand. And it shall be, when ye have taken the city, that ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.” Josh 8:1-8.

- 14) Now if it is sin, Satan and the forces of nature doing the killing in this scripture, then they are working with God and Israel to glorify God, and Satan is using Israel to do the killing. The concept does not fit.

Now it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

2That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty.

3Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

5Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for

all the kings of the Amorites that dwell in the mountains are gathered together against us.

7So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9Joshua therefore came unto them suddenly, and went up from Gilgal all night.

10And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

11And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

12Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.” Josh. 10:1-14.

15) Either Israel is working with the devil to kill as God has withdrawn His presence from them, or God does indeed kill commanding His servants to do so.

“And it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, And to the kings that were on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west, And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh. And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many. And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel. And the LORD said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt hock their horses, and burn their chariots with fire. So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them. And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephothmaim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining. And Joshua did unto them as the LORD bade him: he hocked their horses, and burnt their chariots with fire.”

“As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD commanded Moses. So

Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; Even from the mount Halak, that goeth up to Seir, even unto Baalgad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them. Joshua made war a long time with all those kings. There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle. ” Josh. 11:1-9,15-20.

- 16) In this scripture the Spirit of YHWH on a servant of God causes him to go to war and kill people; God could not thus have withdrawn His presence here, it is His presence in the man that causes killing.

“And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother. And the spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim. ” Judges 3:9,10.

- 17) Again the Spirit of God comes upon Samson twice causing him to kill. Now if God does not kill, then the fruit of the Spirit here should not be killing. God does indeed kill.

“Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. And the spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done. ” “And the spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house. ” Judges 14:5,6,19.

- 18) Sampson kills one thousand men through the Spirit of God coming upon him. Now if it was not in the character of God to kill, Sampson would not have done that by the Spirit of the God. The withdrawal “principle” does not thus fit here.

“And when he came unto Lehi, the Philistines shouted against him: and the spirit of the LORD came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men. ” Judges 15:14-16.

- 19) In this scripture God commands king Saul and Israel to kill in fulfillment of a the prophecy made earlier by Him. But Saul is rejected by God because he does not fulfill God’s command to kill thoroughly. Samuel has to do the killing to fulfill God’s command. All this could not happen if God does not kill but allows sin, Satan and the forces of nature to kill when He withdraws His presence.

“Samuel also said unto Saul, The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley. And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye showed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly. Then came the word of the LORD unto Samuel, saying, It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD.

And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed. Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD? And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal. And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king. And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD,

and thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent. Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God. So Samuel turned again after Saul; and Saul worshipped the LORD. Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal. ” 1 Sam 15:1-33.

- 20) God tells David how to kill the Philistines. Now if God followed the so called “principle of withdrawal”, He would not have done this, thus the principle does not fit here.

“The Philistines also came and spread themselves in the valley of Rephaim. And David inquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand. And David came to Baalperazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baalperazim. And there they left their images, and David and his men burned them. And the Philistines came up yet again, and spread themselves in the valley of Rephaim. And when David inquired of the LORD, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees. And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines. And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer. ” 2 Sam 5:18-25.

- 21) When Uzzah touch the ark, God did not withdraw His presence that instant and allow Satan to kill the man. Satan could not work with God’s ark of the covenant for this would make Satan work with God. It was the glory of God that slew the man, God does kill.

“Again, David gathered together all the chosen men of Israel, thirty thousand. And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart. And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark. And David and all the house of Israel played before the LORD

on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God. ” 2 Sam 6:1-7.

22) The angel of the Lord that does the killing is from God Himself not from Satan, neither is Satan. So no withdrawal of God's presence caused sin, Satan and the forces of nature to kill. God was responsible.

“Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.” Ex. 23:20-23.

“And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.” 2 Kn. 19:35.

GOD KILLS BY

COMMANDING HIS AGENTS: ANGELS,
HOLY MEN GOVERNMENTS TO KILL
IMPENITENT PEOPLE

WITHDRAWAL OF HIS GRACE
AND PERMITS SATAN AND HIS
ANGELS, EVIL MEN, AND EVIL
ANGELS MANIPULATING THE LAWS
OF NATURE TO KILL THE IMPENITENT

UNLEASHING HIS OWN POWER
TO DESTROY DEFIANT IMPENITENT PEOPLE

SPIRIT OF PROPHECY QUOTATIONS REFUTING THE
“GOD DOES NOT KILL” CONCEPTS AS FALSE.

- 1) The plagues of Egypt were miracles of God, not God withdrawing His presence and allowing sin, Satan and the forces of nature to do the killing by miracles.

“It was the **hand of God**, and no human influence or power possessed by Moses and Aaron, that wrought the **miracles** which they showed before Pharaoh. Those **signs and wonders** were designed to convince Pharaoh that the great "I AM" had sent Moses, and that it was the duty of the king to let Israel go, that they might serve the living God. The magicians also showed signs and wonders; for they wrought not by their own skill alone, but by the power of their god, Satan, who assisted them in counterfeiting the work of Jehovah.

The magicians did not really cause their rods to become serpents; but by magic, aided by the great deceiver, they were able to produce this appearance. It was beyond the power of Satan to change the rods to living serpents. The prince of evil, though possessing all the wisdom and might of an angel fallen, has not power to create, or to give life; this is the prerogative of God alone. But all that was in Satan's power to do, he did; he produced a counterfeit. To human sight the rods were changed to serpents. Such they were believed to be by Pharaoh and his court. There was nothing in their appearance to distinguish them from the serpent produced by Moses. Though **the Lord caused the real serpent to swallow up the spurious ones**, yet even this was regarded by Pharaoh, not as a work of God's power, but as the result of a kind of magic superior to that of his servants.” E.G. White, *Patriarchs and Prophets*, p. 264.

“God gave to Pharaoh the most striking **evidence of divine power**, but the monarch stubbornly refused to heed the light. Every display of infinite power rejected by him, rendered him the more determined in his rebellion. The seeds of rebellion that he sowed when he rejected the **first miracle**, produced their harvest.” E.G. White, *Patriarchs and Prophets*, p. 268.

- 2) Here it is seen that the work of creating lice to sting the Egyptians was evidently not from Satan, but a miracle of God’s creative power.

"When Pharaoh saw that there was respite, he hardened his heart." At the command of God, Aaron stretched out his hand, and the **dust of the earth became lice** throughout all the land of Egypt. Pharaoh called upon the magicians to do the same, but they could not. The **work of God** was thus shown to be superior to that of Satan. The magicians themselves acknowledged, "This is the **finger of God**." But the king was still unmoved.” . E.G. White, *Patriarchs and Prophets*, p. 266.

- 3) The earth is under God’s control and they obey Him in the work of destruction He uses them to do.

“The land of Goshen alone was spared. It was demonstrated to the Egyptians that

the earth is under the control of the living God, that the elements obey His voice, and that the only safety is in obedience to Him.” E.G. White, *Patriarchs and Prophets*, p. 269.

“This **mighty miracle testifies that the creation is under the control of the Creator.** Satan seeks to conceal from men the divine agency in the physical world--to keep out of sight the unwearied working of the first great cause. In this **miracle** all who exalt nature above the God of nature stand rebuked.

At His own will God summons the forces of nature to overthrow the might of His enemies--"fire, and hail; snow, and vapor; stormy wind fulfilling His word." Psalm 148:8. When the heathen Amorites had set themselves to resist His purposes, God interposed, casting down "great stones from heaven" upon the enemies of Israel.” E.G. White, *Patriarchs and Prophets*, p. 509.

4. By miracle God used Moses and Israel to kill, so no withdrawal of God’s presence causes death here.

“A new danger now threatened them. Because of their murmuring against Him, the Lord suffered them to be attacked by their enemies. The Amalekites, a fierce, warlike tribe inhabiting that region, came out against them and smote those who, faint and weary, had fallen into the rear. Moses, knowing that the masses of the people were unprepared for battle, directed Joshua to choose from the different tribes a body of soldiers, and lead them on the morrow against the enemy, while he himself would stand on an eminence near by with the rod of God in his hand. Accordingly the next day Joshua and his company attacked the foe, while Moses and Aaron and Hur were stationed on a hill overlooking the battlefield. **With arms outstretched toward heaven, and holding the rod of God in his right hand, Moses prayed for the success of the armies of Israel.** As the battle progressed, it was observed that so long as his hands were reaching upward, Israel prevailed, but when they were lowered, the enemy was victorious. As Moses became weary, Aaron and Hur stayed up his hands until the going down of the sun, when the enemy was put to flight.

As Aaron and Hur supported the hands of Moses, they showed the people their duty to sustain him in his arduous work while he should receive the word from God to speak to them. And the act of Moses also was significant, showing that God held their destiny in His hands; while they made Him their trust, He would fight for them and subdue their enemies; but when they should let go their hold upon Him, and trust in their own power, they would be even weaker than those who had not the knowledge of God, and their foes would prevail against them.

As the Hebrews triumphed when Moses was reaching his hands toward heaven and interceding in their behalf, so the Israel of God prevail when they by faith take hold upon the strength of their mighty Helper. Yet divine strength is to be combined with human effort. Moses did not believe that God would overcome their foes while Israel remained inactive. While the great leader was pleading with the Lord, Joshua and his brave followers were putting forth their utmost efforts to repulse the enemies of Israel and of God.

After the defeat of the Amalekites, God directed Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the

remembrance of Amalek from under heaven." Just before his death the great leader delivered to his people the solemn charge: "Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. . . . Thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." Deuteronomy 25:17-19. Concerning this wicked people the Lord declared, "The hand of Amalek is against the throne of Jehovah." Exodus 17:16, margin." E.G. White, *Patriarchs and Prophets*, pp. 298-300.

- 5) Those who killed the people under the divine judgment were acting under divine authority and they were the people of God, it was not sin, Satan and the forces of nature that was responsible for the killing.

"Moses now commanded those upon his right hand, who had kept themselves clear of idolatry, to gird on their swords and slay all who persisted in rebellion. "And there fell of the people that day about three thousand men." Without regard to position, kindred, or friendship, the ringleaders in wickedness were cut off; but all who repented and humbled themselves were spared.

Those who performed this terrible work of judgment were acting by divine authority, executing the sentence of the King of heaven. Men are to beware how they, in their human blindness, judge and condemn their fellow men; but **when God commands them to execute His sentence upon iniquity, He is to be obeyed.** Those who **performed this painful act**, thus manifested their abhorrence of rebellion and idolatry, and consecrated themselves more fully to the service of the true God. The Lord honored their faithfulness by bestowing special distinction upon the tribe of Levi."

"It was necessary that this sin should be punished, as a testimony to surrounding nations of God's displeasure against idolatry. **By executing justice upon the guilty, Moses, as God's instrument**, must leave on record a solemn and public protest against their crime." E.G. White, *Patriarchs and Prophets*, pp. 324,325.

- 6) God Himself commands death to restrain evil among Israel, no withdrawal of His presence causes it. God Himself pronounces the death penalty.

"On one occasion the son of an Israelitish woman and of an Egyptian, one of the mixed multitude that had come up with Israel from Egypt, left his own part of the camp, and entering that of the Israelites, claimed the right to pitch his tent there. This the divine law forbade him to do, the descendants of an Egyptian being excluded from the congregation until the third generation. A dispute arose between him and an Israelite, and the matter being referred to the judges was decided against the offender.

Enraged at this decision, he cursed the judge, and in the heat of passion blasphemed the name of God. He was immediately brought before Moses. The command had been given, "He that curseth his father, or his mother, shall surely be put to death" (Exodus 21:17); but **no provision had been made to meet this case. So terrible was the crime that there was felt to be a necessity for special**

direction from God. The man was placed in ward until the will of the Lord could be ascertained. **God Himself pronounced the sentence; by the divine direction the blasphemer was conducted outside the camp and stoned to death.** Those who had been witness to the sin placed their hands upon his head, thus solemnly testifying to the truth of the charge against him. Then they threw the first stones, and the people who stood by afterward joined in executing the sentence.

This was followed by the announcement of a law to meet similar offenses: "Thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death." Leviticus 24:15, 16.

There are those who will question God's love and His justice in visiting so severe punishment for words spoken in the heat of passion. But both love and justice require it to be shown that utterances prompted by malice against God are a great sin. The retribution visited upon the first offender would be a warning to others, that God's name is to be held in reverence. But had this man's sin been permitted to pass unpunished, others would have been demoralized; and as the result many lives must eventually have been sacrificed." *Patriarchs and Prophets*, pp. 407,408. E.G. White.

"Soon after the return into the wilderness, an instance of Sabbath violation occurred, under circumstances that rendered it a case of peculiar guilt. The Lord's announcement that He would disinherit Israel had roused a spirit of rebellion. One of the people, angry at being excluded from Canaan, and determined to show his defiance of God's law, ventured upon the open transgression of the fourth commandment by going out to gather sticks upon the Sabbath. During the sojourn in the wilderness the kindling of fires upon the seventh day had been strictly prohibited. The prohibition was not to extend to the land of Canaan, where the severity of the climate would often render fires a necessity; but in the wilderness, fire was not needed for warmth. The act of this man was a willful and deliberate violation of the fourth commandment--a sin, not of thoughtlessness or ignorance, but of presumption.

He was taken in the act and brought before Moses. It had already been declared that Sabbath breaking should be punished with death, but it had not yet been revealed how the penalty was to be inflicted. **The case was brought by Moses before the Lord, and the direction was given, "The man shall be surely put to death: all the congregation shall stone him with stones without the camp."** Numbers 15:35. The sins of blasphemy and willful Sabbath breaking received the same punishment, being equally an expression of contempt for the authority of God." E.G. White, *Patriarchs and Prophets*, pp. 408,409.

- 7) The Angel of the Lord (JESUS) would have killed Balaam were it not for his animal. Thus God kills.

"But **the angel of the Lord stood in the way for an adversary against him.**" The animal saw the **divine messenger**, who was unperceived by the man, and turned aside from the highway into a field. With cruel blows Balaam brought the beast back

into the path; but again, in a narrow place shut in by walls, the angel appeared, and the animal, trying to avoid the **menacing figure**, crushed her master's foot against the wall. Balaam was blinded to the heavenly interposition, and knew not that God was obstructing his path. The man became exasperated, and beating the ass unmercifully, forced it to proceed.

Again, "in a narrow place, where was no way to turn either to the right hand or to the left," the angel appeared, as before, in a threatening attitude; and the poor beast, trembling with terror, made a full stop, and fell to the earth under its rider. Balaam's rage was unbounded, and with his staff he smote the animal more cruelly than before. God now opened its mouth, and by "the dumb ass speaking with man's voice," he "forbade the madness of the prophet." 2 Peter 2:16. "What have I done unto thee," it said, "that thou hast smitten me these three times?"

Furious at being thus hindered in his journey, Balaam answered the beast as he would have addressed an intelligent being--"Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee." Here was a professed magician, on his way to pronounce a curse upon a whole people with the intent to paralyze their strength, while he had not power even to slay the animal upon which he rode!

The eyes of Balaam were now opened, and he beheld **the angel of God standing with drawn sword ready to slay him**. In terror "he bowed down his head, and fell flat on his face." The angel said to him, "Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee, because thy way is perverse before me: and the ass saw me, and turned from me these three times: unless she had turned from me surely now also **I had slain thee**, and saved her alive."

Balaam **owed the preservation of his life** to the poor animal that he had treated so cruelly." E.G. White, *Patriarchs and Prophets*, pp. 441,442.

8) Christ Himself commanded Joshua how to destroy the city of Jericho with His help.

"To reduce Jericho was seen by Joshua to be the first step in the conquest of Canaan. But first of all he sought an assurance of **divine guidance, and it was granted him**. Withdrawing from the encampment to meditate and to pray that the God of Israel would go before His people, he beheld an armed warrior, of lofty stature and commanding presence, "with his sword drawn in his hand." To Joshua's challenge, "Art thou for us, or for our adversaries?" the answer was given, "As Captain of the host of the Lord am I now come." The same command given to Moses in Horeb, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy," revealed the true character of the mysterious stranger. It was **Christ, the Exalted One**, who stood before the leader of Israel. Awe-stricken, Joshua fell upon his face and worshiped, and heard the assurance, "I have given into thine hand Jericho, and the king thereof, and the mighty men of valor," and he received instruction for the capture of the city." E.G. White, *Patriarchs and Prophets*, pp. 487,488.

9) God's command to smite and to utterly destroy is not contrary to His Spirit of love and mercy.

"The utter destruction of the people of Jericho was but a fulfillment of the commands previously given through Moses concerning the inhabitants of Canaan: "Thou shalt

smite them, and utterly destroy them." Deuteronomy 7:2. "Of the cities of these people, . . . thou shalt save alive nothing that breatheth." Deuteronomy 20:16. **To many these commands seem to be contrary to the spirit of love and mercy enjoined in other portions of the Bible, but they were in truth the dictates of infinite wisdom and goodness.** God was about to establish Israel in Canaan, to develop among them a nation and government that should be a manifestation of His kingdom upon the earth." . E.G. White, *Patriarchs and Prophets*, p. 492.

- 10) It was angels from heaven that pushed down the walls of Jericho for Israel to kill the people, angels of God attended their work of destruction led by Christ Himself.

"How easily the **armies of heaven brought down the walls** of Jericho, that proud city whose bulwarks, forty years before, had struck terror to the unbelieving spies! Thy **Mighty One of Israel** had said, "I have given into thine hand Jericho." Against that word human strength was powerless.

"By faith the walls of Jericho fell down." Hebrews 11:30. The Captain of the Lord's host communicated only with Joshua; He did not reveal Himself to all the congregation, and it rested with them to believe or doubt the words of Joshua, to obey the commands given by him in the name of the Lord, or to deny his authority. They could not see the **host of angels who attended them under the leadership of the Son of God.**" E.G. White, *Patriarchs and Prophets*, pp. 492,493. .

- 11) God obeyed Joshua's request for the sun and the moon to stand still that the day may last longer enough for Israel to kill all the people that God commanded them to kill.

"By marching all night he brought his forces before Gibeon in the morning. Scarcely had the confederate princes mustered their armies about the city when Joshua was upon them. The attack resulted in the utter discomfiture of the assailants. The immense host fled before Joshua up the mountain pass to Beth-horon; and having gained the height, they rushed down the precipitous descent upon the other side. Here a fierce hailstorm burst upon them. "The Lord cast down great stones from heaven: . . . they were more which died with hailstones than they whom the children of Israel slew with the sword."

While the Amorites were continuing their headlong flight, intent on finding refuge in the mountain strongholds, Joshua, looking down from the ridge above, saw that the day would be too short for the accomplishment of his work. If not fully routed, their enemies would again rally, and renew the struggle. "Then spake Joshua to the Lord, . . . and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. . . . The sun stood still in the midst of heaven, and hasted not to go down about a whole day."

Before the evening fell, God's promise to Joshua had been fulfilled. The entire host of the enemy had been given into his hand. Long were the events of that day to remain in the memory of Israel. "There was no day like that before it or after it, that Jehovah hearkened unto the voice of a man: for the Lord fought for Israel." "The sun and moon stood still in their habitation: at the light of Thine arrows

they went, and at the shining of Thy glittering spear. Thou didst march through the land in indignation, Thou didst thresh the heathen in anger. Thou wentest forth for the salvation of Thy people." Habakkuk 3:11-13." E.G. White, *Patriarchs and Prophets*, p. 508. .

- 12) Here Saul is rejected because God wanted him to kill all the Amalekites and he spared the king, not fulfilling God's expressed command..

"But the Lord sent His servant with another message to Saul. By obedience he might still prove his fidelity to God and his worthiness to walk before Israel. Samuel came to the king and delivered the word of the Lord. That the monarch might realize the importance of heeding the command, Samuel expressly declared that he **spoke by divine direction**, by the same authority that had called Saul to the throne. The prophet said, "Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and **utterly destroy** all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." The Amalekites had been the first to make war upon Israel in the wilderness; and for this sin, together with their defiance of God and their debasing idolatry, **the Lord, through Moses, had pronounced sentence upon them**. By divine direction the history of their cruelty toward Israel had been recorded, with the command, "Thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." Deuteronomy 25:19. For four hundred years the execution of this sentence had been deferred; but the Amalekites had not turned from their sins. The Lord knew that this wicked people would, if it were possible, blot out His people and His worship from the earth. Now the time had come for the sentence, so long delayed, to be executed.

The forbearance that God has exercised toward the wicked, emboldens men in transgression; but their punishment will be none the less certain and terrible for being long delayed. "The Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act." Isaiah 28:21. To our merciful God the act of punishment is a strange act. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Ezekiel 33:11. The Lord is "merciful and gracious, long-suffering, and abundant in goodness and truth, . . . forgiving iniquity and transgression and sin." Yet He will "by no means clear the guilty." Exodus 34:6, 7. While He does not delight in vengeance, **He will execute judgment** upon the transgressors of His law. He is forced to do this, to preserve the inhabitants of the earth from utter depravity and ruin. In order to save some He must cut off those who have become hardened in sin. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked." Nahum 1:3. By terrible things in righteousness He will vindicate the authority of His downtrodden law. And the very fact of His reluctance to execute justice testifies to the enormity of the sins that call forth His judgments and to the severity of the retribution awaiting the transgressor.

But while inflicting judgment, God remembered mercy. The Amalekites were to be destroyed, but the Kenites, who dwelt among them, were spared. This people,

though not wholly free from idolatry, were worshipers of God and were friendly to Israel. Of this tribe was the brother-in-law of Moses, Hobab, who had accompanied the Israelites in their travels through the wilderness, and by his knowledge of the country had rendered them valuable assistance.

Since the defeat of the Philistines at Michmash, Saul had made war against Moab, Ammon, and Edom, and against the Amalekites and the Philistines; and wherever he turned his arms, he gained fresh victories. On receiving the commission against the Amalekites, he at once proclaimed war. To his own authority was added that of the prophet, and at the call to battle the men of Israel flocked to his standard. The expedition was not to be entered upon for the purpose of self-aggrandizement; the Israelites were not to receive either the honor of the conquest or the spoils of their enemies. **They were to engage in the war solely as an act of obedience to God**, for the purpose of executing His judgment upon the Amalekites. God intended that all nations should behold the doom of that people that had defied His sovereignty, and should mark that they were destroyed by the very people whom they had despised.

"Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly."

This victory over the Amalekites was the most brilliant victory that Saul had ever gained, and it served to rekindle the pride of heart that was his greatest peril. **The divine edict devoting the enemies of God to utter destruction was but partially fulfilled.**" . E.G. White, *Patriarchs and Prophets*, pp. 627-629

13) But the prophet Samuel fulfills the job for God, killing where Saul failed to.

"An act of justice, stern and terrible, was yet to be performed. Samuel must publicly vindicate the honor of God and rebuke the course of Saul. He commanded that the king of the Amalekites be brought before him. Above all who had fallen by the sword of Israel, Agag was the most guilty and merciless; one who had hated and sought to destroy the people of God, and whose influence had been strongest to promote idolatry. He came at the prophet's command, flattering himself that the danger of death was past. Samuel declared: "As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord." This done, Samuel returned to his home at Ramah, Saul to his at Gibeah." E.G. White, *Patriarchs and Prophets*, p. 632.

14) David did not do like Saul, he obeyed God and killed as God commanded.

"David advanced upon the enemy at once, defeated and destroyed them, and took from them the gods

which they had brought with them to ensure their victory. Exasperated by the humiliation of their defeat, the Philistines gathered a still larger force, and returned to the conflict. And again they "spread themselves in the valley of Rephaim." **Again**

David sought the Lord and the great I Am took the direction of the armies of Israel.

God instructed David, saying, "Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees. And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines." If David, like Saul, had chosen his own way, success would not have attended him. **But he did as the Lord had commanded, and he "smote the host of the Philistines from Gibeon even to Gazer.** And the fame of David went out into all lands; and the Lord brought the fear of him upon all nations." 1 Chronicles 14:16, 17." E.G. White, *Patriarchs and Prophets*, p. 704. .

- 15) We do not have to put Christ in the Old Testament (First Witness) to interpret it; because it was Christ only who gave all the laws and every command, even to kill in the Old Testament (F.W.).

“In all these revelations of the divine presence the glory of God was manifested through Christ. Not alone at the Saviour's advent, but through all the ages after the Fall and the promise of redemption, "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. Christ was the foundation and center of the sacrificial system in both the patriarchal and the Jewish age. Since the sin of our first parents there has been no direct communication between God and man. **The Father has given the world into the hands of Christ, that through His mediatorial work He may redeem man and vindicate the authority and holiness of the law of God. All the communion between heaven and the fallen race has been through Christ.** It was the Son of God that gave to our first parents the promise of redemption. It was He who revealed Himself to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel. They looked for salvation through man's Substitute and Surety. These holy men of old held communion with the Saviour who was to come to our world in human flesh; and some of them talked with Christ and heavenly angels face to face.

Christ was not only the leader of the Hebrews in the wilderness--the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host--but it was He who gave the law to Israel." E.G. White, *Patriarchs and Prophets*, p. 366.

- 16) God commanded Elijah to kill the false prophets of Baal.

“No sooner is the prayer of Elijah ended than flames of fire, like brilliant flashes of lightning, descend from heaven upon the upreared altar, consuming the sacrifice, licking up the water in the trench, and consuming even the stones of the altar. The brilliancy of the blaze illumines the mountain and dazzles the eyes of the multitude. In the valleys below, where many are watching in anxious suspense the movements of those above, the descent of fire is clearly seen, and all are amazed at the sight. It resembles the pillar of fire which at the Red Sea separated the children of Israel from the Egyptian host.

The people on the mount prostrate themselves in awe before the unseen God.

They dare not continue to look upon the Heaven-sent fire. They fear that they themselves will be consumed; and, convicted of their duty to acknowledge the God of Elijah as the God of their fathers, to whom they owe allegiance, they cry out together as with one voice, "The Lord, He is the God; the Lord, He is the God." With startling distinctness the cry resounds over the mountain and echoes in the plain below. At last Israel is aroused, undeceived, penitent. At last the people see how greatly they have dishonored God. The character of Baal worship, in contrast with the reasonable service required by the true God, stands fully revealed. The people recognize God's justice and mercy in withholding the dew and the rain until they have been brought to confess His name. They are ready now to admit that the God of Elijah is above every idol.

The priests of Baal witness with consternation the wonderful revelation of Jehovah's power. Yet even in their discomfiture and in the presence of divine glory, they refuse to repent of their evil-doing. They would still remain the prophets of Baal. Thus they showed themselves ripe for destruction. That repentant Israel may be protected from the allurements of those who have taught them to worship Baal, **Elijah is directed by the Lord to destroy these false teachers.** The anger of the people has already been aroused against the leaders in transgression; and when Elijah gives the command, "Take the prophets of Baal; let not one of them escape," they are ready to obey. They seize the priests, and take them to the brook Kishon, and there, before the close of the day that marked the beginning of decided reform, the ministers of Baal are slain. Not one is permitted to live." E.G. White, *Prophets and Kings*, pp. 152-154.

17) The same angel of God who released Peter also killed Herod.

"The same angel who had come from the royal courts to rescue Peter, had been the messenger of wrath and judgment to Herod. The angel smote Peter to arouse him from slumber; it was with a different stroke that he smote the wicked king, laying low his pride and bringing upon him the punishment of the Almighty. Herod died in great agony of mind and body, under the retributive judgment of God." E.G. White, *Acts of the Apostles*, p. 152.

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18) God not only allows evil angels to destroy, but He also commands holy angels to kill.

"A single angel destroyed all the first-born of the Egyptians and filled the land with mourning. When David offended against God by numbering the people, one angel caused that terrible destruction by which his sin was punished. **The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when He permits.** There are forces now ready, and only

waiting the divine permission, to spread desolation everywhere.” E.G. White, *Great Controversy*, p. 614.

The Judgments of God on our Cities While at Loma Linda, California, April 16, 1906, there passed before me a most wonderful representation. During a vision of the night, I stood on an eminence, from which I could see houses shaken like a reed in the wind. Buildings, great and small, were falling to the ground. Pleasure resorts, theaters, hotels, and the homes of the wealthy were shaken and shattered. Many lives were blotted out of existence, and the air was filled with the shrieks of the injured and the terrified. The **destroying angels of God** were at work. One touch, and buildings, so thoroughly constructed that men regarded them as secure against every danger, quickly became heaps of rubbish. There was no assurance of safety in any place. I did not feel in any special peril, but the awfulness of the scenes that passed before me I cannot find words to describe. It seemed that the forbearance of God was exhausted and that the Judgment day had come. 9T.093.001

WHO IS THE DESTROYING ANGEL? SATAN OR THE ANGEL OF THE LORD?

Those who teach, “God does not kill”, that the destroying angel is Satan himself, have claimed it presumptuously. But the following quotation from the Spirit of Prophecy clearly reveals that the destroying angel is none other than an angel of God who is given the particular task to actually destroy impenitent sinners. God commands this angel, thus he cannot be Satan, he is an angel of God; this cannot be Satan, for he is not an angel of God anymore. It is this angel that Mrs. White speaks of when she says, “**The same destructive power exercised by holy angels when God commands...**” (G. C., p. 614.).

When the **destroying angel** was about to pass through the land of Egypt, and smite the first-born of both man and beast, the Israelites were directed to bring their children into the house with them, and to strike the door-post with blood, and none were to go out of the house; for all that were found among the Egyptians would be destroyed with them. Suppose an Israelite had neglected to place the sign of blood upon his door, saying that the **angel of God** would be able to distinguish between the Hebrews and the Egyptians; would the **heavenly sentinels** have stood to guard that dwelling? We should take this lesson to ourselves. Again the **destroying angel** is to pass through the land. **HS.217.001**

"Thus saith the Lord, Choose thee either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the Lord, even the pestilence, in the land, and the **angel of the Lord destroying** throughout all the coasts of Israel. **PP.748.**

And they were required to separate themselves and their children from the Egyptians, and gather

them into their own houses, for if any of the Israelites were found in the houses of the Egyptians, they would fall by the hand of the **destroying angel**. They were also directed to keep the feast of the passover for an ordinance, that when their children should inquire what such service meant, they should relate to them their wonderful preservation in Egypt. That when the **destroying angel** went forth in the night to slay the first-born of man, and the first-born of beast, he passed over their houses, and not one of the Hebrews was slain that had the token of blood upon their door-posts. And the people bowed their heads and worshiped, grateful for this remarkable memorial given to preserve to their children the remembrance of God's care for his people. There was quite a number of Egyptians who were led to acknowledge, by the manifestations of the signs and wonders shown in Egypt, that the God of the Hebrews was the only true God. They entreated to be permitted to come to the houses of the Israelites with their families, upon that fearful night when **the angel of God** should slay the first-born of the Egyptians. **3SG.225.001**

The land was smitten with pestilence, which destroyed seventy thousand in Israel. The scourge had not yet entered the capital, when "David lifted up his eyes, and saw the **angel of the Lord** stand between the earth and the heaven, having a **drawn sword in his hand** stretched out over Jerusalem. **PP.748.003**

Swift destruction followed. Seventy thousand were destroyed by pestilence. David and the elders of Israel were in the deepest humiliation, mourning before the Lord. As the **angel of the Lord was on his way to destroy Jerusalem**, God bids him to stay his work of death. A pitiful God loves his people still, notwithstanding their rebellion. **The angel clad in warlike garments, with a drawn sword in his hand**, stretched out over Jerusalem, is revealed to David, and to those who were with him. David is terribly afraid, yet he cries out in his distress, and his compassion for Israel. He begs of God to save the sheep. ... God accepted the offerings by answering David in sending fire from Heaven to consume the sacrifice. **The angel of the Lord** was commanded to put his sword into his sheath, and cease his work of destruction. **1SP.386.001**

THE UNPARDONABLE SIN

Those that claim the miracles of God destroying the wicked was the work of Satan, are committing the unpardonable sin.

“Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.” Matt 12:31-32

“Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:” Mark 3:28,29.

“ It was just before this that Jesus had a second time performed the miracle of healing a man possessed, blind and dumb, and the Pharisees had reiterated the charge, "He casteth out devils through the prince of the devils." Matt. 9:34. Christ told them plainly that in **attributing the work of the Holy Spirit to Satan, they were cutting themselves off from the fountain of blessing.** Those who had spoken against Jesus Himself, not discerning His divine character, might receive forgiveness; for through the Holy Spirit they might be brought to see their error and repent. Whatever the sin, if the soul repents and believes, the guilt is washed away in the blood of Christ; but he who rejects the work of the Holy Spirit is placing himself where repentance and faith cannot come to him. It is by the Spirit that God works upon the heart; **when men willfully reject the Spirit, and declare It to be from Satan, they cut off the channel by which God can communicate with them.** When the Spirit is finally rejected, there is no more that God can do for the soul.” DA.322.

We now call upon all that teach the false pantheistic doctrine that God does not kill or destroy, and those who have invented much speculations to get away from the plainest utterances of the scriptures that reveals God does indeed kill in the interest of salvation and strict justice, to REPENT of this teaching that leads them to call the miraculous working of the Spirit of God the working of Satan.

This is the unpardonable sin in this spiritualistic teaching. We beg of you to repent of this false teaching and accept Jesus's truth before it is too late for you. Amen.