

Lesson 85 – What Is an Abomination (Part 1)

1. What is the consequence of working or doing an abominable thing? **Revelation 21:10, 27**

EGW: From the stern punishment meted out to Ananias and Sapphira, God would have us learn also how deep is his hatred and contempt for all hypocrisy and deception. In pretending that they had given all, Ananias and Sapphira lied to the Holy Spirit, and as a result they lost this life and the life that is to come. The same God who punished them condemns all falsehood today. Lying lips are an abomination to him. He declares that into the holy city there shall in no wise enter "anything that defileth, neither whatsoever worketh abomination, or maketh a lie." Let truth-telling be held with no loose hand or uncertain grasp. Let it become a part of the life. Playing fast and loose with truth, and dissembling to suit one's own selfish plans, means a shipwreck of faith. "Stand therefore, having your loins girt about with truth." He who utters untruths sells his soul in a cheap market. His falsehoods may seem to serve in emergencies. He may seem to make business advancement because he gains by falsehood what he could not gain by fair dealing. But he finally reaches the place where he can trust no one. Himself a falsifier, he has no confidence in the word of others. {RH, February 2, 1911 par. 18}

2. What do those that work an abomination suffer? **Revelation 21:8**

EGW: The great power that attends Spiritualism has its origin in the great leading rebel, Satan, the prince of devils. It is through his artifice that evil angels have been able to substitute themselves for the dead, and through lying hypocrisy they have led men to have intercourse with devils. Those who commune with the supposed spirits of the dead are communing with those who will have a corrupting, demoralizing power upon the mind. Christ commanded that we should have no intercourse with sorcerers and with those who have familiar spirits. This class are represented in the Gospel as among those who shall perish in their iniquity,--"the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone." {ST, May 28, 1894 par. 6}

3. Who is the ultimate being full of abominations? **Revelation 17:3-5**

EGW: Thus is represented the papal power, which with all deceivableness of unrighteousness, by outside attraction and gorgeous display, deceives all nations; promising them, as did Satan our first parents, all good to those who receive its mark, and all harm to those who oppose its fallacies. The power which has the deepest inward corruption will make the greatest display, and will clothe itself

with the most elaborate signs of power. The Bible plainly declares that this covers a corrupt and deceiving wickedness. "Upon her forehead was a name written, Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth." {7BC 983.4}

4. What do the professed people of God actually do when being abominable? **Titus 1:16**

EGW: There are many who profess to know Christ, "but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." There are many who can make excellent speeches, speak smooth things, and prophesy deceit; but they are not to be received simply because of their smooth words and fair speeches. It is an easy matter to talk. The question is, What fruit do they bear unto holiness? It is the fruit that testifies to the character of the tree. To say and to do not is to be as a tree full of pretentious leaves, yet barren and fruitless. The punishment that awaits the hypocrite will be unmingled with mercy. Those who profess to know Christ, and in works have denied him, have passed themselves off as gold, but in the sight of God they have been as sounding brass or a tinkling cymbal. In professing faith in the gospel, the hypocrite may gain the confidence of men, but nothing short of doing the sayings of Christ will give him an entrance into the strait gate, into the way cast up for the ransomed of the Lord to walk in,--the only way that leads from earth to heaven. {ST, July 18, 1892 par. 3}

5. When being abominable in the heart, and God knows it, what do people try to do before others? **Luke 16:15**

EGW: "No servant can serve two masters," Christ said; "for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon." When the Pharisees, who were covetous, heard these things, they derided him. But turning to them, Christ said, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." {RH, December 19, 1899 par. 7}

To illustrate this truth, Christ presented before his hearers two characters,--the rich man, who was clad in purple and fine linen, and fared sumptuously every day, and the beggar Lazarus, sitting in abject poverty at his gate, who pleaded for the crumbs that fell from the rich man's table. "It came to pass," Christ said, "that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am

tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." {RH, December 19, 1899 par. 8}

Thus the Saviour estimates character. It is not profession, pharisaism, that God values, but moral worth. A Christian character unspotted by avarice, and possessing the grace of humility, is more precious in the sight of God than fine gold, even than the golden wedge of Ophir. Lazarus, though in so mean a condition, possessed true worth, and God regarded him of such value that he lifted him from his despised and suffering condition to exaltation and honor, while the wealthy, ease-loving man, who was devoid of the grace of Christ, was plunged into misery and woe unutterable. All the wealth of the rich man was unable to draw upon him the favor of God; for his character was worthless. And so Christ desires his followers to estimate character. They are not, like the Pharisees, to value men by their worldly possessions; for a man may possess both riches and worldly honor, and yet be worthless in the sight of God. The poor man, despised by his fellows, and loathsome to the sight, was of value with God, because he possessed moral soundness; and these elements fitted him for the society of the holy angels, to be an heir of God and joint heir with Christ. {RH, December 19, 1899 par. 9}

6. What prophet did Jesus say we ought to study to prepare for the coming abominations? **Mark 13:14**

EGW: Jesus declared to the listening disciples the judgments that were to fall upon apostate Israel, and especially the retributive vengeance that would come upon them for their rejection and crucifixion of the Messiah. Unmistakable signs would precede the awful climax. The dreaded hour would come suddenly and swiftly. And the Saviour warned his followers: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains." [Matthew 24:15, 16; Luke 21:20.] When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight. When the warning sign should be seen, those who would escape must make no delay. Throughout the land of Judea, as well as in Jerusalem itself, the signal for flight must be immediately obeyed. He who chanced to be upon the housetop must not go down into his house, even to save his most valued treasures. Those who were working in the fields or vineyards must not take time to return for the outer garment laid aside while they should be toiling in the heat of the day. They must not hesitate a moment, lest they be involved in the general destruction. {GC88 26.1}

The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation [the United States] in the decree enforcing the papal sabbath will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the

mountains. {5T 464.3}

7. How long did that prophet state the abomination timeline would be? **Daniel 12:11**

EGW: (no comment)

8. What is the starting point of the abominable timeline? **Daniel 12:11**

EGW: (no comment)

9. What is associated with that abominable act that would corrupt by flatteries? **Daniel 11:31-32, Exodus 34:28, Daniel 7:25**

EGW: (no comment)

10. What is the motivation that even people today do that which works against God declares is an abomination? **Hosea 9:9-10**

EGW: Full of significance are the words of the prophet, "Like people, like priest." Hosea 4:9. The idolatrous priests were leaders in crime. "As troops of robbers wait for a man, so the company of priests murder in the way by consent." Hosea 6:9. "Blood toucheth blood." Verse 2. God's message to the murderous priests was: "Hear ye this, O priests... for judgment is toward you, because ye have been a snare on Mizpah, a net spread upon Tabor. And the revolvers are profound to make slaughter, though I have been a rebuker of them all." Hosea 5:1, 2. Everywhere violence and crime reigned supreme. {RH, February 5, 1914 par. 1}

Such was the result that had followed the setting up of the "two calves of gold" (1 Kings 12:28) by Jeroboam. "This thing became a sin" (verse 30), and led to the introduction of grosser forms of idolatry, until nearly all the inhabitants of the land gave themselves up to the alluring practices of nature worship. {RH, February 5, 1914 par. 2}

Forgetting their Maker, Israel "deeply corrupted themselves.... They went to Baal-peor, and

separated themselves unto that shame; and their abominations were according as they loved." Hosea 9:9, 10. "They sacrificed unto Baalim, and burned incense to graven images." Hosea 11:2. The idolatry that they practiced called for the abandonment of every uplifting and ennobling principle. {RH, February 5, 1914 par. 3}

11. What two things were Israel to cast away but did not, for whatever reason, just as people today hesitate with? **Ezekiel 20:7-8**

EGW: (no comment)

12. What does a person turn away from to commit an abomination that will no longer be counted in the judgment in their favor causing that person to be lost because they chose the momentary abomination even if their long prior life happened to be perfect before God? **Ezekiel 18:24, Matthew 24:13**

EGW: We are here warned not to defraud our souls of the privileges and rights which the Lord has provided in order that we may be rich in faith, and heirs according to the promise. We are to watch as for a thief in the night. The first symptoms of spiritual slumber are to be sternly overcome. The first inclinations to spiritual indolence are to be firmly resisted. "Be sober, be vigilant," exhorts the apostle. Every moment is to be faithfully employed. "He that shall endure unto the end, the same shall be saved." We are told to work out our own salvation, and the power by which we are to do this is plainly stated: "For it is God which worketh in you both to will and to do of his good pleasure." {RH, July 20, 1897 par. 2}

13. What two things are God's people supposed to be doing as they see the abominations happening in spiritual Jerusalem, even the General Conference? **Ezekiel 9:3-4**

EGW: The true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people. This is forcibly set forth by the prophet's illustration of the last work under the figure of the men each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer's inkhorn by his side. "And the Lord said unto him, Go through the midst of the city, through

the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." {3T 266.2}

14. What two things will people practice in the church today, represented by women doing something, as well as twenty-five men doing something else? **Ezekiel 8:13-16** [Comment: These represent Lent and Sunday, even Easter worship today.]

EGW: (no comment)

15. What were the sons and daughters to do that was an abomination to God pointing to parents today to be careful not to hand their kids over to the world to have their way, like to attend a public school system? **Jeremiah 32:35**

EGW: (no comment)

16. Where do people insist on setting up abominations? **Jeremiah 7:10, 30; 2 Chronicles 36:14**

EGW: "And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim." {RH, August 1, 1893 par. 6}

The Lord has established among us institutions of great importance, and they are to be managed, not as worldly institutions are managed, but after God's order. They are to be managed with an eye single to his glory, that by all means perishing souls may be saved. To the people of God the testimonies of the Spirit have come, and yet many have not taken heed to reproofs, warnings, and counsels. {RH, August 1, 1893 par. 7}

17. Who is known as an abominable branch and does not get the luxury of burial? **Isaiah 14:12-19**

EGW: Even the wicked are now placed beyond the power of Satan; and alone with his evil angels he

remains to realize the effect of the curse which sin has brought. "The kings of the nations, even all of them, lie in glory, every one in his own house [the grave]. But thou art cast out of thy grave like an abominable branch.... Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people." [Isaiah 14:18-20.] {GC88 659.4}

For a thousand years, Satan will wander to and fro in the desolate earth, to behold the results of his rebellion against the law of God. During this time his sufferings are intense. Since his fall, his life of unceasing activity has banished reflection; but he is now deprived of his power, and left to contemplate the part which he has acted since first he rebelled against the government of Heaven, and to look forward with trembling and terror to the dreadful future, when he must suffer for all the evil that he has done, and be punished for the sins that he has caused to be committed. {GC88 660.1}

18. What is considered an abomination if a person turns away from hearing the law of God? **Proverbs 28:9**

EGW: By the first angel, men are called upon to "fear God, and give glory to him," and to worship him as the Creator of the heavens and the earth. In order to do this, they must obey his law. Says the wise man, "Fear God, and keep his commandments; for this is the whole duty of man." [Ecclesiastes 12:13.] Without obedience to his commandments, no worship can be pleasing to God. "This is the love of God, that we keep his commandments." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." [1 John 5:3; Proverbs 28:9.] {GC88 436.1}

God would have his people shun the society of infidels, atheists, and spiritualists. He has warned us of their character and their fate: "The fool hath said in his heart, There is no God." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." "The transgressors shall be destroyed together; the end of the wicked shall be cut off." {ST, June 8, 1882 par. 21}

19. What of the wicked is an abomination to God? **Proverbs 15:8, Proverbs 21:27**

EGW: Inspiration declares, "The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?" Proverbs 21:27. The God of heaven is "of purer eyes than to behold evil," and cannot "look on iniquity." Habakkuk 1:13. It is not because He is unwilling to forgive that He turns from the transgressor; it is because the sinner refuses to make use of the abundant provisions of grace, that God is unable to deliver from sin. "The Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isaiah 59:1, 2.

{PK 323.1}

20. What is an abomination to God when we treat people differently? **Proverbs 11:1, Proverbs 20:10, 23**

EGW: "A false balance is abomination to the Lord." A false balance is a symbol of all unfair dealings, all devices to conceal selfishness and injustice under an appearance of fairness and equity. God will not in the slightest degree favor such practices. He hates every false way. He abhors all the selfishness and covetousness. Unmerciful dealing He will not tolerate, but will repay in kind. God can give prosperity to the working man whose means are acquired honestly. But His curse rests upon all that is gained by selfish practices. When one indulges in selfishness or sharp dealing he knows that he does not fear the Lord or reverence His name. Those who are connected with God will not only shun all injustice, but will manifest His mercy and goodness toward all with whom they have to do. The Lord will sanction no respect of persons; but He will not, approve the course of those who make no difference in favor of the poor, the widow, and the orphan.... {PC 147.4}

21. What ought we to practice instead towards people? **Deuteronomy 25:14-16 [Hint: The answer is in verse 15.]**

EGW: No man who is dishonest with God or with his fellow-men can truly prosper. The most high God, the possessor of heaven and earth, says, "Thou shalt not have in thy bag divers weights, a great and a small; thou shalt not have in thine house divers measures, a great and a small; but thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God." Through the prophet Micah, the Lord again expresses his abhorrence of dishonesty: "Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins." {RH, December 17, 1889 par. 7}