

Character of God

Part 3

The Final Judgment

By

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&

Friends

The Final Judgment

Is God Just?:

1 Jn. 4:16 tells us, “God is love;...” It was this love that Christ came to impart to the world.

COL 415: “It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy and truth...the last message of mercy to be given to the world is a revelation of His character of love.”

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Is God Just?: (cont)

The Love of God is a crucial aspect of our gospel which the Spirit of Prophecy terms “the last message.” This last message is a revelation of the Love of God, which we believe, is necessary for full character development.

Question: Which statement is correct? 1. When the gospel goes to all the world as Matthew 24 indicates, He will come. 2. When the character of Christ is perfectly reproduced in His people, as **COL 69** states, He will come.

Answer: Both are correct! A good understanding of the Character of God is important for our complete character development.

Question: But to answer the question, “is God just?,” would you say that our own justice system is fair?...

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Is God Just?: (cont)

...**Answer:** NO.

Question: Why not?

Answer: It is **arbitrary**. The laws of the land follow society. Society is not contained by laws. Laws of man are constantly changing, always evolving. **Man's laws are an "arbitrary system."** This is what makes our system **unjust**.

Example: If an individual would go before four judges for sentencing on any given day, he or she would face one of several different verdicts, depending on the particular judge, how he or she felt at that time, and within various parameters of law.

In order for God to be just, God would have to be free from all forms of arbitrariness. He does so by revealing that...₄

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Is God Just?: (cont)

...the **punishment for sin is inherent within sin itself**, and that the punishment actually fits the crime (unlike our system). **Note:** When punishments are externally imposed upon sin, as they necessarily are in any human system of justice, the punishment is inescapably arbitrary, however just it may be. But when the punishment emerges internally, and unavoidably from sin itself, then the punishment is free from all arbitrariness. Such justice, though severe, would be obviously and verifiably just and fair. Sin is not death because God says it is, but rather by its very nature.

The intrinsic nature of sin is such that it is as unchanging or immutable as the law of gravity (a kind of physics if you will),...

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Is God Just?: (cont)

... a natural law which is non-negotiable. This is the **Justice of Reality – SIN IS DEATH.**

DA 764: “By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that **His very presence is to them a consuming fire. The GLORY of Him who is love will destroy them.** At the beginning of the great controversy, the angels did not understand this. Had Satan and his host then been left to reap the full result of their sin, they would have perished; but it would not have been apparent to heavenly beings that this was the **INEVITABLE RESULT OF SIN....** Then [at the end of the 1000 years], sin has made manifest its nature,...Then the extermination of sin will vindicate God’s love...” *For further study – see the Lecture on **The Veil.***

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Is God Just?: (cont)

The greatest example of the justice of God is demonstrated in the death of the wicked.

Rev. 20:9 reads, “And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.” Ironically, these are the very people who claimed in their lifetime that God was unjust, and now their death would reveal the exact opposite.

DA 764 tells us that “this [the destruction of the wicked] is not an act of arbitrary power on the part of God.” They are reaping **only** what they have sown.

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Is God Just?: (cont)

EW 294, commenting on **Rev. 20:9** reads, “Satan rushes into the midst of his followers and tries to stir up the multitude to action. But fire from God out of heaven is rained upon them, and the great men, and mighty men, the noble, the poor and miserable, are all consumed together. I saw that some were quickly destroyed, while others suffered longer. They were punished according to the deeds done in the body. Some were many days consuming, and just as long as there was a portion of them unconsumed, all the sense of suffering remained. Said the angel, “**The worm of life shall not die**; their fire shall not be quenched as long as there is the least particle for it to prey upon. Satan and his angels suffered long....

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Is God Just?: (cont)

... “Satan bore not only the weight and punishment of his own sins, but also of the sins of the redeemed host, which had been placed upon him; and he must also suffer for the ruin of souls which he had caused.”

Question: How is it possible that one could burn many days?

One would logically conclude that God would have to intervene and prevent physical laws from doing their natural work. With that understanding, the system then becomes arbitrary, not to mention **SATANIC**.

The moment we accept that possibility, then we believe we are going down the wrong path.

Note: If this fire were eternal, you would have to conclude that the punishment doesn't fit the crime, not to mention they would become immortal sinners.

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Is God Just?: (cont)

Answer:

There are **four fires** mentioned in the Bible.

1. **Jer. 23:29** - God's word is a **fire**
2. **1 Sam. 15:11** "grieved"=burn (**fire**), mental anguish, (Strong's **Hb. 2734**)
3. **Jer. 10:8, Eze. 21:31** "brutish"= is a physical display of anger, burn, kindle, set [**on fire**] (Strong's **Hb. 1197,1198**)
4. Literal **fire**.

Note: There are three spiritual fires and one physical fire.

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Is God Just?: (cont)

Question: If Christ died the same death that the wicked will die at the end of a thousand years, where is the fire on the cross?

*To better understand the answer to this question, it would be wise to first pause and **investigate the cross.***

Isa. 53:10 & Matt. 26:38 tell us that He made His mind a sacrifice for sin.

This is demonstrated in the word GETHSEMANE:

“Gethsemane”=oil press (Strong’s **Gr. 1068**)

GETHSEMANE=OIL PRESS is symbolic. When one analyzes the **physical features** of the olive press, we see that the olives are thrown into this press and a great stone crushes them causing their oil to exit the bottom of the press.....

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Is God Just?: (cont)

...**Spiritual meaning**=olive is the symbol of Christ. He walks into this garden which is the olive press. Thereby, taking upon Himself the sins of the world, symbolized by the great stone. The Holy Spirit or oil is crushed out of Him. So the very meaning of the word Gethsemane was demonstrating that which was taking place in His life spiritually.

As we discovered earlier in the lecture ***Anger of the Nations*** we found, that wrath comes to us in three severities. The first was captivity and the second, sword, famine, and pestilence. We will now discuss the third and **most severe form**.

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Is God Just?: (cont)

Question: What is the “Wrath of God?”

Answer: On the cross it is shown to be a terrible realization of the enormity of sin, as perceived through the eyes of sin itself. The experience of God’s punishment is thus the experience of realization. Wrath, comes as a form of awareness, the awareness of the horror and depth of sin, an awareness that sin itself enforces with fearful terror. This was the punishment for our sins that Christ endured.

Lam. 3:2 says, “He hath led me, and brought me into darkness,...” *Read remainder of the chapter*

Note: Christ Himself was powerless to circumvent that reality. Sin was even having it’s way with the Savior.

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Is God Just?: (cont)

Answer: DA 772: “But it was not the spear thrust, it was not the pain of the cross, that caused the death of Jesus. ... His heart was broken by mental anguish [fire (Strong's **Hb. 2734**)]. He was slain by the **SIN** of the world.”

Isa. 53:4 tells us that Christ was smitten and afflicted by His Father.

7A BC 223: “The sword of justice was unsheathed, and the **wrath of God against iniquity rested upon man’s substitute**, Jesus Christ, the only begotten of the Father.... and the human nature of the Son of God staggered under the terrible horror of the guilt of sin,... He bore the **wrath of God** for a sinful world [**MENTAL ANGUISH=FIRE**].”

Question: What is the destructive power of sin?

Answer: It is Guilt.

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The Wrath of God: (cont)

“wrath”=passion, anger, rage (Strong’s **Hb. 5678**, root is **5674**); also the word for transgress [sin] – “**EBRAH**”

“sin”=**GUILT** (Strong’s **Hb. 817**).

Rom. 4:15: “Because the law worketh wrath: for where no law is, there is no transgression.”

Rom. 2:5: “...treasurest up unto thyself wrath [guilt] against the day of wrath [guilt]...” The destructive power of sin is guilt.

Question: Why is it called “**God’s Wrath?**”

Answer: Because He took our wrath (or sin) upon Himself as if it were His. **2 Cor. 5:21** says He became sin for us.

Rom. 5:9 says, “...we shall be saved from wrath [or sin or guilt] through Him.”

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The Wrath of God: (cont)

Christ identified so closely with sinners that He speaks of our sins as if they were His, so that we can speak of His righteousness in our lives, as if it were ours. So whenever the term, “wrath of God” appears in the Bible, you must understand that wrath comes from sinners, **not** from God. By the fact that He suffered it, He says it is His.

Job 21:19 says, “God layeth up His iniquity for His children:...**vs.20** says, “His [the Almighty] eyes shall see his [Satan’s] destruction, and he [Satan] shall drink of the wrath of the Almighty.”

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The Wrath of God: (cont)

The sanctuary clearly teaches a day of visitation, a day when the sins of the wicked will be given back to them. Remember, this is demonstrated in **Jer. 14:10**: “Thus saith the Lord unto this people, Thus have they loved to wander, they have not refrained their feet [a life not in harmony with God], therefore the Lord doth not accept them; He will now remember their iniquity, and visit their sins.”

vs. 16, “...for I will pour their wickedness upon them.”

vs. 12, Their wickedness came in the form of sword, famine and pestilence.

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The Wrath of God: (cont)

Zeph. 1:14,15 reads, “The great day of the Lord is near, it is near and hasteth greatly,...That day is a day of **wrath**, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,”

Na. 1:2 states, “... and He reserveth **wrath** for His enemies.”

Rom. 5:9: The righteous are promised, “...we shall be saved from **wrath** through Him.”

5 BC 1103 says, “Christ was suffering the death that was pronounced upon the transgressors of God’s law....He bore the **wrath** of God for a sinful world.”

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The Wrath of God: (cont)

Question: What caused His suffering?

Answer: DA 753 says, “It was the sense of sin [its enormity] bringing the Father’s wrath upon Him.”

7A BC 223 says, “...the Son of God staggered under the terrible horror of the guilt of sin,...”

Isa. 53:4 says, for He was “...smitten of God, and afflicted.”

Worm:

To better understand the statement about the fire, in **EW 294**, the **Spirit of Prophecy** has given us a **clue**: The word “**Worm**” is that clue.

Isa. 66:24: [The angel said], “...for their worm shall not die, **neither shall their fire be quenched**; and they shall be an abhorring unto all flesh.” See **EW 294**.

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Worm: (cont)

“worm”=to rise (exalt oneself) (Strong’s **Hb. 7426**, see **7415**)

“worm”=maggot-the crimson grub (Strong’s **Hb. 8438**)

Isa. 1:18: “...though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” “scarlet”=crimson (red)=sin

“Worm” is a symbol of sin and the destructive power of sin is guilt. It is God, by way of the Veil (Christ), that shields us from this guilt.

That’s why when Christ took the sins of the world into His mind, it is said of Him through David in **Ps. 22:6**, “But I am a worm, and no man;...and despised of the people.” (Christ was saturated with sin - worms .)

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Worm: (cont)

Example: King Herod – **Acts 12:23** says, “And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.” Secular history tells us Herod died of literal worms, and the Spirit of Prophecy gives us additional insight.

AA 151-2: “Herod knew that he deserved none of the praise and homage offered him, yet he accepted the idolatry of the people as his due. His heart bounded with triumph, and a glow of gratified pride overspread his countenance as he heard the shout ascend, ‘It is the voice of a god, and not of a man.’ ...

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Worm: (cont)

...“But suddenly a terrible change came over him. His face became pallid as death and distorted with agony. Great drops of sweat started from his pores. He stood for a moment as if transfixed with pain and terror; then turning his blanched and livid face to his horror-stricken friends, he cried in hollow, despairing tones, He whom you have exalted as a god is stricken with death.

Suffering the most excruciating anguish, he was borne from the scene of revelry and display. A moment before he had been the proud recipient of the praise and worship of that vast throng; now he realized that he was in the hands of a Ruler mightier than himself. Remorse seized him; he remembered his relentless persecution of the...

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Worm: (cont)

... “followers of Christ; he remembered his cruel command to slay the innocent James, and his design to put to death the apostle Peter; he remembered how in his mortification and disappointed rage he had wreaked an unreasoning vengeance upon the prison guards. He felt that God was now dealing with him, the relentless persecutor. He found no relief from pain of body or anguish of mind, and he expected none.

Herod was acquainted with the law of God, which says, ‘Thou shalt have no other gods before Me’ (**Exodus 20:3**); and he knew that in accepting the worship of the people he had filled up the measure of his iniquity and brought upon himself the just wrath of Jehovah.

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Worm: (cont)

... “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.

This demonstration of divine justice had a powerful influence upon the people. The tidings that the apostle of Christ had been miraculously delivered from prison and death, while his persecutor had been stricken down by the curse of God, were borne to all lands and became the means of leading many to a belief in Christ.”

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Worm: (cont)

DA 223: “He was in constant fear that John would avenge his death by passing condemnation upon him and his house. Herod was reaping that which God had declared to be the result of a course of sin,—‘a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.’ **Deut. 28:65-67.** ...

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Worm: (cont)

... “The sinner's own thoughts are his accusers; and there can be no torture keener than the **stings of a guilty conscience**, which give him no rest day nor night.” **1 Cor. 15:56** says, “The sting of death is sin...” (The sting equals guilt).

Ed 144: “Against every evildoer God's law utters condemnation. He may disregard that voice, he may seek to drown its warning, but in vain. It follows him. It makes itself heard....”

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Worm: (cont)

... “It destroys his peace. If unheeded, it pursues him to the grave. It bears witness against him at the judgment. A **quenchless fire**, it consumes at last **soul and body.**”

Refer to Isa. 66:24. This is a spiritual fire which is nothing more than guilt and despair brought about by the day of visitation.

Job 21:30 says, “That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.” (This is a terrible realization of the enormity of sin.)

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What happens at the end of the 1000 years?:

PP 498: “When the records of heaven shall be opened, the Judge will not in words declare to man his guilt, but will cast one penetrating, convicting glance, and every deed, every transaction of life, will be vividly impressed upon the memory of the wrongdoer.”

GC 666-7 says, “As soon as the books of records are opened, and the eye of Jesus looks upon the wicked, they are conscious of every sin which they have ever committed...Each actor recalls the part which he performed...all behold the enormity of their guilt.”

Prov. 5:22 says, “His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.”

Ps. 68:2: “...so let the wicked perish at the presence of God.”

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What happens at the end of the 1000 years?: (cont)

Ps. 9:15,16: “The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken. The Lord is known by the judgment which he executeth: the wicked is ensnared in the work of his own hands.” Unlike the 144,000 who travailed to give birth, a birth which frees them from sin, the wicked travail to give birth to a sinful character, a birth which forever holds them captive in sin, and ultimately destroys them.

Eze. 28:18: “...therefore will I bring forth a fire from the midst of thee, it shall devour thee,...”

“midst (of thee)”=out of, with-in (Strong’s Hb. 8432)

Note: This fire starts from within. This is a spiritual fire.

Jer. 2:19 says your own sins will punish you. (The punishment is guilt).

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What happens at the end of the 1000 years?: (cont)

Question: So what is actually happening here?

Answer: The veil is being lifted and the glory of God is being revealed. They haven't made provision for that experience. As they become frozen with fear, they will become suicidal in a very short time. *Refer to Slide 9, Lecture on **The Veil**.*

Isaiah caught just a glimpse of the throne of God and immediately he realized his wretchedness and confessed that he was “a man of unclean lips.” Were it not for the live coal and the atoning blood of Christ he would have perished.

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The Cross:

Although Christ made provision to have the veil lifted in His life, that experience known as the “horror of great darkness” almost destroyed Him. But we read in **DA 756**, “Amid the awful darkness, **APPARENTLY FORSAKEN OF GOD**, Christ had drained the last dregs in the cup of human woe. In those dreadful hours He had relied upon the evidence of His Father's acceptance heretofore given Him. He was acquainted with the character of His Father; He understood His justice, His mercy, and His great love. By faith He rested in Him whom it had ever been His joy to obey. And as in submission He committed Himself to God, the sense of the loss of His Father's favor was withdrawn. By faith, Christ was victor.”

Question: What did He drink?

Answer: Our sins.

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The Cross: (cont)

Question: What was God's attitude toward His Son?

DA 693: "But God suffered with His Son. Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighted down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin."

This is God's strange act.

Beams of Light Removed (One of the functions of the Holy Spirit is to restore man). That aspect was removed and is again removed at the cross – Jacob's Trouble. There is no Intercessor – No more substitution!

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144,000:

As we look at the 144,000, we will find that they too, will have made provision to have that veil removed. They, like Christ, will understand for the first time, what it means to stand without an intercessor, **APPARENTLY FORSAKEN OF GOD***. Substitution has ended. Were it not for the victory already attained, they would surely perish with guilt and despair, but they will endure the horror of great darkness and come through it the same way Christ came through it. **If one has overcome all known sin, availed oneself of all available light, and has been careful to acquire true faith in time of opportunity, then this faith can be brought to bear against blinding and lethal despair.** Through strength earlier gained, faith pierces through the darkness and sees a love that despair denies. Thus, at last, despair is vanquished, and once again the light shines, this time brighter than ever before!

***See 1 SG 202**

The Final Judgment

Wicked: The day of visitation

The wicked have not made provision to have that veil removed. Such a one is vulnerable indeed, for when confronted in the judgment with the law of God, he sees as never before his wretchedness. His counterfeit source of acceptance is stripped from him, but he has nothing true to put in its place. Now his blindness becomes his avenging enemy, for with a profound sense of guilt, he can see no love or mercy reaching down to him. He has not educated himself to see these things in time of peace, and now the blackening blindness of his sin makes them all the more remote from his darkened sight....

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Wicked: The day of visitation (cont)

...As terror seizes him, his very terror becomes conclusive evidence to him that God has forever forsaken him. Thus his terror feeds on itself, carrying him down in a vicious circle of condemnation and despair. Within such terror, faith becomes impossible. The blindness acquired in prosperity now becomes irreversible, forever keeping God's love and mercy beyond sight and therefore beyond reach. The sinner can receive no life for grace from God because these can be received only through the clear-eyed perceptions of unwavering faith. Thus, through blindness, he is as lost as his despair says he is. His despair becomes a self-fulfilling prophecy. "...I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord:..." **Zeph. 1:17.**

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Wicked: The day of visitation (cont)

Zech. 14:12,13 states, “And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in the day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor.”

GC 672: “He [Satan] rushes into the midst of his subjects and endeavors to inspire them with his own fury and arouse them to instant battle. But of all the countless millions whom he has allured into rebellion, there are none now to acknowledge his supremacy. His power is at an end. The wicked are filled with the same hatred of God that inspires Satan; but they see that their case is hopeless, that they cannot prevail against Jehovah....”

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Wicked: The day of visitation (cont)

... “Their rage is kindled against Satan and those who have been his agents in deception, and with the fury of demons they turn upon them.

Saith the Lord: ‘Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit.’ ‘I will destroy thee, O covering cherub, from the midst of the stones of fire....I will cast thee to the ground, I will lay thee before kings, that they may behold thee....I will bring thee to ashes upon the earth in the sight of all them that behold thee....Thou shalt be a terror, and never shalt thou be any more’ **Eze. 28:6-8, 16-19....**

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Wicked: The day of visitation (cont)

...‘Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.’”

Question: What killed Christ?

Question: What killed Herod?

Question: What kills the wicked?

Answer: Isa. 66:24: “...their worm shall not die,...”

The Final Judgment

Conclusion:

God's retribution is nothing more than the outworking of a function of law, a law that Christ Himself was powerless to circumvent. (**Sin is Death**).

It is in the form of cruel despair that sin, once so congenial, assumes its greatest power and imposes its fiercest temptations.

For 6,000 years, God has veiled the destructive power of sin by way of the Son, Christ. When it does come, it comes in the form of guilt and despair, mental anguish. It is a Spiritual Fire, which in many respects, is more cruel and just as destructive as a literal fire.

Isa. 24:22 says, "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."
This text is a parallel to **Rev. 20:7-10**.

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Conclusion: (cont)

Isa. 28:14-19, we find in **vs.15**, that these people have made a covenant with death and with hell. This covenant is described in **Eze. 13:22** which reads, “Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:”

Isa. 28:17: “...and hail shall sweep away their refuge of lies...”

Isa. 28:19, It shall be sheer terror to understand the message.

Eze.13:22,23: The Clear Word paraphrase says, “You lied to my people and kept them from doing what is right. You did not turn the wicked from their ways or try to save them....I will rescue My people from your influence...” ⁴⁰

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Conclusion: (cont)

Ps.105:32 tells us, “He gave them hail for rain,…” Rain is a symbol of the Holy Spirit. They rejected the early rain, therefore they did not receive the latter. So when the truth did come to them, the truth became a crushing stone. We believe they, like Christ, will cry out, “My God, My God, why hast Thou forsaken me,” and God will simply answer, I didn’t, I gave you my Son.

Summation of the Love of God: “I gave My Son.” This form of justice reveals the love (character) of God, knowing that God would *never subject anyone* to this kind of punishment **without first taking it upon Himself** (the Cross). Thus He made a way of escape for those who avail themselves of Christ’s paying that severe penalty. **This justice is not an arbitrary system.** They are reaping only what they have sown and the punishment actually fits the crime, unlike our penal system.

The Final Judgment

Summation: (cont)

Let's be clear: Apart from the **spiritual fire**, we believe that there will indeed be a **physical fire** as the Bible indicates; but we do believe that the Bible clearly teaches a day of visitation, a day when the sins of the wicked are given back to them, igniting a **spiritual fire** from within, which comes first. This is a fire that is too often overlooked. **When the physical fire does come, it will be instantaneous within the laws of reality.**

Ps. 73:3,17,19: Here we find David is envious of the wicked and how they prosper and increase in riches; but once he goes into the Sanctuary, he understands their demise. **vs. 19** says, "How are they brought into desolation, as in a moment! They are utterly consumed with terrors."

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Conclusion:

5T 740: “All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean when compared with the infinite, exhaustless love of God. Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it.”