



Lesson 66

The End Justifies Any Means Necessary

- **What is “the end justifies the means”?**
 - A phrase
- **“The end justifies the means” in the Bible**
 - Jacob tricks Isaac
 - Moses strikes the rock
 - Saul saves the sheep
 - The plot to kill Christ
- **“The end justifies the means” in Millerite history**
 - The 1850 compromise
 - The 1858 Senate election
 - The 1860 Presidential election
- **“The end justifies the means” in our history**
 - Biden’s nomination
 - The end doesn’t justify the means
 - Reproof in the Movement

In today's lesson we are going to look at the phrase "the end justifies the mean". We are going to look at what that phrase means. Then we are going to look at several examples of it in the Bible. Finally, we are going to see it applied to our time and the Movement.

What is “the end justifies the means”?

A phrase

“The end justifies the means” is a saying we will be looking at. A saying used by some people is- “the end justifies the means,” meaning that anything you do is okay, good or bad, as long as the outcome is good; so, the “end” which is the good outcome “justifies” any “means” you used to get there. For example, if you stole \$1,000,000 and gave it to charity, according to this saying that’s okay; because the end, which is giving to charity, justifies the means to get to that end, which is stealing. “The end justifies the means” isn’t just a phrase though, it is also a mentality. We are going to look at some examples, and see how some people can be operating on this phrase without knowing it.

“The end justifies the means” in the Bible

Jacob tricks Isaac

“And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. ... And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.” Genesis 27:18,19,22,23. Jacob, in partnership with his mother Rebekah, deceived Isaac and stole Esau’s blessing. They believed that the end justified the means of getting there. “And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.” Genesis 25:23. Esau was going to serve Jacob according to the prophecy of the Lord. That is why Jacob thought that no matter what he did to get the blessing, it was justifiable because he was supposed to have the blessing from the beginning.

Moses strikes the rock

An example of the phrase “the end justifies the means” can be seen in the story of Moses and the Israelites. As we saw this phrase means that you will do anything to get a " good" outcome. For Moses this was getting water out of a rock for the complaining Israelites. God told him to take his rod, go to the rock with Aaron and the elders, talk to the rock, and water would come out. The end was water coming out; the means was talking to the rock. But Moses didn't obey, first he didn't acknowledge God as the one about to give the Israelites water- he said "we" referring to himself and Aaron, then he struck the rock twice because he was annoyed by the Israelites almost constantly complaining. To him the means was to strike the rock even though that was against God's orders. He thought that just giving the people water from the rock (the end) would justify how he did that (the means).

Saul saves the sheep

“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 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.” 1 Samuel 15:3,7-9. Samuel specifically instructed Saul to kill everything, people and animals, but Saul disobeyed. He saved the king and the best of the animals. “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.” 1 Samuel 15:14,15. When Samuel questioned Saul about it, he said he saved the best of the animals to sacrifice to the Lord. The end was to sacrifice to the Lord, and that was a good thing, so however he did that, despite the fact that he disobeyed the Lord, it was justified. He claimed “that the end justified the means”.

The plot to kill Christ

“The end justifies the means” can be seen in Christ’s time. While Christ was on earth, he taught the truth and gathered disciples. Some Jews, however, didn’t believe Him, and wanted to end His ministry. In John chapter 11, Christ did his crowning miracle, He raised Lazarus from the dead in front of a crowd of people- no one could deny it. Some Jews that had been there went and told the Pharisees what had happened. The Pharisees immediately called a counsel with the chief priests to figure out what to do with Jesus. John 11:49,50, 53 says, “And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not...Then from that day forth they took counsel together for to put him to death.” Here we see that the Jews were operating on “the end justifies the means”. The end was saving the nation, and that justified the means, which was killing an innocent person. That is one way we can see that phrase being used in the Omega history of Ancient Israel.

“The end justifies the means” in Millerite History

The 1850 compromise

In the 1840s and 50s the United States was not in good shape. The North and South were getting more and more alienated. Texas was annexed in 1845 and they began to argue over it being admitted as a slave state (along with some other territory). So Henry Clay decided that “the end justified the means”. To him, the end was keeping the states together, and he thought that anything could be done to accomplish that. He wrote the 1850 Compromise, which among other things allowed Texas to be a slave state and allowed escaped slaves to be caught in free states. This, he thought, would make the South happy and thus the United States would stay together (accomplishing his, and others' “end”).

The 1858 Senate election

In 1858, there was a midterm election for the United States Senate. The two competitors for the state of Illinois were Democratic Senator Stephen A. Douglas and Republican Abraham Lincoln. The Kansas-Nebraska Act of 1854, a bill that Douglas sponsored, brought the slavery extension issue to the front once again. When Lincoln and Douglas debated the slavery extension issue in 1858, they were addressing the problem that had divided the nation into two camps. When the Republican Party nominated Lincoln, he said in his speech that a “divided house cannot stand”. Douglas used those words to paint Lincoln as a radical who was dangerous to the entire nation. The two then went through twenty-one hours of debating. Douglas went on to win the election, but Lincoln was a well-known person by then. The Republican Party had compromised to nominate Lincoln in the first place. He did not believe in equality, like they tried to paint him to. This Senate race only gained more publicity for Lincoln.

The 1860 Presidential election

The 1860 election was the end that had a bad means. In 1860, the Republican Party participated in its first election. The Whig Party had dissolved and the Republican Party had replaced it. Republicans wanted a member of their party to win the election, but the means to reaching that end was a compromise. Abraham Lincoln was eventually nominated, however, Abraham Lincoln was a moderate. Lincoln was opposed to slavery, but he didn't even campaign on abolition. He didn't even want to join the Republican Party because he thought it too radical. Many Republicans believed him to be too weak on Democrats. Lincoln was a bad pick for president, he was picked because he was moderate and was the only way to get Democrats to vote for him. During his presidency, Lincoln didn't even want to pass the Emancipation Proclamation, but he was pressured by strong abolitionists to do so. So over all, Abraham Lincoln was a bad means to winning the presidency, but to Republicans, the end of not letting a Democrat get in office justified their nominee.

“The end justifies the means” in our history

Biden’s nomination

To the Democratic Party of today “the end justified the means”. We looked at this subject last week through the lens of compromise. They compromised by nominating Joe Biden. In the structure of this week’s lesson they chose to use the principles of that phrase. The means could be almost anything as long as they got their end: not letting Donald Trump have a second term. The means that the Democratic Party chose was nominating Joe Biden. And their plan worked- they got their end (Trump was a one term president)- the means they used was not that good- because they chose Biden: a moderate.

The end doesn’t justify the means

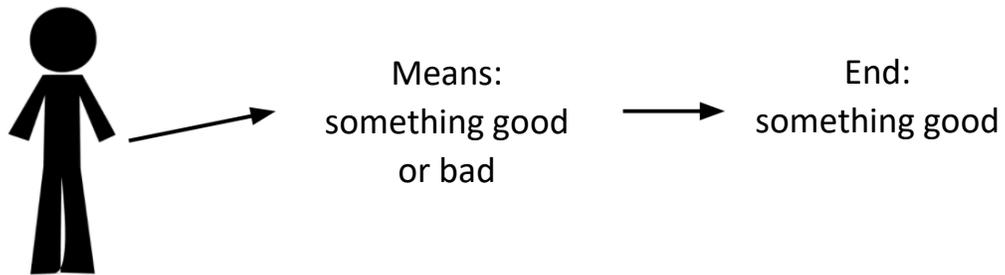
“The end justifies the means”. This means that as long as the end is good, it doesn’t matter how you get there. We looked at multiple examples of that phrase. From Jacob deceiving Isaac to gain the blessing, to nominating Joseph R. Biden Jr. just to get Donald J. Trump out of office, we saw that the phrase has a wide range of applications. Getting the blessing from Isaac was a good thing, and getting Donald Trump out of office was also a good thing, but notice how Jacob and the Democratic Party had to get there. Jacob had to deceive his father to get there. The Democratic Party had to nominate a centrist and compromiser. All the examples we gave show that the phrase is a bad thing. They (for example the Democratic Party and Jacob) had to use bad means, to get to a good end, and that is the problem.

Reproof in the Movement

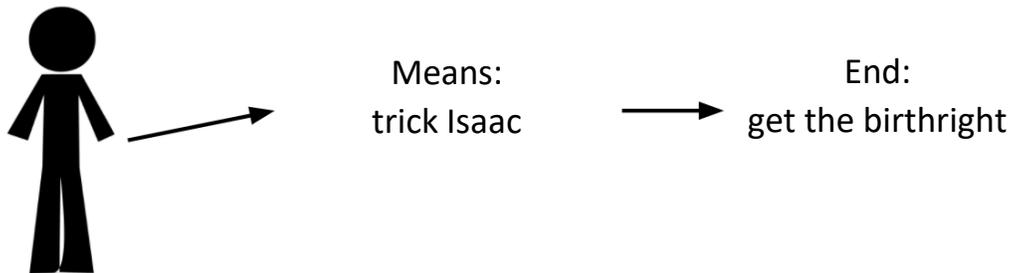
In the Movement we can see people operating on this phrase. We looked at some examples of people using “the end justifies the means” as an excuse. We saw how all of those examples showed us that to use that phrase is wrong. In this Movement, people are doing that very thing. Even after November 9th, people are still opposing equality. This isn’t strange though, since in Christ’s time the disciples still didn’t understand Christ’s mission after the Cross. So some people still continue to oppose equality. This Movement won’t stand for that- and those people are reproofed. They fight back and a battle begins. This Movement is currently in “civil war” between those who accept equality and those who don’t. This is where “the end justifies the means” comes in. Some suggest that the elders stop reproofing people, they don’t want to see war, and they suggest that the elders just let everyone do what they want, the Movement will at least be at peace. The suggestion is that the end-peace of the Movement justifies the means, which will allow inequality and other unjust things to thrive in the Movement. No matter what the end is, whether it be peace and happiness, we have to see that the means counts. And if we use evil means to get to a good end, it is just as bad as not reaching that good end. It is better for this Movement to be in civil war, than to accept inequality. If we say inequality is okay, if we say “the end justifies the means”, we’d be walking backwards on a line of progression, and we know full well that that is a fatal thing to do.

In Summary:

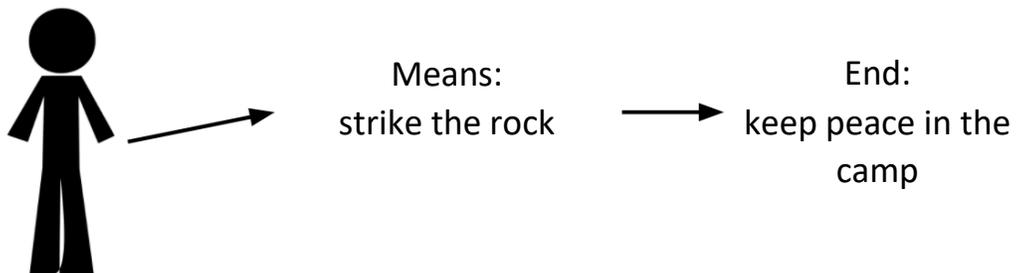
“The end Justifies the means”



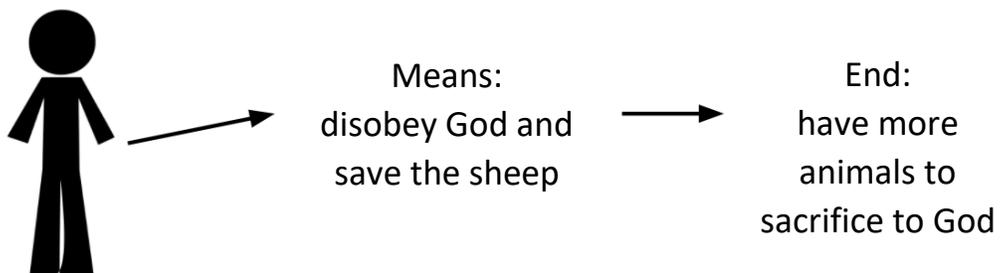
Jacob



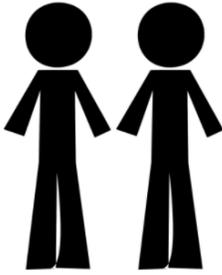
Moses



Saul



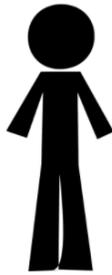
Pharisees, Sadducees,
and Priests



Means:
kill an innocent
person

End:
save the
Jewish nation

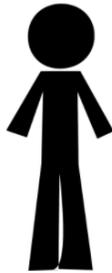
Henry Clay



Means:
the 1850
compromise

End:
avoid a civil war

Republicans



Means:
back Abraham
Lincoln in the
1858 Senate race

End:
don't let another
Democrat get in
the Senate

Republicans



Means:
nominate
Abraham Lincoln
for President

End:
get a Republican
in office

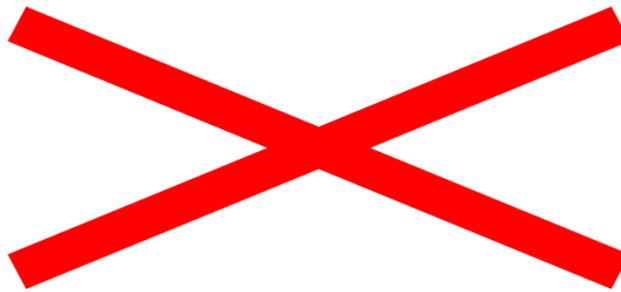
Democrats



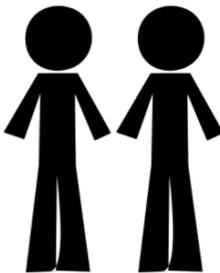
Means:
nominate Biden
for President

End:
get Trump out of
office

“The End Justifies the Means” is a bad methodology



People in the
movement



Means:
don't reprove
anyone

End:
keep peace in the
movement

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