



As You Judge

FREEDOM FROM THE PRISON OF CONDEMNATION

ADRIAN EBENS

This book is dedicated to the memory of
Carolyn Hullquist who passed to her rest
July 4, 2019 Beloved sister in Christ



Adrian Ebens, 2020

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PRISON OF CONDEMNATION

ADRIAN EBENS



FATHER
OF LOVE

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In loving memory of

Carolyn Hullquist.

She was a loving wife and mother who walked
in the message of present truth.

It was a sorrowful time to lay her to rest in July
of 2019. We look forward to the resurrection
when we will see her again in the full bloom of
youthful vigour and health.

We will miss her loving smile, thoughtful
hospitality, and musical gifts that she shared so
freely with us.

We thank our Father in heaven for the gift of
Carolyn in Jesus' wonderful name.

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CHAPTER 1

You Better Watch Out

The joyful anticipation of millions of children around the world on the night of December 24th cannot truly be estimated. Sparkling Christmas trees stand proudly on corners and big “*Welcome Santa*” signs beckon this mysterious figure from the North Pole to come and bless them with gifts.

All these innocent children pass through a similar experience to the Apostle John in the book of Revelation. The innocent joy of a Christmas in childhood is sweet in the mouth, but the realisation that Santa is a complete fantasy is bitter in the belly for many.

The custom of Christmas reveals a lot about humanity. Why do parents seek to convince their children of something that is false? In short, why do parents lie to their children when they know that eventually their children must pass through the confusing disappointment that it was completely made up?

The experience of Christmas in Australia is even more strange. December in Australia is in the middle of summer, so the imagery of reindeer, snow and a warmly dressed large red Santa is very odd indeed. Often Christmas day can reach temperatures of 35 degrees Celsius or higher, which should melt the aspirations of the most ardent Santa fan, but no! The legend continues with all its anomalies, oddities and of course happy gifts and lovely sweet treats to consume.

Santa embodies many things about human psychology that deserve reflection. Apart from the holiday representing commercial and material aspirations of sellers and consumers, the lyrics of a very famous Santa song speak to human perceptions of how life is understood.

Santa Claus is Comin' to Town

You better watch out
You better not cry
You better not pout
I'm telling you why
Santa Claus is coming to town

He's making a list
He's checking it twice
He's gonna find out who's naughty or nice
Santa Claus is coming to town

He sees you when you're sleeping
And he knows when you're awake
He knows if you've been bad or good
So be good for goodness sake

The gift giver has a sting in his tail. He actually is keeping a list of all the things you do. Apparently, he has the gift of omnipresence and can see you while you're sleeping and when you are awake. He checks the list at least twice to find out whether you have been naughty or nice.

From our earliest years we are taught that we are being carefully watched and that everything we are doing is being recorded at the North Pole. The whole context is one of fear because *you better watch out!* You are being watched and there is a danger you won't receive a nice gift if you have been naughty. In some versions you receive a bad gift, like coal or worse.

The inherent paradox in Santa Claus seems hidden to most. This jolly old man bearing gifts and toys is actually running a global surveillance operation and uses his gifts in a manner to effect change in your behaviour to make you a better person; a better citizen of the state.

The paradox in Santa Claus may be related to a similar paradox observed within Christianity by Lord Kames, a Scottish jurist, historian and philosopher in the 18th century.

“The Christian religion,” he wrote, “is eminent for a spirit of meekness, toleration, and brotherly love; and yet persecution never raged so furiously in any other religion.” Kames called this conflict between Christian principle and practice “a singular phenomenon in the history of man.”¹

Of course, Kames was not the first or last person to observe this paradox. How can the religion of Jesus which teaches love, mercy, and compassion for all produce in many of His claimed followers such controlling and forceful behaviour?

Digging deeper into Christian history we discover in the towering figure of Augustine reasoning to justify the principle of the use of force.

When Augustine (the first Christian theologian to develop a systematic defense of persecution) was challenged by critics to name even one incident where Jesus had used coercion instead of persuasion, he pulled an ace out of his sleeve. This was the famous story (Acts 9:1–18) of Paul’s journey on the road to Damascus. While on his way to persecute Christians, Paul (then known as Saul) fell to the ground as he heard the voice of Jesus and was blinded by a bright light.

This conversion of Paul, according to Augustine, clearly involved compulsion, for Christ “used his power to knock Paul down” and also “struck him with physical blindness” (a disability that lasted three days). Thus did Paul come “to the gospel under the compulsion of a physical punishment,” and thus was the tolerationist argument that Christ never used physical force decisively refuted—at

1 <https://www.libertarianism.org/publications/essays/excursions/notes-persecution-toleration-history-christianity> Accessed November 2020

least in the minds of Augustine and many later Christians who repeated his argument.²

Augustine's interpretation of this story is curious in light of the words of Jesus that we "resist not evil," meaning that it is not given into our hands to force others to be good.³

Regardless, Augustine developed from this the theory of "just war" as a basis of protecting peace and punishing wickedness.⁴ In order to preserve peace, law and order, the citizens of any nation operating under these principles require surveillance and punishment when the common good is violated. "...there is a righteous persecution, which the Church of Christ inflicts upon the impious." (Augustine, *Letter to Boniface*)⁵

What was the historical fruit of Augustine's idea of righteous persecution? It was the development of Augustine's ideas into the medieval church with

Christ teaches us that the amazing agape love of God revealed in Christ becomes the basis of an inward compulsion to love all around him.

all of its inquisitions, crusades, and slaughter of millions of supposed heretics. It was not the love of Christ that compelled those Christians, but rather the threat of judgment and death. Our governmental systems have changed, but how much of our underlying theology and policy has changed?

Historically in Christianity, men have taken a few mentions of *hades* and *sheol* (usually translated "the grave") in the Bible and extrapolated from them to imagine terribly disturbing scenarios of torture that will be done to God's enemies, which are our enemies, in a realm we have invented termed "hell."

Have things changed today? No, we continue to be infatuated with judgment and death, even if the backdrop for our fantasies has changed. We know this

2 Ibid.

3 <http://maranathamedia.com/book/view/resist-not-evil>

4 https://en.wikipedia.org/wiki/Just_war_theory

5 <https://egregores.blogspot.com/2010/10/augustine-in-defense-of-torturing.html>

is true by how prone we are to imagine vengeance on our enemies. It is one of the archetypical plot lines that is repeated over and over in novels and movies, and is usually portrayed as violently and bloody as possible.

The Apostle Paul presents to us a completely internal compulsion for why we should desire to follow Christ rather than the external compulsion advocated by Augustine.

For the love of Christ compels us, because we judge thus: that if One died for all, then all died. —2 Corinthians 5:14

The doctrine of Christ teaches us that the amazing agape love of God revealed in Christ becomes the basis of an inward compulsion to love all around him. This experience is not naturally entertained, as Paul explains in the book of Galatians concerning the child who is constrained by tutors.

What I am saying is that as long as an heir is underage, he is no different from a slave, although he owns the whole estate. The heir is subject to guardians and trustees until the time set by his father. —Galatians 4:1–2 (NIV)

The unconverted soul feels like he is a slave that is controlled by rules inflicted by guardians until he comes to adulthood. The change that takes place is that the Spirit of Christ comes into a man to reveal to him what the Father is really like.

But when the set time had fully come, God sent his Son, born of a woman, born under the law, to redeem those under the law, that we might receive adoption to sonship. Because you are his sons, **God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father." So you are no longer a slave, but God's child; and since you are his child, God has made you also an heir.** —Galatians 4:4–7 (NIV)

Without the Spirit of Christ coming into the heart crying "Abba Father," the soul remains in a state of feeling like a slave that is governed by others. Insecure, the unconverted person feels the need to control others and thus he comes to be controlled by others, as this is the society that develops from

people in this mindset. The unconverted heart moves unwittingly towards a totalitarian form of government even while he protests against it. Without the inward compulsion of the love of Christ, the spiritless kingdom of God inevitably becomes ruled by governors and leaders that must inflict punishment on the person to replace the lack of inward compulsion inspired by love.

This is why so many commentators who warn of the coming New World Totalitarian Order and rail against it actually assist the formation of such types of governments. The obsession of continually talking about it and preparing increases insecurity and paranoia, acclimating people for such a transition of government.

The world we live in is a product of the decisions that the human race took in response to the gentle, self-sacrificing love of Christ. Two thousand years ago we as a race glimpsed a view of God that might transform completely our perceptions of justice and our core compelling motivations for life. The die was cast by the fourth century after Christ, when Christianity took the form of a universal imperial church united with the state. This system wants ever more power to regulate the thoughts and beliefs of its subjects regardless of what form of government it adjusts itself to, because this is what man wants to do with power to feel secure. As a result, through increased progress in technology and education and social engineering, we now live in the highest surveillance environment this world has ever known.

From Augustine to Aquinas to Santa coming to town, the need for lists and fear of punishment to rule our societies is universally entrenched. In this book we offer a different perspective, but first we must trace the development of perceptions of divine judgment. If compelling men to become Christians through force became engrained in our minds as something that God wanted, how would that effect our perception of God's judgment and colour our reading of the Scriptures?

CHAPTER 2

Judgment Day

There is a distinct memory I have from speaking to a group of Christians in the North West of the USA. They sat stunned as I presented to them of the love of God and His everlasting mercy in a way they had not considered before. After my presentation one young lady asked me, “If you take away the threat of punishment, what will cause a sinner to repent? Don’t you need the threat of punishment to help a sinner understand they are lost?”

I felt a sadness inside as I listened to the haunting words of Augustine repeated by this lovely and sincere young person. Yet, this is the picture that Christianity has painted for over 1500 years. One of the ablest of preachers in the 20th century, Billy Graham, lays it out as straight as he understood it.

The Bible declares that God is a God of judgment, wrath and anger. Time after time Jesus warned of judgment: “Every idle word men may speak, they will give account of it in the day of judgment”—Matthew 12:36.

“The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth”—Matthew 13:41–42.

The Apostles taught throughout the New Testament that judgment will come. The Apostle Paul said: “He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained”—Acts 17:31.

The author of the Book of Hebrews wrote, “It is appointed for men to die once, but after this the judgment”—Hebrews 9:27.

They “will give an account to Him who is ready to judge the living and the dead,” said Peter in 1 Peter 4:5.

The Apostle John expressed it this way: “The kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, and said to the mountains and rocks, ‘Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! For the great day of His wrath has come, and who is able to stand?’”—Revelation 6:15–17

Hundreds of passages point to a time of judgment for every person who has ever lived—none will escape. If you took all the references to judgment out of the Bible, you would have little Bible left.

God has offered His love and mercy and forgiveness to men. From the cross, God has said to the whole world, “I love you.” However, when that love is deliberately rejected, the only alternative is judgment.⁶

Reading the passages of the Bible that Pastor Graham quotes, it seems inescapable that God’s wrath will fall upon those who have been naughty and, like the jolly red man at the North Pole, the God of heaven is keeping a detailed record of your activities which He will use against all those who have done wrong. If you don’t accept the gift of His Son, then He will use force to end your life for your insubordinate wickedness.

It is inconceivable to venture into a realm where force is not required to

6 <https://decisionmagazine.com/justice-of-god/> April 29, 2010

maintain law and order in a society. This seems reasonable, as Pastor Billy Graham explains:

However, this kind of god would make a preposterous world. It would be chaotic, irresponsible, self-destroying. It would be impossible to live with certainty in that kind of world. To have meaning, life must be based upon law and a lawgiver.⁷

How can you order a society without the threat of inflicting punishments for failing to comply? Didn't God threaten Adam and Eve that if they ate from the *tree of the knowledge of good and evil* that they would die? The books of Moses are full of instruction of what punishments were to be applied to evildoers in the nation of Israel. It appears perfectly logical for the threat of punishment to be applied to those who disobey.

What is the punishment that Christianity usually indicates awaits those who do not comply with the rules? The Catholic Catechism states:

Jesus often speaks of "Gehenna" of "the unquenchable fire" reserved for those who to the end of their lives refuse to believe and be converted, where both soul and body can be lost. Jesus solemnly proclaims that he "will send his angels, and they will gather. . . all evil doers, and throw them into the furnace of fire," and that he will pronounce the condemnation: "Depart from me, you cursed, into the eternal fire!" The teaching of the Church affirms the existence of hell and its eternity. Immediately after death the souls of those who die in a state of mortal sin descend into hell, where they suffer the punishments of hell, "eternal fire". The chief punishment of hell is eternal separation from God, in whom alone man can possess the life and happiness for which he was created and for which he longs.⁸

Eternal suffering in the flames of hell is the ultimate use of external compulsion to force people to submit to the law and order of God. By its very nature the threat of such torture and punishment requires surveillance, examination

7 Ibid.

8 https://en.wikipedia.org/wiki/Christian_views_on_Hell

and judgment as to whether a person is worthy of eternal life with God in heaven or eternal damnation in hell.

Most people are familiar with the phrase “monkey see, monkey do.” Our perceptions of what God is like will be reflected in the way we live. We copy the

Our perceptions of what God is like will be reflected in the way we live. We copy the manner of the God we envision.

manner of the God we envision. Even those who are enraged by the idea of a deity that would torture sinners forever are left to replace the divine realm with the human. The history of humanity, stained with tyrannical views of deity, acts out the same patterns of despotism, as evidenced in events like the French revolution, Stalin’s purges, Mao’s Cultural Revolution, the killing fields of Pol Pot and others.

Living in a cultural environment saturated with ideas of surveillance, examination, and judgment, I learned to live a secret life. In order to avert the all-seeing eyes of parents, teachers, and authority in general, I instinctively would hide things. The fear of punishment through surveillance translated into finding ways to avoid being observed.

The fear of being discovered is being played out today through the digital leaking of data that exposes the inner secrets that we hold. No one is safe who ventures across the digital divide. There is a strange irony in the hacking and exposure of information from online dating and escort services that reveal the unfaithful secrets of millions of people.⁹

Many of us have become aware that speech to text applications run on our phones and capture key phrases that suddenly turn up in web advertising or YouTube content related to what we have been discussing privately. Our society is built upon gathering as much information as possible, used either to market and sell things, to judge the quality of citizens or employees, or to punish us for crimes we are committing or may commit in the future.

In this context it is easy to read the Bible in this frame of mind. Take for instance Daniel 7.

⁹ https://en.wikipedia.org/wiki/Ashley_Madison_data_breach

I watched till thrones were put in place, and the Ancient of Days was seated; His garment *was* white as snow, and the hair of His head *was* like pure wool. His throne was a fiery flame, its wheels a burning fire; a fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him. The court was seated, and the books were opened. —Daniel 7:9–10

The imagery here conveys to us a giant courtroom scene where all the collected surveillance data is checked and every person faces their respective reward or, more likely, their respective punishment. This is the serious side of the Santa story. We are no longer dealing in the easy standards in which we judge children; we are dealing with an almighty God whose standards are infinitely high. Daniel 7 presents to us a vision not of a God who rides a reindeer sleigh from the North Pole, but rather a God on a majestic throne from whom fire bursts forth, flanked with a celestial entourage ready to inflict death to evil doers.

We might turn to Jesus for comfort, but then we read His words and tremble:

But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned. —Matthew 12:36–37

Enter by the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it. Because narrow *is* the gate and difficult *is* the way which leads to life, and there are few who find it. —Matthew 7:13–14

It is in this line of thought that the young Martin Luther, officiating his first religious service, was overwhelmed with the thought of God's majesty.

I thought to myself, "With what tongue shall I address such majesty, seeing that all men ought to tremble in the presence of even an earthly prince? Who am I, that I should lift up mine eyes or raise my hands to the divine Majesty? The angels surround him. At his

nod the earth trembles. And shall I, a miserable little pygmy, say 'I want this, I ask for that'? For I am dust and ashes and full of sin and I am speaking to the living, eternal and the true God."¹⁰

It is this kind of fear that leads to torment. In Luther's progression of the thought we see expressed the natural conclusion.

I could not believe that anything I thought or did or prayed satisfied God. I did not love, nay, I hated the righteous God who punishes sinners.

Certainly, and with intense grumbling (perhaps even blasphemy), I was angry with God and said, 'As if it were indeed not enough that miserable sinners who are eternally lost through original sin and are crushed again by every calamity through the Ten Commandments, God Himself adds pain to pain in the gospel by threatening us with His righteousness and wrath!'¹¹

Is this not the inevitable result of monitoring a person, checking to see if they do the wrong thing and threatening punishment for failure? Does not the whole process indicate that such a deity expects failure and thus could actually facilitate the failure process?

Christianity reasons that God's justice demands punishment, and in response God offers His Son as an atoning sacrifice. To satisfy the wrath of an offended God whose law has been violated, God offers up His own Son to pay our penalty of death. This is presented as mercy. The death we deserved is paid by the Son of God.

The question that begs to be asked is—whose idea was it that justice demands the death of the transgressor?

10 Roland Bainton, *Here I Stand* (NAL, 1978)

11 *Luther's Works*, Vol 34, p.336-338

CHAPTER 3

Justice and Judgment

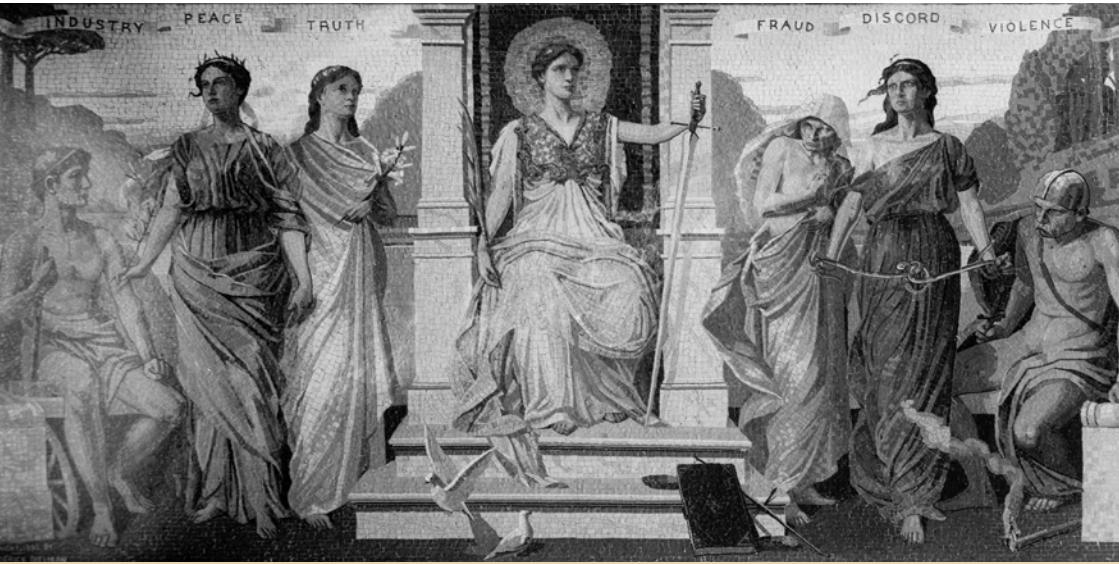
For students of history, the contest between the divine right of kings and the rule of law as administered by an elected parliament appears to represent two distinct notions of government. Maybe it was more than a coincidence that in two movies depicting the lives of Julius Caesar and Oliver Cromwell we find the same actor: Richard Harris.¹² Oliver Cromwell led the parliament of England to execute its king, Charles I, for treason against the people. Julius Caesar moved against the republic of Rome to establish the beginnings of the Roman Empire. The loyalty of his soldiers and his military victories were the basis of his taking power.

Regardless of whether a nation is ruled by monarchy or by democracy, there is one thing upon which all agree: the use of force to give power to the laws enacted.

The rule of law is defined in the Oxford English Dictionary as: “The authority and influence of law in society, especially when viewed as a constraint on individual and institutional behaviour; (hence) the principle whereby all members of a society (including those in government) are considered equally subject to publicly disclosed legal codes and processes.”

At the U.S. Library of Congress Thomas Jefferson Building there is a large

¹² [https://en.wikipedia.org/wiki/Cromwell_\(film\)](https://en.wikipedia.org/wiki/Cromwell_(film)), [https://en.wikipedia.org/wiki/Julius_Caesar_\(miniseries\)](https://en.wikipedia.org/wiki/Julius_Caesar_(miniseries))



LAW: This mosaic at the U.S. Library of Congress depicted Law as a woman with a palm branch and a sword, surrounded by six figures, each symbolising traits of the law. On the right is Fraud, Discord, and Violence—the results of a lawlessness. On the left is Industry, Peace, and Truth—representing what happens when the rule of law functions well.

mosaic simply called “Law”. The mosaic depicts a woman (law) with a palm branch, to bestow rewards, and a sword, to impose punishments on those who break the law.

The theory of divine right to rule that dominated society during the Middle Ages patterned their view of the monarch as a representative of God.

The bishop Jacques-Bénigne Bossuet (1627–1704), one of the principal French theorists of divine right, asserted that the king’s person and authority were sacred; that his power was modeled on that of a father’s and was absolute, deriving from God; and that he was governed by reason (i.e., custom and precedent).¹³

It is within this context that the translators of the Bible during the Middle Ages framed their understanding of justice.

¹³ <https://www.britannica.com/topic/divine-right-of-kings> Accessed November 2020

Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face. —Psalm 89:14 (KJV)

Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth. —Psalm 97:2-5 (KJV)

It is the principle of force that appears to underpin the majesty of God.

For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. —Deuteronomy 32:40–42 (KJV)

It is almost universally believed that the sovereignty of God, and therefore all community leaders who rule amongst the people, base justice upon the power to wield the sword (i.e. use force to compel). Justice is to judge actions as either good or bad and consequently reward the good and punish the bad.

It is therefore the threat of the punishment of death that paradoxically preserves life. Extending this idea, we read things such as this in Christian thought:

Founded on His righteous character, God's requirement for eternal life has never changed. God doesn't alter His standard of righteousness because we refuse to obey it any more than a judge changes the speed limit when we get a speeding ticket. Rather, Adam's sin added the penalty of physical and spiritual death for disobedience to the debt of perfect obedience. Without exception, forgiveness of sins and eternal life are impossible without the

perfect satisfaction of God's justice. **God would not be God if He compromised His justice to save a single soul.**¹⁴

At the heart of Christian theology is the notion that death inflicted on the transgressor of His law is God's justice. This idea is grounded in the thought that God's throne is established upon the threat of death. His throne is also apparently established upon the judgment and condemnation of those who transgress His law.

Yet, in Psalm 89 we read that mercy goes before God's face. How do we fit mercy into this notion of justice that demands the death of the transgressor? Let us consider the root meaning of the English word *mercy*.

Mercy (Middle English, from Anglo-French *merci*, from Medieval Latin *merced-*, *merces*, from Latin, "price paid, wages", from *merc-*, *merxi* "merchandise") is benevolence, forgiveness, and kindness in a variety of ethical, religious, social, and legal contexts.¹⁵

Mercy is invoked through a price or wages paid. Thus, in this definition, *mercy* can be invoked if the debt of justice is met. Justice must be satisfied to maintain its honour and integrity. Therefore, if the wages of the debt have been paid, regardless of who paid them, then justice maintains its integrity, and mercy can then be given. This introduces the Christian theory of reconciliation called 'Penal Substitution'.

Penal substitution (sometimes, esp. in older writings, called forensic theory) is a theory of the atonement within Christian theology, which argues that Christ, by his own sacrificial choice, was punished (penalized) in the place of sinners (substitution), thus satisfying the demands of justice so God can justly forgive sin.¹⁶

The meaning of the word *mercy* conveys this idea of wages or debt being paid. In the Protestant tradition this debt can only be paid through the death of Christ on our behalf. In the Roman tradition a person can add merit

14 <https://bible.org/article/god-s-perfect-and-unchanging-justice-ground-gospel> January 25, 2016

15 <https://en.wikipedia.org/wiki/Mercy> Accessed October 2020

16 https://en.wikipedia.org/wiki/Penal_substitution Accessed November 2020

through good works to aid in the salvation of their soul.¹⁷

In summary, we observe that human perceptions of justice, both from Scripture and by humanity in general, are based on the principle that severe punishment or even death is required to enforce the principles of the law.

This system therefore requires surveillance, judgment, condemnation and death. These things are inherent in this concept of justice. The question that needs to be asked is, can this justice system produce a free society without fear? If God in His very nature is the architect of death and is the ultimate sovereign who inflicts death, then is not God Himself, in His very essence, the personification of death? If God is monitoring our every action and weighing it against His divine standard to see if we measure up to it, then how can there ever be a place where His subjects are free from the terror of death? In this framework God is forever associated with judgment, condemnation and death.

It is into this arena that I wish to place before you three Bible passages as a springboard into the rest of this book.

For the Father **judges** no one, but has committed all judgment to the Son. —John 5:22

You judge according to the flesh; I [Jesus] **judge** no one. —John 8:15

Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, **it keeps no record of wrongs**. —1 Corinthians 13:4–5 (NIV)

Unlike Santa Claus who has a list of who is good and bad, God “keeps no record of wrongs.” If He does not keep a list or inventory, then the entire set of principles upon which humanity perceives and understands justice and judgment is incorrect.

¹⁷ [https://en.wikipedia.org/wiki/Merit_\(Christianity\)](https://en.wikipedia.org/wiki/Merit_(Christianity)) Accessed November 2020

These three passages directly challenge the ideas of justice and judgment based upon the threat of death. Jesus tells us that neither His Father nor He Himself judge, condemn, try, or punish anyone.¹⁸ The great love chapter of the Bible tells us that love does not keep an inventory of wrongdoing. God is love, and this perfect love of God casts out or removes all fear (1 John 4:8,18). Unlike Santa Claus who has a list of who is good and bad, God “keeps no record of wrongs.” If He does not keep a list or inventory, then the entire set of principles upon which humanity perceives and understands justice and judgment is incorrect. As Jesus told us, “you judge according to the flesh.” The Bible tells us:

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. —Isaiah 55:7–9 (KJV)

Are we sure that we understand the justice of God correctly? How can we explain these Bible texts and place them in harmony with many others that seem to say the opposite? How can love keep no record of wrong when the justice system we have considered demands such a process? These ideas are contradictory, and our job is to prayerfully resolve this contradiction in order that God’s true justice and mercy can be revealed to us.

¹⁸ The Greek word for judge here is *Krino* which in this case means to decide, try, condemn, punish.

CHAPTER 4

The Origin of Condemning Judgment

The life and words of Jesus reveal to us the glorious light of what God the Father is really like. When Jesus said that neither He nor His Father judge, try, or condemn anyone, the immediate question that needs to be addressed is: if they don't condemn any person, then why is the world full of judgment and condemnation? Why do people judge others so much and where did this all start?

When God approached Adam and Eve in the Garden of Eden after they had eaten the forbidden fruit, they ran and hid from Him in fear. They were afraid of the judgment and potential condemnation of God for actions they knew were not good. When questioned about what he had done, Adam responded by saying:

The woman you put here with me—she gave me some fruit from the tree, and I ate it. —Genesis 3:12 (NIV)

Adam judged that God was at fault for producing a woman that tempted him to go in the wrong direction. It is evident that Adam placed the blame for his actions on God. Adam reasoned that God had come to end his life as punishment for the deed he had done. Had not God said “for in the day that you eat of it you shall surely die?” (Genesis 2:17).

We know that Adam feared death from the following text:

Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, **and release those who through fear of death were all their lifetime subject to bondage.** —Hebrews 2:14–15

As human beings we naturally fear death. This is part of our inheritance from Adam. Adam reasoned that God wanted to kill him for his failure to follow His instructions. Adam judged God as being responsible for the problem and therefore charged that God should pay the death penalty for the mistake that was made. He did not say this directly, but the Bible tells us what happened from the beginning.

All who dwell on the earth will worship him, whose names have not been written in the Book of Life of **the Lamb slain from the foundation of the world.** —Revelation 13:8

Can we be certain that Adam truly felt this way about God and His Son?

The sinful mind is at war with God. It does not obey God's law. It can't. —Romans 8:7 (NIRV)

When Adam transgressed the command of God, he fell into sin. His mind became at war with God. He no longer desired to obey God's law. His mind was full of accusation and condemnation towards God. This is because he had chosen Satan as his master and therefore began to think like Satan. What did Satan think from the beginning? Listen to what Jesus says to the Jewish leaders who were trying to kill him:

You are of *your* father the devil, and the desires of your father you want to do. **He was a murderer from the beginning, and does not stand in the truth,** because there is no truth in him. When he speaks a lie, he speaks from his own *resources*, for he is a liar and the father of it. —John 8:44

Satan desired to murder the Son of God from the beginning. He desired to

take the place of Christ and be equal with God.

How you are fallen from heaven, O Lucifer, son of the morning!
How you are cut down to the ground, you who weakened the nations! For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north; **I will ascend above the heights of the clouds, I will be like the Most High.**' —Isaiah 14:12–14

In the words and actions of the Jewish leaders we see manifested the spirit of Satan towards Jesus. In their hatred and desire to murder the Son of God we see the desires of Satan who wanted to murder the Son of God from the beginning and take His place as equal with the Father; the Most High.

It is through Adam that the spirit of judgment and condemnation came into the world. Adam didn't ask God to forgive him; Adam didn't think his sin could be forgiven.

It is Satan who originated the spirit of accusation and condemnation. The Bible calls him the "accuser of the brethren."

So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him. Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, **for the accuser of our brethren, who accused them before our God day and night, has been cast down.**" —Revelation 12:9–10

The spirit of the accuser entered into the heart of Adam and he judged, accused, and condemned the Son of God for creating¹⁹ Eve as his tempter. It is through Adam that the spirit of judgment and condemnation came into the world. Adam didn't ask God to forgive him; Adam didn't think his sin could be forgiven. Unlike Noah, up to this point Adam didn't find grace

19 God created all things through Jesus Christ. Ephesians 3:9

in the eyes of God (Genesis 6:8). Adam was full of accusation and unbelief (the spirit of Satan), rather than repentance and faith (the spirit of Christ). The Apostle Paul expresses this profound truth in this verse:

And not as *it was* by one that sinned, *so is* the gift: **for the judgment was by one to condemnation**, but the free gift *is* of many offences unto justification. —Romans 5:16 (KJV)

We need to examine the verse carefully because many see this verse as God condemning Adam. Here is a famous commentary:

The judgment—The sentence; the declared penalty. The word expresses properly the sentence which is passed by a judge. **Here it means the sentence which God passed, as a judge, on Adam for the one offence, involving himself and his posterity in ruin.**
—Genesis 2:17; Genesis 3:17–19. *Albert Barnes Commentary*

Several Bible versions appear to support the idea that it is God condemning Adam.

And the gift *is* not like *that which came* through the one who sinned. **For the judgment which came from one offense resulted in condemnation**, but the free gift *which came* from many offenses *resulted* in justification. —Romans 5:16

Nor can the gift of God be compared with the result of one man's sin: **The judgment followed one sin and brought condemnation**, but the gift followed many trespasses and brought justification.
—Romans 5:16 (NIV)

These translations indicate that Adam's offense brought on him the condemnation of God. Yet, we remember that Jesus told us that the Father does not condemn anyone in John 5:22, so this cannot be true. Consider the *Young's Literal Translation*:

and not as through one who did sin *is* the free gift, **for the judgment indeed is of one to condemnation**, but the gift *is* of many offences to a declaration of 'Righteous' —Romans 5:16 (YLT)

We notice from this translation that the judgment is *of* one to condemnation. The Greek word here translated *of* is *ek* which means:

A primary preposition denoting origin (the point whence motion or action proceeds), from, out. —*Strong's Concordance*

This is stating that the judgment came out of one, Adam, to condemnation. Adam is the human origin point of judgment and condemnation. Christ is contrasted to this as offering a free gift of His righteousness in exchange for many offences. Christ is the opposite to Adam. Christ freely gives grace and righteousness while Adam gives judgment and condemnation. Most of the Christian world has completely missed the meaning of this verse.

Earlier in Romans chapter 5 we see this same problem arising concerning who is doing the condemning.

But **God demonstrates His own love toward us**, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, **we shall be saved from wrath through Him**. —Romans 5:8–9

Whose wrath are we saved from? Let's look at a few versions:

Much more then, having now been justified by His blood, we shall be saved from the wrath ***of God*** through Him. —Romans 5:9 *New American Standard Bible* (NASB)

Since we have now been justified by his blood, how much more shall we be saved from **God's wrath** through him! —Romans 5:9 *New International Version* (NIV)

The words "of God" are supplied by the translator in the NASB and they acknowledge this with italics in that Bible version, but in the NIV and other translations it is simply expressed as God's wrath. The Greek does not contain the word *God* at all. If God's wrath is meant in verse 9, then it confuses the meaning of verse 8 where God is demonstrating His love towards us. Can you demonstrate love and anger towards someone at the same time? Can you desire to save and kill someone at the same time?

The New King James along with the King James translate it correctly. These versions simply say that we shall be saved from wrath. Whose wrath are we saved from? Verse 10 tells us that we were the ones who were enemies with God. The aforementioned Romans 5:16, 7 verses later, tells us that condemnation came out of Adam. Therefore, through Christ, we are saved from the condemnation we inherited from Adam.

In this context the famous text of Romans 8:1 makes so much more sense.

There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. —Romans 8:1

There can be no condemnation when you are filled with the Spirit of Christ because Christ does not condemn. When you have His Spirit then you will not condemn. This is what Jesus taught us.

Judge not, that you be not judged. —Matthew 7:1

Most people believe that the reason we are not condemned when we are in Christ is because Jesus shields us from the condemnation of God. This is a terrible thought about what God is like, and it is false, for Jesus told us that the Father does not judge or condemn anyone.

When we are in Christ, the spirit of condemnation leaves us and is replaced by the Spirit of the Father and His Son; a Spirit that does not condemn others and therefore we also cease to condemn others.

Can you see that it was Adam that judged and condemned the Son of God from the beginning, and because condemnation precedes murder, the Lamb was slain from the foundation of the world?

When we imagine Romans 5:16 to be saying that God was judging and condemning Adam, we show that we think just like Adam did; we imagine God as the condemning one when in reality it is us. We project our thinking onto God and imagine Him to be like us.

These *things* you have done, and I kept silent; you thought that I was altogether like you. . . . —Psalm 50:21

CHAPTER 5

Perception, Projection, and Reality

I recently was reading comments from people after I typed into my search engine, “You are not the person I thought you were.” I read a number of stories of people expressing their anger, sorrow and disappointment at realising the person they had been in a relationship with was not really what the person was like. Perception and reality were completely different.

The events that are strung together to lead two people to fall in love are often interpreted completely differently by the two parties. The smiles, the gifts and the touches that are usually understood by the woman to mean that the guy she is interested in actually cares about her can mean something else. Sadly, often these events are things the man is willing to do to get what he wants. This of course can happen vice versa also, and there is potential manipulation in any relationship in our world.

These things happen often when you get close to a person quickly before you have time to discern their character.

While reading through the stories I came across a different story that speaks to some of the challenges that our Father in heaven faces in dealing with the human race:

To the police officer who drove me to the hospital

I was terrified you were going to yell at me, berate me, tell me how selfish and cowardly it was to try to kill myself. Instead, you let me sit in the front seat as you drove and asked me if I liked the music that was playing over the radio. You pretended not to see me cry.²⁰

As the police officer approached this lady, she imagined that he judged her and would punish her for her actions. In this story she gave up her original perception of the policeman and began to interpret his actions as caring and kind.

This story could have had a different ending. If when the policeman asked her to get in the car, she might have imagined that he desired to punish her and expose her for what she did. She might have screamed at the policeman and told him to leave her alone. All of her actions would have been based upon how she viewed policemen, and her perception would have had a major impact on what actually happened.

Adam did not wait to speak to God to ask Him for guidance as to what he should do. He took things into his own hands and judged the situation.

What if this lady had gone home and told her daughter about this “horrible policeman” that tried to harm her, and passed on to her daughter a perception of what the police are like? The perception becomes inherited and passed to the next generation and the misconception is perpetuated.

When Adam ate the fruit of the tree, he did so under the misconception that God was going to kill his wife for her transgression. He understood the words of God that—if you eat of the *tree of the knowledge of good and evil*, then you will die—to mean that God would kill them (Genesis 2:17).

The actual meaning of the Hebrew words is *dying you will die*. When Eve quoted the words of God to the serpent, she modified the meaning just slightly to say if we eat of the fruit that we *must* die (Genesis 3:3). It was this perception that led Adam to the conclusion that God wanted to kill his wife.

²⁰ www.reddit.com/r/UnsentLetters/comments/gg2lps/to_the_police_officer_who_drove_me_to_the/
Posted May 2020

He took the fruit in rebellion and determined to face the consequences.

Eve was deceived but Adam was not. His action was in direct defiance of God based upon a wrong conception of God's character. Adam did not wait to speak to God to ask Him for guidance as to what he should do. He took things into his own hands and judged the situation. He judged that God condemned them because Adam in reality condemned God. Adam projected onto God that which he himself was perceiving. Yet, his perception was not reality.

Adam imagined that God was a Being that judged, condemned, and punished. He perceived this because this is what he had done in his mind towards God.

1. He had judged God as unfair.
2. He condemned God as worthy of death.

To imagine these things about God simply meant that when He saw God, that which he had desired to do towards God, he imagined that God would do to him. This leads us to an important principle:

False perceptions of significant people in our lives act as
a mirror when we come into their presence and
interact with them.

Adam's misconception of God's character spawned rebellion in the mind of Adam, which budded into an imperceptible desire to kill the Son of God. Therefore, when the Son of God came to Adam in the garden, Adam feared the thing which he imagined to do to the Son of God. Adam hated and condemned the Son of God for the situation he was in and wanted Christ dead, therefore Adam feared that the Son of God hated, condemned and wanted him dead. This thought is vitally important to comprehend if we want to understand the need for, and the meaning of, the judgment.

We see this principle in Cain. After Cain killed his brother, he then feared that others would desire to kill him.

Surely You have driven me out this day from the face of the ground; I shall be hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen *that anyone who finds me will kill me.* —Genesis 4:14

In the world of psychology this process is called psychological projection:

Psychological projection is a defence mechanism in which the human ego defends itself against unconscious impulses or qualities (both positive and negative) by denying their existence in themselves while attributing them to others.²¹

As the Son of God is coming towards Adam in the garden and Adam's heart is filled with judgment, condemnation and death towards Him, in self-defence Adam projects his thinking onto the Son of God and therefore onto God Himself. Adam was unconscious of the impulses that were within him. He denied their existence in himself, and he attributed them instead to the Son of God.

How could Adam be reached? How could he be brought to understand his natural feelings towards the Son of God and by extension His Father?

Adam, the human originator of condemning others, passed this to his children, and they passed it to their children. Thus condemning judgment is practised by all men, for all have sinned in this point. This condemnation leads to all manner of evil that exists in the world.

What process would be needed to reveal to Adam his true condition, while at the same time revealing to him the mercy and forgiveness of God, Who was fully ready to forgive him without money and without price? (Isaiah 55:1). How could man's deep-rooted misconception of God be healed?

21 https://en.wikipedia.org/wiki/Psychological_projection Accessed November 2020

CHAPTER 6

Cursed is the Ground for Your Sake

Have you ever held different types of seeds in your hand? Can you tell what each seed will produce? It takes a trained eye to be able to identify what exactly a particular seed will produce. If we have no prior knowledge of what is in the seed, we must plant it and water it and watch it grow in order to learn what is in the seed. When its flower or fruit comes forth, then we can experience its fruit and taste its effect and know whether it is good or bad (Matthew 7:16–20).

The evil seed that was in Adam needed to grow, and he needed to taste its spiritual fruit in order to discern the seed's identity/character and know whether it was good or evil.

Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it': **cursed is the ground for your sake**; in toil you shall eat of it all the days of your life. Both thorns and thistles it shall bring forth for you, and you shall eat the herb of the field. In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; for dust you *are*, and to dust you shall return." —Genesis 3:17–19

The curse that fell upon the ground did not come from God; the curse

existed in the heart of Adam and entered into the ground through his role as head having dominion over the ground. But Adam didn't know that his heart was full of cursings.

When Satan was contending with God about the character of Job, he felt certain that he could bring this curse out of Job. These are Satan's words to God:

Have You not made a hedge around him [Job], around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land. But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face! —Job 1:10–11

God blessed Job greatly. Satan hoped that in allowing calamity to fall upon Job he could bring out of Job the curse that he had inherited from Adam. After Job had lost everything, including his children, the curse did come forth from the lips of Job's wife:

Then his wife said to him, "Do you still hold fast to your integrity? Curse God and die!" —Job 2:9

Speaking of the human condition, Paul lays it out plainly:

As it is written: "There is no one righteous, not even one; there is no one who understands; there is no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one." "Their throats are open graves; their tongues practice deceit." "The poison of vipers is on their lips." "**Their mouths are full of cursing and bitterness.**" —Romans 3:10–14. (NIV)

God knew that the cursing and bitterness in the heart of Adam would manifest in the seeds that he planted; whether they were seeds of his words, his sperm, or the seeds of the botanical world. All these would manifest the curse in his heart towards God. God lovingly granted Adam time to see the effects of the seed that was in him. In order to give Adam this time, the Spirit of God had to dwell with Adam and endure his daily curses and bitterness to keep

him alive long enough to understand the seed inside of him.

Adam planted a seed into his wife, who was made of a rib from himself, who was made of the earth. From this “mother earth” came forth Cain in the image of his father Adam and his mother Eve. When Adam defended himself by telling God that the woman which He had made had caused the problem, Adam cursed heaven and earth. The earth of which Eve was made was cursed by Adam. The earthly woman would grow the seed of Adam and the results would be seen.

As Adam looked upon the bloodied form of his son Abel, he witnessed in horror the fruit of the curse that was in him. In Cain grew the seed of his father, who had judged and condemned God, and manifested it in judging, condemning, and killing his brother Abel. Adam now could taste the fruit of his own planted seed.

Would Adam see in this action the magnified fruit of his own evil seed? Or would he continue letting this evil grow by judging and condemning Cain for his wickedness?

Every living thing in the garden lived under the curse of Adam. There was no place where his voice was not heard in the garden. His line went out through all the garden and his words to the edge of it. (see Psalm 19:3,4). Under the influence of Adam’s voice, the sound waves that were carried from him crashed into the delicate creation that was intended to receive the voice of blessing.

Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it. —Numbers 23:20 (KJV)

Long before Cain condemned and murdered Abel, God revealed to Adam another reflection of the curse that was in him. In the symbol of the curse on the fig tree, Jesus taught the disciples of the self-determined curse that rested on the Jewish nation which would lead to their destruction unless they repented. In a similar way to how Christ used the curse on the fig tree to teach a lesson, God used the symbol of the slain lamb to reveal the self-determined curse that rested on Adam which would cause his destruction unless he repented.

Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. —Genesis 3:21 (KJV)

These skins given to Adam and Eve came at the expense of the life of an innocent animal. We learn shortly after this event that Abel brought of the lambs of his flock to offer to the Lord as a sacrifice. Abel learned of the process of sacrificing the lamb from his father. God showed to Adam what he was doing to His Son in teaching him to slay the lamb.

Sacrifice and offering You did not desire; my ears You have opened.
Burnt offering and sin offering You did not require. —Psalm 40:6

For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. But this is what I commanded them, saying, 'Obey My voice, and I will be your God, and you shall be My people. And walk in all the ways that I have commanded you, that it may be well with you.' —Jeremiah 7:22–23

God did not require this offering to please him; God in mercy to Adam showed him what was in his heart.²² This gave Adam the opportunity to repent. In the slain lamb, Adam could see the fruit of his condemning judgment—it led to death and what's worse, to the death of the Innocent.

The seed that was in Adam's heart manifested in the death of the lamb. In the death of the lamb was the revelation of Adam's hidden motive to judge, condemn and kill the Son of God.

22 For more on this subject read *Cross Examined and Cross Encountered* available at fatheroflove.info

CHAPTER 7

Behold the Man

As the bloodied form of the Son of God came forth to the people after being whipped, mocked, beaten and abused, Pilate called not only to those assembled that day in Jerusalem but to all humanity: *behold the man*. (John 19:5).

As we behold the precious Son of God, standing nobly before His accusers as they screamed for His death, we learn the true nature of our flesh. In Christ Jesus, His trial, His condemnation, and His death we see the evil seed that was planted in Adam by Satan fully manifested.

Christ, as a Son of Adam, made of a woman, (Galatians 4:4), made of the earth, was cursed for our sakes that we might discern the true nature of the evil within us. With this knowledge God desires that we will repent of our sins and our distrust of Him, and instead believe He has good intentions toward us. We would know what to pray for and believe that His mercy will always be given to those who request it of Him.

God was in Christ reconciling the world unto Himself (2 Corinthians 5:19). Just as God had allowed Adam to kill the innocent lamb as a warning of what was in man, so God delivered up His Son to us, that we might know our true condition and repent of it.

As men come to the Cross in their fallen state, they see with satisfaction what

they perceive through the darkness as divine justice and condemnation for their sin.

The LORD reigns, let the earth be glad; let the distant shores rejoice. Clouds and thick darkness surround him; righteousness and justice are the foundation of his throne. Fire goes before him and consumes his foes on every side. —Psalm 97:1–3 (NIV)

Christ has redeemed us from **the curse of the law, having become a curse for us** (for it is written, “Cursed is everyone who hangs on a tree”). —Galatians 3:13

The law of God is a fountain of life to the wise (Proverbs 13:14), but this same law brings a curse upon those who are full of cursing and bitterness.

Therefore the law *is* holy, and the commandment holy and just and good. Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful. —Romans 7:12–13

It was Adam that embraced the law of sin and death which demanded condemnation and death for transgression. Adam in his self-deception projected this law onto God and believed it to be the law of God.

Shall the throne of iniquity, which devises evil by law, have fellowship with You? —Psalm 94:20

The natural man reads all things through Adam’s lens of condemnation and death. Therefore, the Cross of Christ is viewed as God’s condemnation and demand for death placed upon His Son as substitution for our transgression. God was willing to meet us at the place of our understanding in order to convince us of His everlasting mercy and forgiveness, in the hope that we might come out of darkness and see that He was not the one who condemned us, but rather we judged and condemned ourselves worthy of death for our sins. This is evidenced by the reality of our condemnation and desire for the punishment of others.

In the judgment, condemnation, and death of Jesus we learn the true nature of our flesh and the curse that naturally resides in our earthly frame. This is how men solve their problems—through trial, condemnation and punishment.

If humanity had truly learned the lesson of the Cross, which manifested our true human depravity, we might have experienced a completely different history in the last 2000 years. Instead the seed of truth that Christ manifested 2000 years ago is destined again to face judgment, condemnation and death as part of a final rejection of the Son of God in His people and His message by the overwhelming majority of humanity.

We will trace some of the dimensions of this judgment process; how we perceive this as God's judgment of us when in reality it is our judgment of others projected onto God.

Just as God delivered up His Son to show us what we are like in the story of the Cross, God likewise is willing to deliver up His reputation to be falsely viewed as a condemning judge in order for us to hopefully see ourselves in this process and repent of our delusional thoughts towards Him.

CHAPTER 8

Judging the Father

Then He said: “A certain man had two sons. And the younger of them said to *his* father, ‘Father, give me the portion of goods that falls *to me*.’ So he divided to them *his* livelihood. And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living.” —Luke 15:11–13

What happened to the father in the parable of the Prodigal Son is the experience of many parents. Through interactions with their peers, children begin to see their parents through a different lens. The desire to save our children from many dangers is interpreted as oppressive restriction and control. It is true that many parents exercise excessive control of their children, but this was not the case in the story that Jesus told.

The son asking for his inheritance in advance and desiring to leave his father’s presence reveals the judgment of the son against his father. The request for the inheritance says in effect, “I can’t wait for you to die, give me what is mine now.”

In the story the father does not retaliate or condemn the son. It says that he divided to them, his two sons, his livelihood. The word in Greek is *bios*,

meaning *life*. The father's heart would have been broken by the sad fact that his younger son wanted to leave him. The father loved his children greatly and this hurt him terribly to know his son wanted to leave home, especially as he knows his son is still immature and would suffer much on his own. At great cost to himself, the father gives to his son what he desires.

The son does not express any thanks for this gift and thus he does not appreciate what is given. He therefore spends the money freely for he does not appreciate its cost. It had crushed the father's heart to give this gift to his son and yet the son did not value it at all.

After some time, the son wastes away the inheritance given to him and begins to suffer the consequences of his bad decisions. When things became really bad, he began to think about home.

But when he came to himself, he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants."' —Luke 15:17–19

We gain an insight into the son's thinking. He does not believe he can relate to his father as a son, but must relate to him as a servant or slave. When the son lived at home and was working for the father, he had judged his father as a slave master. He felt that his father was seeking to control him and restrict his freedom, therefore he wanted to leave.

When the son returns home, he manifests his thinking towards his father. There is no thought of forgiveness in his mind. He only imagines punishment for his sin. He is the one who is making the judgment and this time it is against himself. He accepts that he can't live without his father, but he believes he must now be punished according to his bad deeds. Though his circumstances have changed, his view of his father remains the same as it had been before. He still sees his father as a slave master.

And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. —Luke 15:20

The son's judgment of his father was completely false. The father had watched and prayed for his son every day. He longed for him to return. He did not condemn his son for doing what he did. He freely forgave him because of his deep love for his beloved child.

Can you picture the aged man running towards his son with tears of joy streaming down his face? He hugs and kisses his beloved son. There is no anger, no judgment and no condemnation; there is only love. How does the son deal with these actions of the father?

And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.'
—Luke 15:21

If he allows himself to fully settle into his father's arms and accept his forgiveness, he will break down and cry like the father and begin to acknowledge the great pain he has caused him. His pride does not yet allow him to accept his father's actions. Instead, he gives the speech he has rehearsed beforehand. He desires to enter into a master/servant relationship. He desires to appease his father in working off the great debt that he owed him and live as a slave. He does not at this point accept the forgiving love of the father.

But the father said to his servants, 'Bring out the best robe and put *it* on him, and put a ring on his hand and sandals on *his* feet. And bring the fatted calf here and kill *it*, and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found.' And they began to be merry. —Luke 15:22–24

The father continues to pour upon his son his love and affection, while the son continues to relate to his father in the way he would treat himself if he were in his father's place. His own judgment system now comes down upon himself, and he is not yet able to embrace the forgiving love of his father.

This is where the story of the younger son ends. We see him sitting at the

table of his father clothed in a beautiful garment with a large celebration taking place. The final decision of the son is left to you, the reader. Will you accept the father's loving actions towards you, or will you secretly remain a slave in your heart? Our Father in heaven has never judged you. He has given you His life that you might do with it as you please. He has never condemned you for this. Do you consider Him a slave master? Do you feel His warm embrace as you return to Him acknowledging that you can't live without Him? Will you accept your sonship or daughtership to your Father?

Will you accept the father's loving actions towards you, or will you secretly remain a slave in your heart? Our Father in heaven has never judged you.

Now I say *that* the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, but is under guardians and stewards until the time appointed by the father. Even so we, when we were children, were in bondage under the elements of the world. But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ. —Galatians 4:1–7

The older son appears to have the same issues with judgment as the younger son. Notice how the same justice system is in the older son, but it manifests in a different way because of the different position he had in relation to his father.

Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. So he called one of the servants and asked what these things meant. And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.'

But he was angry and would not go in. Therefore his father came out and pleaded with him.

So he answered and said to *his* father, 'Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.'

And he said to him, 'Son, you are always with me, and all that I have is yours. It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.'—Luke 15:25–32

The older son also judged the father as harsh and unfair. He served his father as a slave and not as a son. When the father lavished his love on his younger son, the older son judged him as wasteful and unwise. The older son represents much of the Christian church that serve God as a slave hoping to earn a reward for their efforts. They despise those who go into the world and ruin their lives with harlots and wickedness. They find comfort in judging those in the world; they contrast their good lives with those outside and will not embrace them in love and forgive them for their worldly life. Who was more lost; the younger or the older son? The younger son knew he was lost but the older son did not.

In both cases the sons judged the father as a slave master. In both cases the sons did not see any place for mercy. The father appealed to both sons to accept his love and be content in that love. Both sons needed a true revelation of the Father's character to overturn their judging and condemning attitudes that they had received from Adam.

CHAPTER 9

Revelation of the Father

As we stated previously, Romans 5:16 tells us that the judgment that leads to condemnation originated with Adam. Therefore, we see that it was by one man that death came into the world.

Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned. — Romans 5:12

The sin that Adam committed was to judge with condemnation. This is completely out of harmony with the character of God. Condemning judgment leads men towards sentencing others to death. This is how death came into the world.

Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. —James 4:11

In this fallen state of mind, men project these attributes onto God and perceive Him incorrectly.

These *things* you have done, and I kept silent; **you thought that I was altogether like you;** *but* I will rebuke you, and set *them* in order before your eyes. —Psalm 50:21

In order to correct man's false views about God, our heavenly Father sent His Son into the world to show us what the Father is truly like. Jesus tells us the purpose of His mission.

I have glorified You on the earth. I have finished the work which You have given Me to do. —John 17:4

Jesus glorified the Father, meaning that He revealed His true character while He was on the earth. When speaking to one of His disciples He said:

...Have I been with you so long, and yet you have not known Me, Philip? **He who has seen Me has seen the Father;** so how can you say, 'Show us the Father?' —John 14:9

Jesus stated that what Philip had seen of Him was exactly what the Father was like. In order for men to be reconciled to God they must know what He is like. Without the revelation of Jesus to the world we would never truly know God, and instead we would imagine Him to be judging and condemning like us.

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. **For God did not send His Son into the world to condemn the world,** but that the world through Him might be saved. —John 3:16–17

God did not send Jesus to this world to condemn it because God does not condemn anyone. He sent His Son to show us what He is like and therefore save us from our condemning attitudes through this knowledge of Him.

He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. —John 3:18

The reason that those who believe in the name or character of Jesus are

not condemned is because when you know Jesus, who never judged or condemned anyone, you also know that God does not judge or condemn. Those who do not believe in Jesus are not able to see the truth that God does not condemn anyone, and so the inheritance we all receive from Adam causes those who don't believe to condemn others and believe falsely that God condemns sinners for their sins.

You must believe in the character of Jesus as one who does not condemn in order to believe that you are not condemned by God. This truth alone can set us free from the spirit of condemnation that plagues our lives.

Many teach that Jesus came to die on the Cross and those who don't accept the Cross will be condemned by God and destroyed in hell. If this were true, then it must be said that God did send His Son into the world to condemn the world. If God were to condemn even one person for rejecting the Cross, then the effect of the Cross is to cause condemnation from God.

I have glorified You on the earth. **I have finished the work which You have given Me to do.** —John 17:4

How is it possible that Jesus could finish the work that God gave him to do the night before He died on the Cross?

Then Jesus said to the chief priests, captains of the temple, and the elders who had come to Him, "Have you come out, as against a robber, with swords and clubs? When I was with you daily in the temple, you did not try to seize Me. **But this is your hour, and the power of darkness.**" —Luke 22:52–53

The crucifixion of Jesus was the work of darkness. It was the fulfilment of the desire of Satan from the beginning, as well as the manifestation of what Adam felt towards the Son of God from his fall into sin.

The Cross of Christ shows to the human race what is in our hearts; it reveals our natural unconscious hatred towards God (Romans 8:7). In allowing the human race to murder His Son, God brought us face to face with the evil that exists within us because of our inheritance of condemnation from Adam.

How unfathomable is the love of God to allow our race to do this to His Son.

Even more amazing is that after we did this, He still did not condemn us. In the words of Jesus upon the Cross are the very desires of God Himself:

Then Jesus said, "Father, forgive them, for they do not know what they do"... —Luke 23:34

...**God was in Christ reconciling the world to Himself**, not imputing their trespasses to them, ... —2 Corinthians 5:19

The Cross shows us that God was willing to forgive us even after we killed His Son. Christ revealed to the whole universe that God still refused to condemn us but freely offered us mercy.

You have heard that it was said, 'you shall love your neighbour and hate your enemy.' But I say to you, **love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven;** for He makes His

sun rise on the evil and on the good, and sends rain on the just and on the unjust. — Matthew 5:43–45

In allowing Himself to be judged, condemned, and killed, Jesus revealed what was in our hearts, not to condemn us, but at the moment of realisation of our terribly evil condition, to offer us mercy and grace.

Our Father loves those who consider Him an enemy; He blesses those who curse Him. Jesus demonstrated this clearly on earth. Jesus did not judge, condemn, or kill those who rejected Him—rather He was judged, condemned, and killed by the children of Adam.

In allowing Himself to be judged, condemned, and killed, Jesus revealed what was in our hearts, not to condemn us, but at the moment of realisation of our terribly evil condition, to offer us mercy and grace.

Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more. —Romans 5:20

We all know that Jesus was innocent of the crimes He was accused of. He was a source of joy and blessing to all around Him. He healed the sick, raised the dead, blessed the children and told everyone about the love of His Father for them.

He warned those around him who were walking in sin and urged them to repent. He spoke his rebukes in love and grief for those who refused to listen.

His perfect life provides for us the only true measure of what God is like. It is His character that defines for us the true from the false. Without accepting this revelation of the Father, we will be confused when we read Scripture because of the inherited tendency to project guilt onto God.

The blame that Adam placed upon God when questioned as to why he ate the fruit of the tree surfaces for every reader of the Bible. How we read the stories of the Old Testament is particularly influenced by our natural inclination to judge and condemn.

It is only the life of Jesus manifested on earth that can help us to read the Old Testament stories correctly. If we don't do this, deciding instead to reject the glory of God's character as revealed in His Son, we are putting a veil over our eyes when we read Scripture.

Therefore, since we have such hope, we use great boldness of speech—unlike Moses, *who* put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away. But their minds were blinded. **For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ.** But even to this day, when Moses is read, a veil lies on their heart. Nevertheless **when one turns to the Lord, the veil is taken away.** Now the Lord is the Spirit; and where the Spirit of the Lord *is*, there *is* liberty. **But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.** —2 Corinthians 3:12–18

Whenever you want to know how God would act, read the first four books of the New Testament that speak of the gospel of Jesus Christ. These are the

measuring rod for the character of God.

Jesus shows us how the Father does not judge in the story of the two prodigal sons. It is the sons who judged the father. But what about texts like this?

Let us hear the conclusion of the whole matter: fear God and keep His commandments, for this is man's all. **For God will bring every work into judgment**, including every secret thing, whether good or evil. —Ecclesiastes 12:13-14

But I say to you that for every idle word men may speak, **they will give account of it in the day of judgment.** For by your words you will be justified, and by your words you will be condemned. —Matthew 12:36–37

For we must all appear before the judgment seat of Christ, that each one may receive the things *done* in the body, according to what he has done, whether good or bad. —2 Corinthians 5:10

It would be tempting to read these verses and conclude that God will judge everything we do, but how do we harmonise such an idea with what Jesus demonstrated in His life and what He told us?

For the Father judges no one, but has committed all judgment to the Son. —John 5:22

You judge according to the flesh; I [Jesus] judge no one. —John 8:15

It is certain that there will be a judgment. It is true that we will face everything we have ever done. The question is who will do the judging? Is it possible that God can bring everything into a process of judgment without judging anyone?

Yes, indeed there will be a judgment, and Jesus reveals exactly how that judgment will take place.

CHAPTER 10

Neither Do I Condemn You

Here is the simplest advice to enable you to pass through the judgment without fear.

Judge not, that you be not judged. For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. —Matthew 7:1–2

I had previously read this verse through my understanding of Santa. You better watch out because God is making a list of all your deeds and he is coming to pay it back to you. Through the lens of condemnation that I had inherited from Adam, I saw this verse as saying that God will judge and condemn those who judge and condemn. Just typing those words leaves me amazed that I couldn't see the inconsistency of this type of thinking.

How then could it be possible for God to be involved in a judgment without Him condemning anyone? Let us consider the following story:

But Jesus went to the Mount of Olives. Now early in the morning He came again into the temple, and all the people came to Him; and He sat down and taught them. Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst, they said to Him, "Teacher, this woman

was caught in adultery, in the very act. Now Moses, in the law, commanded us that such should be stoned. But what do You say?" —John 8:1–5

Some of the Jewish leaders had brought a poor woman to Jesus in order for Him to judge her case. Their words indicated that they had already judged and condemned her for her adultery. Catching her in the very act suggests that these men had something to do with the act and when it would occur. Nonetheless, she had committed adultery and according to the law this was wrong, and it would seem clear from the writings of Moses that she was worthy of death.

This they said, testing Him, that they might have *something* of which to accuse Him. But Jesus stooped down and wrote on the ground with *His* finger, as though He did not hear. So when they continued asking Him, He raised Himself up and said to them, "He who is without sin among you, let him throw a stone at her first." —John 8:6–7

These crafty men were seeking to trap Jesus between the laws of Moses and the laws of Caesar. In any case Jesus doesn't say a word to them. He might have exposed their evil plot and revealed all their own evil deeds and sentenced them to death for the things they had done, but Jesus says nothing. Rather, He writes on the ground. The men pressed Jesus to respond, and finally He tells them that whoever is without sin is in the position to first cast a stone at the woman.

As the Son of God, full of the divinity of His Father, He could read the secrets of these men's lives. He showed His capacity to do this in another place.

Jesus said to her, "Go, call your husband, and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,' for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly." —John 4:16–18

Jesus did not condemn her for her conduct in having five husbands and

then living outside of marriage with a sixth. He simply let her know that He knew about her life history. In a similar manner Jesus wrote on the ground; He revealed that He knew the life history of these men but again He did not judge or condemn them. Just as Jesus asked the woman where her husband was, knowing she was not in a marriage relationship, so also He knew that these men who had brought this woman for judgment were not without sin. He was offering them a chance to repent, and yet He refused to condemn them.

And again He stooped down and wrote on the ground. Then those who heard *it*, **being convicted by *their* conscience, went out one by one, beginning with the oldest *even to the last*.** And Jesus was left alone, and the woman standing in the midst. —John 8:8–9

The things Jesus wrote in the sand brought conviction to these men. These were not words of accusation or judgment, but a calling to mind the things of the past in order to heal them. Jesus revealed that He knew their ages by the fact they left in order of age. These men were brought into judgment through their desire to judge both Jesus and the woman. It is a reminder of what happened in the garden in the beginning. Eve had given her heart to Lucifer and embraced his seed in accepting his lie, thus committing spiritual adultery. Adam judged and condemned the Son of God by means of the woman to justify his own errors. It is through Adam's own condemnation that he brought judgment upon himself. The story in John chapter 8 is an allegory in real life of what happened in the beginning.

These men who brought the woman determined the timing of the judgment because they came to Jesus with the woman and threw her at His feet. Jesus had not summoned these men to condemn them. They came to Him to condemn Him and the woman.

This is how the Father brings everything into judgment; He allows us to receive the consequences of our own choices. If we want to judge, the circumstances of life will occur in such a way that we will judge ourselves in the exact same way and with the same intensity as we have judged others.

These men were convicted by their own consciences and they passed

judgment upon themselves by walking away from Jesus. They did not ask for mercy from Him because they had shown none to Him or the woman. As they had judged the sins of others, so they judged their own sins, and walked away from the Light of the world unforgiven.

Jesus did not judge or condemn them. By coming into the presence of Him who had been with them all their lives by His Spirit, they came face to face with their life record. When they saw that record in the light of Christ's presence, they condemned themselves and walked away from His presence so that they might forget what they had been reminded of, instead choosing to sink back into the darkness.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. —John 3:20 (KJV)

While all this is taking place, the poor helpless woman has heard the words that those who are without sin should cast a stone at her. She was tempted to think that Jesus's words were a death sentence. As she recalled all the things she had done, it seemed that now her life would come to an end.

When Jesus had raised Himself up and saw no one but the woman, He said to her, "Woman, where are those accusers of yours? Has no one condemned you?" She said, "No one, Lord." And Jesus said to her, "Neither do I condemn you; go and sin no more." —John 8:10–11

In asking the woman where were her accusers, Jesus was asking the woman to judge the situation for herself. Would she scream out her anger at the men who had trapped her and used her as a means to trap Jesus? In condemning those around her, she would have judged herself as condemned and without hope.

As she looked around and saw none of the leaders of the church there, and then looked into the face of Jesus, she gained courage. Faith filled her soul as she looked into the beautiful face of her Saviour. He asks her, "Is there no one that condemns you?" The question goes to the heart; now she must judge her own case. The scenes of her past flash before her, the darkness of her life

seeks to take her down into sorrow again, but the love in that face and the gentleness of His smile bring forth her judgment on herself. “No man Lord.”

As she judged her own case, so was the judgment given to her by Jesus. He said “neither do I condemn you.” He reflected back to her the very judgment that she had given concerning her case. This is how God brings us into judgment. This is how we will account for every word we have spoken.

The reason why we must appear before the judgment seat of Christ is that Adam and his sons determined that there must be such a judgment by judging and condemning the character of God as contrary to what it truly is. Christ does not refuse to participate in this judgment, but He works in such a way that every person will decide their own case.

For, when nations that have not a law, by nature may do the things of the law, these not having a law—to themselves are a law; who do shew the work of the law written in their hearts, **their conscience also witnessing with them, and between one another the thoughts accusing or else defending, in the day when God shall judge the secrets of men, according to my good news, through Jesus Christ.** —Romans 2:14–16 (YLT)

This is tremendously good news if we believe two points.

1. We believe that God loves and forgives us.
2. We believe Jesus on earth reveals the entire revelation of the Father’s character.

If you do not look at the texts about judgment in the Bible through the life of Jesus, then the brightness of the Father’s glory will have a veil of darkness over it when you read the Scriptures.

A question that arises from this story is how does Jesus know the sins of those men who came for judgment? Doesn’t that suggest He is keeping a list? Doesn’t the Bible speak of books in the judgment and that we must give account for every word we speak? Then doesn’t that mean that God has recorded it all to be used in the judgment?

CHAPTER 11

The Law is Spiritual

In the second chapter of this book we explored the implications of the use of surveillance and the threat of force to keep law and order in a society. In such an environment the law is imposed upon its citizens. They keep the law not because they are persuaded of its goodness, but because they fear the punishments that would be dealt by an armed body for transgressing.

I want to return to a Bible passage we had formerly introduced, and then walk through the process of reconciling this with the statements of Christ.

I watched till thrones were put in place, and the **Ancient of Days was seated**; His garment *was* white as snow, and the hair of His head *was* like pure wool. His throne *was* a fiery flame, its wheels a burning fire; a fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him. **The court was seated, and the books were opened.** —Daniel 7:9–10

The picture of a court scene with books of evidence provided is very familiar to us. If this heavenly courtroom scene is indeed the Ancient of Days, i.e. God the Father, moving through a process of judgment that decides who lives and who dies through failure to comply with His law, then the following words of Christ must be considered false.

For the Father judges no one... —John 5:22

Here we must introduce a vital ingredient that has been missing until now in regard to the law from heaven's perspective.

For we know that **the law is spiritual**, but I am carnal, sold under sin. —Romans 7:14

The law of God is something that relates to the spirit of a person. The law of God is relational in nature. It is a law that tells you the effect of the Spirit of God living in you rather than telling you this is what you must do to please God.

But he who looks into the perfect law of liberty and continues *in it*, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does. —James 1:25

A law that is used to enforce obedience is not a law of liberty but rather a law of restriction. The law of God is a prophecy of what happens to those who love God and are filled with His life.

This is the covenant I will establish with the people of Israel after that time, declares the Lord. **I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people.** —Hebrews 8:10 (NIV)

How do you write a law on a person's heart? This can only be done through personal relationship. As a person comes to know God and begins to love Him and asks for His Spirit, the Spirit begins to change the person's heart and the law of God begins to operate within us automatically. This is the only way for a law to give freedom and liberty.

Why then do humans understand the law to be imposed and that we will be punished by God if we break it?

For sin, taking occasion by the commandment, deceived me, and by it killed *me*. —Romans 7:11

How did sin deceive us through the law? Sin itself is not a person that deceives

us, rather sin was originated by Satan and through sin Satan changed the way the human race looks upon the law. How did he do this?

Then the serpent said to the woman, “You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” —Genesis 3:4–5

Satan convinced Adam and Eve that their life did not depend upon God. He convinced them that their life was inherent and that they were immortal. As long as they kept eating from this tree, they would never die. If what Satan

Satan convinced Adam and Eve that their life did not depend upon God. He convinced them that their life was inherent and that they were immortal.

said was true, then any commands issued by God would appear arbitrary and controlling. If we as humans could indeed exist without needing to be dependent on God, then any movement on His part to guide or lead us could be considered as using force.²³

Through this lie that Satan told, he was able to change our perception of the law of God from a law of blessing and liberty to a law of control and tyranny. We as a race began to see the law

as a list that God imposed upon us, and that He would then measure us against this law to determine whether He would keep us alive or not.

It is this wrong view of the law that immediately creates the need for surveillance, judgment, and punishment. We remind ourselves that Paul tells us that this kind of condemning judgment came from Adam and not from Christ or His Father (Romans 5:16).

Therefore, the foundation of Satan’s kingdom is the lie that man is immortal, or more directly, that his soul is immortal. It makes God’s word, that we can die if we disconnect ourselves from Him through disobedience, a lie; forcing us into a position where the only way we can die is through God directly executing us. This is the key principle from which comes surveillance, judgment, and punishment. It is through this lie that Satan worked mischief to the law of God and established the throne of iniquity.

23 For more on this subject see the book *Life Matters* available at fatheroflove.info

Shall the throne of iniquity, which devises evil [mischief - KJV] by law, have fellowship with You? —Psalm 94:20

If the law then is spiritual and is a manifestation of how living relationships operate, then for these relationships to flourish there has to be a means of recording the transactions of these relationships in order for them to grow and develop, for relationships are developed upon a series of shared memories.

CHAPTER 12

Written on the Tables of the Heart

In the previous chapter we noted that God has the capacity to write His law upon our hearts, placing His principles of love in our very minds, because the law is spiritual in nature and speaks to matters of the soul.

God designed our world in such a way that the memories of all our interactions with each other would be recorded. Our eyes, ears, and other senses are spiritual recording devices that store memories in our hearts. Each person has their entire life history written into their heart. It is from this record that we can discern if a face or voice is familiar or not. The Apostle Paul alludes to this in the following way.

You are our epistle written in our hearts, known and read by all men; clearly *you are* an epistle of Christ, ministered by us, **written not with ink but by the Spirit of the living God,** not on tablets of stone but on tablets of flesh, *that is,* of the heart. —2 Corinthians 3:2–3

When Paul preached the gospel to others and they embraced it, the Spirit of God began to write on their hearts the joy of righteousness by faith. The people began to change, and the record of this change was written in their hearts by the Spirit of God.

The Spirit of God is referred to by Jesus as the finger of God. Notice this parallel:

But if I cast out demons **by the Spirit of God**, surely the kingdom of God has come upon you. —Matthew 12:28

But if I cast out demons **with the finger of God**, surely the kingdom of God has come upon you. —Luke 11:20

Jesus records with His finger upon the tables of our hearts the record of our lives. Through the senses that God has given us, this record is written into our psyches. It is unerring in its accuracy. Our eyes cannot un-see the things we have seen and done and our ears can't un-hear the things which we have heard throughout the course of our lives. We can try to forget things we have done, but the record will always remain written in our heart. This record is, of course, co-authored by ourselves because we are the ones that decide the actions we will take and perform.

When we have blessed experiences the memories are sweet, but when we do things that violate the sacred relationships we have with God and each other these things are recorded with a pen of iron.

The sin of Judah is written with **a pen of iron; with the point of a diamond it is engraved on the tablet of their heart**, and on the horns of your altars. —Jeremiah 17:1

The word for diamond actually means a pricking thorn like the prick of our conscience. Why is it written with a pen of iron? When our conscience is pricked with the thought that we are doing something wrong, if we proceed, our actions are scarred into our hearts with the feelings of guilt. At the same time the scarring of sin hardens our hearts and we become less sensitive to sin. The more we sin, the harder our hearts become, till our hearts become like iron completely.

We remember that these things are written into our hearts by the finger of God. We are the ones performing the actions, but the Spirit of God has designed a system that everything is written into us. God designed this system to bless us so that our sweet memories of good would always be with

us. He did not design us to carry memories of sorrow and guilt. But when we sin, the pleadings of the Spirit of God that are rejected are written into our memories. The more we resist the pleading of the Spirit, the harder our hearts become till we can become like Pharaoh whose heart was completely hardened, meaning utterly unreceptive to the Spirit of God.

It is in this way that it can be understood that God can dash to pieces the sinner.

You shall break them with a rod of iron; you shall dash them to pieces like a potter's vessel. —Psalm 2:9

The rod of iron is the stroke of the pen of iron when we resist the pleading of the Spirit and do what we wish in rebellion against God. Continual rebellion and resistance against God makes the heart so impossibly hard that the person has prepared themselves for destruction. They are dashed to pieces by a rod or pen of iron that has recorded so much guilt and evil into the soul that it grieves away the Spirit of God completely and sears the conscience with a hot iron.

Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, speaking lies in hypocrisy, **having their own conscience seared with a hot iron.** —1 Timothy 4:1–2

I can recall some events in my life when I was tempted to go against my conscience and sin, and the feeling inside me became very hot. It takes effort to resist the pleadings of the Spirit. You must kick against the pricks of conscience to do this. If you do it over and over again, eventually the heart becomes so hard that it becomes brittle and then shatters to pieces.

So, we see that there is a record of every person made in their own heart. It is a record that no one can dispute because each of us has written it through our free will. This record is a spiritual record. It is not recorded with pen or ink or on any man-made thing. At the same time there is a record of what we have done in heaven, but it is not recorded in a physical book but rather it is engraved into the very hands of God.

See, I have inscribed you on the palms of *My hands*; your walls are continually before Me. —Isaiah 49:16

This is because our Father in heaven via His Spirit has witnessed every event of our lives. The things that we do are witnessed and felt by Him. They are recorded in His heart in just the same way they are recorded in our heart. Think of how a parent carries a sacred memory of each of their children in their hearts. The record that God keeps of us is infinitely more precious to Him. The very hairs of our heads are numbered by Him.

Are not five sparrows sold for two copper coins? And not one of them is forgotten before God. **But the very hairs of your head are all numbered. Do not fear therefore; you are of more value than many sparrows.** —Luke 12:6–7

Our Father and our Saviour do not record things in order to punish us; they record things in order to remain in intimate connection with us. Our lives are continually in their hands and thus they keep in their hearts a perfect record of our lives to preserve it. This is also the reason that we can say for those who believe this, that God has:

...raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus. —Ephesians 2:6

The record of our lives that is placed in the heart of Christ is also made by us. He allows us to write the record in His heart and thus we are inscribed in the palms of His hands. It is therefore true that God has a perfect record of our lives, but it is not recorded for the purposes that we think in terms of surveillance, judgment and punishment. It is recorded because when someone loves another person, they are constantly watching over them and caring for them and thinking of them.

Many, O LORD my God, *are* Your wonderful works *which* You have done; **and Your thoughts toward us cannot be recounted to You in order; if I would declare and speak of them, they are more than can be numbered.** —Psalm 40:5

This is the reason that Christ could read the hearts of the men that came into

His presence with the woman caught in adultery. He could read the record in their hearts and also make them aware of it, and when they came into His presence they could not hide or blot out the record from their memory. What Christ wrote on the ground was only a repeat of what He had written into their hearts with the finger of God and which they themselves had already co-signed with their consent.

It is for this reason that when God opens books in heaven, He is reaching into the hearts of men. He has no need of physical books as we use today because His law is not physical but spiritual; dealing with matters of the heart and mind that are manifested in the flesh.

God does not monitor us for the purpose of judging and condemning us; He lovingly watches over us and thinks about us every day and longs to bless us.

God does not monitor us for the purpose of judging and condemning us; He lovingly watches over us and thinks about us every day and longs to bless us. This is how the record is stored in His heart. When we sin against God, we take that pen of iron and we pierce the side of Christ and we crucify Him afresh.

...if they fall away, to renew them again to repentance, since they **crucify again for themselves the Son of God**, and put *Him* to an open shame. —Hebrews 6:6

The heart of Christ never turns to iron, so every time we write our deeds of sin upon ourselves and He is forced to witness it, it pierces Him with an intense agony. It is the same every time because He never hardens to sin. When we finally meet Christ face to face, the record that we inscribed on Him will meet us—all of it—and we will then decide for ourselves whether we will be forgiven or not. He will ask us “Is there no one who condemns you?” What will be your answer? How will you judge yourself when you stand before Him and every word you have spoken and every secret thought you have pondered is written before you in the person of Christ? How will you judge? All of our evil that we have repressed and hidden away, when we are confronted by it, will it overwhelm us? Jesus doesn’t want us to be taken by surprise and swallowed up in shame and guilt on that final day; He wants

us to let go of our soul anguish today and let Him heal us.

It is in this context that our Creator, who says He is love (1 John 4:8), keeps no record of our evil deeds for the purpose of punishing us.

Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, **it keeps no record of wrongs.** —1 Corinthians 13:4–5 (NIV)

What is the difference between the memories of our life written on the heart of Jesus and a record of wrongs recorded? The record Jesus keeps is within Himself; it is part of Himself because all the creation holds together in Him. (Colossians 1:17). A record of wrongs is something external from ourselves that feels no pain, sorrow, or loss. It is heartless and therefore can form the basis of heartless punishment involving death. Our Father and His Son keep no heartless record of our wrongs, but rather the heart of Christ has the record written into His very Being.

This principle is outlined in the vision of Revelation 5 about the scroll that no one could open.

And they sang a new song, saying: **“You are worthy to take the scroll,** and to open its seals; for You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation, and have made us kings and priests to our God; and we shall reign on the earth.” —Revelation 5:9–10

Christ is worthy to open the scroll of our human history because He was slain for us and has walked with us in our suffering humanity.

Those who worship a god that makes lists and checks them twice to see if we have been naughty or nice worship the god of surveillance, judgment and death. This is not the God of Jesus Christ who keeps no such record against us. When we shall meet our Maker and come into the presence of Him who carries all the memories of our life in His heart, we will be asked “Is there no one who condemns you for this?” How will you answer and what will you judge?

CHAPTER 13

My Thoughts are Not Your Thoughts

In chapter 11, we looked at how Satan's lie that we have life apart from God changed our whole understanding of the law. In chapter 2 we began to explore the possibility that God's justice is different to our understanding of justice. Before we move on to consider a more detailed examination of the judgment as taught in Scripture, let us consider a little further the implications of Satan's lie concerning immortality and its impact on our perceptions of judgment.

1. Satan claimed that we would not surely die and in eating the fruit of the forbidden tree that we would be like God. Genesis 3:5
2. This changed human perceptions of the law. If we are not dependent on God for life, then His law is being imposed upon us for no valid reason.
3. Therefore, the carnal mind is at war with the law of God and refuses to be subject to it. Romans 8:7
4. The disconnection of humanity from God would cause them to perish, for only God has life. But Satan invites humanity to project the cause of death onto God. If man sees God's law as an arbitrary imposition, then it is logical to see consequences for violations of that law as also being imposed. We see this playing

out in the life of Cain. God tells Cain the natural consequences of his actions and Cain projects the blame for his new reality onto God. Genesis 4:11–14

5. Satan then attaches the imposition of death as the punishment for breaking God’s law. He presents God as the aggressor in inflicting the punishment. We know this because death is presented as the enemy of God and man and something that is in the dominion of Satan. Hebrews 2:14, 1 Corinthians 15:26
6. Satan presents death to man as God’s justice for man’s transgression, projecting Satan’s dominion onto God and making God the author of death. Psalm 50:21; Psalm 94:20
7. As we indicated in chapter 3, mercy is then understood as a price paid in order to delay or remove punishment. In Satan’s system, mercy is never freely forgiving someone without money or without price (Isaiah 55:1). This system requires that “God’s justice” must be appeased with a sacrifice; it demands a payment of some kind.
8. The introduction of death into humanity as a punishment from God makes the commodity of time something extremely valuable. A probationary period is given to us to choose whether we will believe God is good, let go of our estrangement from Him, and allow Him to show us our sins that we may be healed. But we understand this probation period in our own justice system as being given to us in order to appease God with good works or evidence of contrition through acceptance of the Cross before final judgment. This means we are constantly running away from the diagnosis and the healing being offered, and therefore life becomes a ticking clock in which we have no peace. There is a constant feeling of running out of time and a sense of doom as we race towards judgment, which now means punishment of the evil ones and vindication of the good ones.
9. This whole process is foreign to God’s thoughts. His principles of mercy, justice and punishment are completely different to ours.

These noble concepts have become corrupted in our minds by the lie of inherent life that causes us to subconsciously feel we don't need God and that He is an overbearing control freak.

The impact of this lie of inherent life is well explained by the story of what appears to be two ships sailing towards each other in the night. One ship

When the human race embraced the lie that we could possess immortality and be like God, we changed our relationship to God and we imagined Him to be like us.

radios to the other telling them to divert their course out of the way of their ship. A voice comes back across the radio that no, you should divert your course to avoid collision. The captain of the ship threatens the person on the other end of the line to divert *their* course or face the consequences. The voice replies, "this is the lighthouse, your call."

When the human race embraced the lie that we could possess immortality and be like God, we changed our relationship to God and we imagined Him to be like us. That sweeping light from the lighthouse that was sent out in love to protect us from ruin was interpreted as being of hostile intent, and the human race braced itself for war against the lighthouse. When the ship realised the true identity of the other light source, the whole paradigm changed and the light was immediately understood in its proper context.

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them. —Isaiah 63:9–10 (KJV)

This is how it is with the judgment. We imagine God to be like us. We imagine Him to be one who judges, condemns and punishes like us. But His thoughts are not our thoughts.

Yet, in order for us to see our true condition, God allows us to face the judgment that we think God exercises. If God did not have a judgment as

we understand it, then we would not consider Him a just God.

Because of the lie of Satan about life, we have inherited a way of thinking about life, death and punishment resulting in God now needing to show us that this is not how He thinks, while at the same time drawing us to Himself. He has to come close to us by allowing Himself to be seen to be like us, in order that we do not walk away from Him believing He is not just and righteous in our eyes.

The judgment of God is intended to bring healing and restoration, not condemnation and death.

And Jesus said, **For judgment I am come into this world**, that they which see not might see; and that they which see might be made blind. —John 9:39 (KJV)

The result of the judgment of Jesus is that the blind begin to see. This is a healing form of judgment. At the same time Jesus says that His judgment will cause those who think they can see to be made blind, meaning they realize they have been blind (Revelation 3:17). But why does Jesus want them to confess they are blind? It is so that they might be healed. Jesus described a core part of His mission as giving sight to the blind.

The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and **recovering of sight to the blind**, to set at liberty them that are bruised. —Luke 4:18 (KJV)

Only those who recognise their blindness can be healed. This principle of restoration is presented in the Old Testament in various stories.

And when the LORD **raised up judges for them, the LORD was with the judge and delivered them out of the hand of their enemies** all the days of the judge; for the LORD was moved to pity by their groaning because of those who oppressed them and harassed them. —Judges 2:18

Even though the work of the judges was imperfect, we still can see the purpose was for deliverance from oppression. The book of Isaiah also expresses this theme of deliverance through judgment.

“I will restore your judges as at the first, and your counselors as at the beginning. Afterward you shall be called the city of righteousness, the faithful city.” Zion shall be redeemed with justice, and her penitents with righteousness. —Isaiah 1:26–27

My righteousness *is* near, My salvation has gone forth, and My arms will judge the peoples; the coastlands will wait upon Me, and on My arm they will trust. —Isaiah 51:5

The Bible reveals that God’s thoughts of judgment are for deliverance, healing and restoration, not for condemnation that leads to death. But this can only happen if we accept God’s diagnosis of our problem rather than our own diagnosis. Then we can ask for healing and believe we will change.

To explain how God heals us in judgment we need to consider the subject of the Sanctuary, for this is the object lesson that lays out in detail the process by which God saves us.

CHAPTER 14

Your Way O God is in the Sanctuary

The points we discussed in the previous chapter placed a great gulf between God and man. Through the influence of Satan, the human race was turned down a bleak, dark path. How could God reclaim us and reset our false thinking? How could our thoughts once again become God's thoughts so that we could truly understand His character?

Jesus said to him, **"I am the way, the truth, and the life.** No one comes to the Father except through Me." —John 14:6

Jesus is the way to the Father, the truth of the Father and the life of the Father. It is through Christ that we are enabled to come back to God. The word for *way* in Greek in the above verse is G3598 *hodos*, meaning path. This same word is used in the Greek Old Testament in this verse:

Your way, O God, *is* in the sanctuary; who is so great a God as our God? —Psalm 77:13

In order for God to come close to us and dwell with us, He had a Sanctuary built.

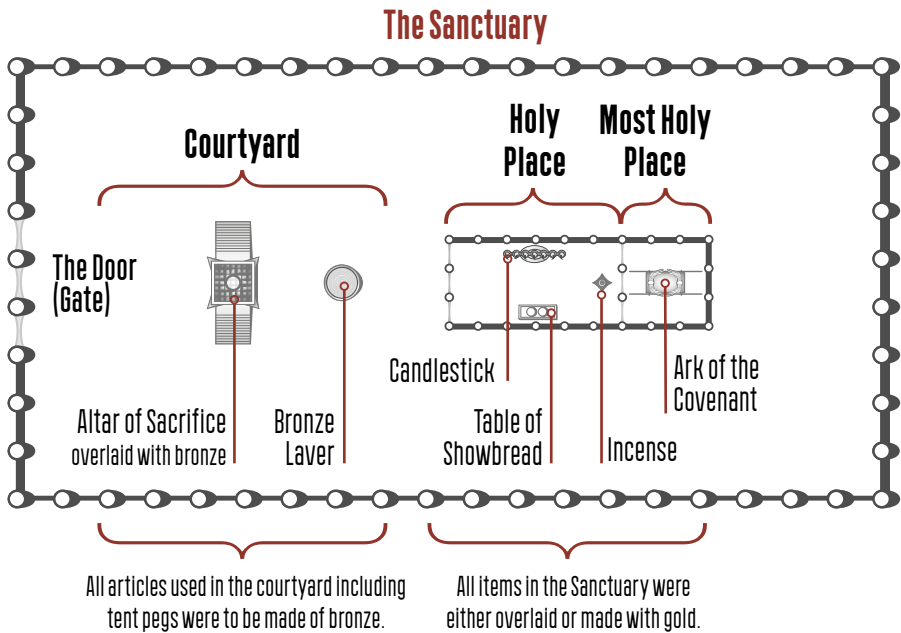
And let them make Me a sanctuary, that I may dwell among them. —Exodus 25:8

The object of walking this Sanctuary path is to have our hearts of stone be made soft again and become hearts of flesh.

I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. —Ezekiel 36:26

The symbolism of the Sanctuary lays out for us the steps to follow in order that we might be fully brought back to God and reconciled with Him.

Let us consider the layout of this Sanctuary system.



The sinner enters the Sanctuary via the door in the courtyard. The room called the Most Holy Place is the place where the presence of God dwelt within the Sanctuary system.

There are many aspects of the Sanctuary and its services that we could dwell upon,²⁴ but we only want to focus on a few points in the progression from

²⁴ Please read *Life Matters* chapter 15 for more on this. Available at fatheroflove.info

the courtyard to the Most Holy Place.

Firstly, we notice that all the furniture in the courtyard is overlaid with brass or bronze. The furniture of the Holy Place is either made of gold or is overlaid with gold.²⁵ The change in the metals reveals a change in quality. It represents the change in character taking place in the person as they progress in the knowledge of God. The element of brass is interesting because it is an alloy of two metals, copper and tin. It is a metal that is man-made. It was not created by God.

And as for Zillah, she also bore Tubal-Cain, an instructor of every craftsman in bronze and iron. And the sister of Tubal-Cain *was* Naamah. —Genesis 4:22

God speaks of brass/bronze in a negative way as something to be purged out as dross.

Son of man, the house of Israel has become dross to Me; they *are* all **bronze, tin, iron, and lead**, in the midst of a furnace; they have become dross from silver. —Ezekiel 22:18

The altar of sacrifice is the place where the animal sacrifices were offered. It represents the death of Christ on the Cross for our sins. The fact that the symbol of Christ's sacrifice is upon an altar of *bronze* indicates that God is accommodating *man's thinking* about what is required for reconciliation to take place.

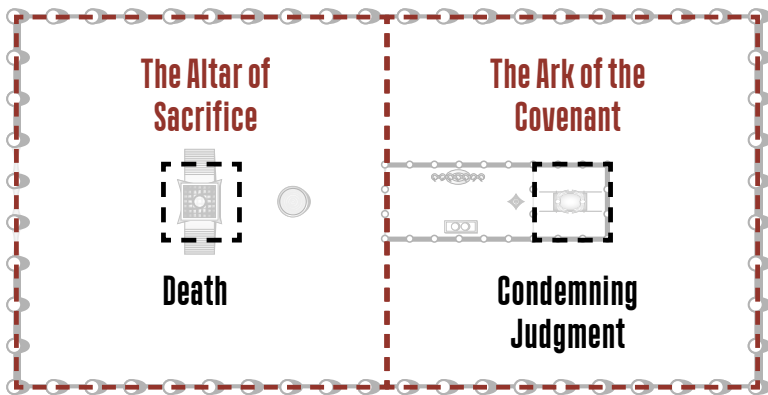
When man projected the cause of his own death back onto God as a punishment of God for man's sin, God had to provide a substitute for man; a payment was needed before man would accept the mercy of God and believe that God was satisfied that His honour was retained. In providing this sacrifice, God reveals what man is thinking and what man requires for him to believe God is gracious towards him. This reasoning on the part of man may be conscious, subconscious, or even unconscious, but it is there; it is the inheritance of our fallen mind. Each part of the Sanctuary is a reaching out to man to speak to him where his thinking is and to reconcile him to the Father.

²⁵ For more on this see chapter 8 of the book *Cross Examined and Cross Encountered* available at fatheroflove.info

The two key principles that man needed to be reconciled upon was condemning judgment and death.

And not as *it was* by one that sinned, *so is* the gift: **for the judgment was by one to condemnation**, but the free gift *is* of many offences unto justification. **For if by one man's offence death reigned by one**; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. —Romans 5:16–17 (KJV)

The one who judges to condemnation and whose offense caused death to reign is Adam. Adam thought that God both condemned him and desired to put him to death. Therefore, these are the two areas of the Sanctuary that must be revealed in men. The Sanctuary is a rectangle that spatially creates two squares. At the centre of the first square is the altar of sacrifice. At the centre of the second square is the ark of the covenant.



Sacrifices were offered on the altar of sacrifice every day. The judgment on the Day of Atonement only occurred once a year.

Also the tenth *day* of this seventh month *shall be* the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the LORD.

And you shall do no work on that same day, for it is the Day of Atonement, to make atonement for you before the LORD your God. For any person who is not afflicted *in soul* on that same day shall be cut off from his people. And any person who does any work on that same day, that person I will destroy from among his people. —Leviticus 23:27–30

This description given in Leviticus is a reflection of how men understand that God must work in judgment. Adam is the one who brought judgment, condemnation and death into the world. The way of the Sanctuary is to reveal to us what our real thinking is and then to compare what we think with the life of Jesus and realise that our thinking is wrong. This is how reconciliation takes place. It is a process to reveal that our inherited sinful system of morality is wrong, from which we then repent and are forgiven. This completes the reconciliation process.

The majority of religions believe that because God commands the sacrifices and appears as a judge in the Most Holy Place on the Day of Atonement, that this is what He is like. But this is false. God is like Jesus and these things written in the law are reflections of what we are like. God shows them to us that we might repent and turn away from them.

God meets us at the brass altar, an altar made from an alloy designed by a son of Cain. Our Father never desired sacrifices, but He gave them to show us what we are like in nature. We believed God needed appeasing before He would forgive us, and we would not believe we were forgiven until blood was shed. This is an appalling, pagan idea; but we did not realize it. He magnified our sinfulness in these sacrifices, while at the same time through this brass, man-made idea convinced us that we could be forgiven.

God does not judge or condemn any person (John 5:22; 8:15), but He allows us to understand Him in this way in order to show us what we really think God needs to do to end this controversy. We naturally think that God must give us time to repent, and then finally judge everyone and kill those who don't obey and reward those who do.

If we can keep in mind that the Sanctuary is a way to bring men to God, then

we will accept that the way of this process does not represent who God is, but rather what God is willing to do to reach us where we are.

The Sanctuary has a court of brass, while having the Holy Place and Most Holy Place made of gold and silver. God is not represented by the courtyard; this is a representation of men. This is proved by the fact that God tells His people at a certain time in this process to leave out the courtyard when measuring or studying this system.

Then I was given a reed like a measuring rod. And the angel stood, saying, "Rise and measure the temple of God, the altar, and those who worship there. **But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles.** And they will tread the holy city underfoot for forty-two months." —Revelation 11:1–2

The Holy Place does not fully represent who God is because God is always Most Holy. How can God be Holy in one place and Most Holy in another place? The Holy Place reveals the progression of men's minds towards the truth. It is not a complete revelation of exactly what God's character is like. Even the Most Holy Place is not a perfect representation of God's character

because God never desired sacrifices and He never required burnt offerings (Psalm 40:6, Hosea 6:6). These are all accommodations to where men are in their thoughts. It is a process of showing us what we are like and then inviting us to compare this with what Christ is like and repent when we see the difference.

The revelation of the judgment is just what humanity needs to realise how judgmental and condemning we are by nature.

When I was a young man in my late teens, I did things that caused me to feel massively guilty, and I recognized to an extent my sin-sick condition and I wanted help. It was the death of Jesus on the Cross that caused me to believe that God forgave me for my sins. This is essential to salvation. Once I believed that my sins were forgiven and I began to get to know more of what God was like through reading about Jesus, many things in my life started to change.

A few years after I began to grow in my understanding, I started to judge and condemn others for not following what was right. I would do this secretly much more than I would openly. I judged people because I saw God as judging people for doing the wrong thing. He allowed me to see Him this way in order for my spirit of judgment to be revealed. He allowed me to see Him through the Day of Atonement as a fearsome and Holy Judge that was willing to destroy sinners who did not submit and comply.

Then at the right moment, He showed me what His Son had said about Him in John 5:22 and how Jesus Himself acted in John 8:15. When I read these texts and compared them with myself, I wept for days. I repented and asked God to forgive me. I suddenly saw myself as very judgmental and this is just what I needed. *The revelation of the judgment is just what humanity needs to realise how judgmental and condemning we are by nature.*

This is how God dealt with the disciples in Matthew 15:22–28. He acted in a way that allowed their prejudice against the Canaanite woman to be revealed. When Jesus finally healed the woman's daughter, the disciples had a choice to make. They had to see themselves as bigoted and repent, or stop believing in Jesus.

This is why many people will not accept the true God and His Son. They will not give up the desire to judge and condemn and will quote plenty of Scripture to prove that God judges and condemns. All these texts are there to test us and reveal what is in us. They operate in the same manner as when it appears as though Jesus called the Canaanite woman a dog. We need to examine these passages more carefully.

Next let us consider the corporate understanding of the judgment and the opening of the books in heaven as related to the Day of Atonement we discussed earlier.

CHAPTER 15

The Books were Opened and the Judgment was Set

The sequence of history laid out in Daniel 7 and 8 gives us a very specific time for when the events of the judgment take place. The Apostle Paul spoke to Felix about a coming time of judgment future from his day:

Now as he reasoned about righteousness, self-control, **and the judgment to come**, Felix was afraid and answered, “Go away for now; when I have a convenient time I will call for you.”—Acts 24:25

The events given to us in Daniel 7 help us to pinpoint when this judgment will take place. Daniel sees in vision four beasts coming out of the sea. The first is like a lion, the second is a bear, the third is a leopard and the fourth is a beast without a name. After the rise of these four beasts there is a judgment scene that takes place, and then Christ’s kingdom comes and God’s people will possess this kingdom.

Those great beasts, which are four, *are* four kings *which* arise out of the earth. —Daniel 7:17

These four beasts represent four kings or, as is explained a little further down, four kingdoms.

Thus he said: 'The fourth beast **shall be a fourth kingdom on earth**, which shall be different from all *other* kingdoms, and shall devour the whole earth, trample it and break it in pieces.' —Daniel 7:23

From this fourth kingdom there arises 10 kingdoms, and after this there arises another kingdom different in nature to the others and three kingdoms are subdued to enable this kingdom to arise.

The ten horns *are* ten kings *who* shall arise from this kingdom. And another shall rise after them; **he shall be different from the first ones, and shall subdue three kings.** —Daniel 7:24

This little horn speaks great words against the Most High and changes God's special times and His law and persecutes the saints of God for a period of three and a half times.

He shall speak *pompous* words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then *the saints* shall be given into his hand for a time and times and half a time. —Daniel 7:25

As we indicated previously, there is a judgment scene that takes place and then Christ's kingdom comes and will continue forever.

But the court shall be seated, and they shall take away his dominion, to consume and destroy *it* forever. Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people, the saints of the Most High. His kingdom *is* an everlasting kingdom, and all dominions shall serve and obey Him. —Daniel 7:26–27

If we look at the sequence of history from Daniel's time until the present, we see indeed that there have been four world empires followed by a division into the 10 powers of Europe, followed by the Papacy which dominated the affairs of the world for over 1000 years.

The four world empires are represented by Babylon, Medo-Persia, Greece and Rome.

**1. Babylon**

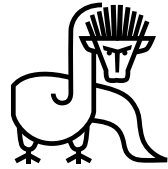
606 BC – 536 BC

**2. Medo-Persia**

536 BC – 331 BC

**3. Greece**

331 BC – 168 BC

**4. Rome**

168 BC – AD 476

This sequence of four kingdoms followed by an expansion into 10 is paralleled by the vision in Daniel 2. Daniel told the king of Babylon that the king was the head of gold and that there would be a succession of three world empires after his kingdom. We can summarise the information of the little horn in Daniel 7 as follows:

1 Arose out of the fourth beast.
Daniel 7:7,8

2 Among the 10 horns. *Daniel 7:8*

3 Different from the other horns.
Daniel 7:24

4 Look more stout than other horns. *Daniel 7:20*

5 Uprooted 3 kingdoms.
Daniel 7:8,20,24

6 Spake great words against the Most High. *Daniel 7:24*

7 Wore out the saints of the Most High. *Daniel 7:25*

8 Thought to change times and laws. *Daniel 7:25*

9 Reigned for time, times and half a time. *Daniel 7:25*

1 Popes succeeded the Caesars.

2 Papacy grew to power amongst the nations of Europe.

3 Papacy is both a religious and political power.

4 Would wield more power than kings.

5 Removed the Heruli, Vandals and Ostrogoths.

6 Claimed to be God on earth and have power to forgive sins.

7 Between 50 and 150 million people killed by the Papacy.

8 Changed Sabbath to Sunday, removed second commandment.

9 Papal supremacy was from AD 538 till AD 1798.

The identification of the little horn as the Papacy that arose after the four world empires is attested by many Bible Scholars over the centuries.

Name	Date	Little Horn	Man of Sin	Rev 17 Woman	Antichrist
Waldenses	12 th Cent.		Papacy	Roman Church	
Eberhard II (Salzburg)	c. 1246	Papacy			
John Milicz	c. 1367		Papacy	Papacy	Papacy
John Wycliff	c. 1379	Popes	Papacy	Papacy	Popes
John Huss	c. 1412		Papacy	Papacy	Pope
Girolamo Savonarola	c. 1497		Papacy	Papacy	
Martin Luther	1522	Papacy	Papacy	Papacy	Papacy
Philipp Melanchthon	1543	Papacy			Papacy
John Knox	1547	Papacy	Papacy	Papacy	Papacy
William Tyndale	1550		Papacy	Papacy	Papacy
John Hooper	1550		Papacy	Papacy	Papacy
Nicholas Ridley	1554			Papacy	Papacy
Thomas Cranmer	1582	Papacy	Papacy	Papacy	Papacy
James I of England	1600	Papacy	Papacy	Papacy	Papacy
Sir Isaac Newton	1727	Papacy	Papacy	Papacy	Papacy
John Wesley	1764		Papacy	Papacy	Papacy

The purpose of this identification is not to condemn any group or organisation; the rising of this power is a reflection of human nature and reveals what all of us are like. To condemn the leaders of the Papacy is to prove oneself to be of the same mind and spirit. Our purpose is to identify prophetic movements in human history to learn from them.

Daniel 7:25 tells us that the little horn would rule for a time, times and half a time. This same time reference in Revelation 12 is paralleled by 1260 days.

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a **time, and times, and half a time**, from the face of the serpent. —Revelation 12:14 (KJV)

Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there **one thousand two hundred and sixty days**. —Revelation 12:6

This 1260-day period only makes sense when the Hebrew principle of a day for a year is applied.

According to the number of the days in which you spied out the land, **forty days**, for each day you shall bear your guilt one year, **namely forty years**, and you shall know My rejection. —Numbers 14:34

And when you have completed them, lie again on your right side; then you shall bear the iniquity of the house of Judah forty days. **I have laid on you a day for each year**. —Ezekiel 4:6

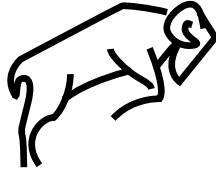
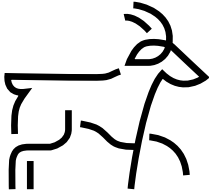
The time of Papal supremacy was from AD 538 until 1798, when the French took the Pope prisoner, ending the Papacy's temporal power. It was shortly after this time that the judgment was to commence. To obtain a more specific time frame, we turn to Daniel chapter 8 and compare the sequence of history there with that of both Daniel 2 and Daniel 7.

The vision of Daniel 8 provides for us a clash between a ram and a goat. A goat with a notable horn smashes the ram, replacing it in power. The original goat horn breaks and four horns take its place, and then from one of the four horns a little horn emerges.

We are left in no doubt as to who the ram and the goat are because the angel Gabriel tells Daniel:

The ram which you saw, having the two horns—*they are* the kings of **Media and Persia**. And the **male goat is the kingdom of Greece**. The large horn that *is* between its eyes *is* the first king [being Alexander the Great]. —Daniel 8:20–21

After Alexander the Great died, Greece was split into four nations, ruled by his four generals (horns symbolizing rulers, or powers). We know that the little horn that came out of one of the horns of the goat became larger than Greece itself, which was stronger than Media and Persia, because it says:



Ram

Goat

Little Horn

Great

Very Great

Exceedingly Great

Daniel 8:4

Daniel 8:8

Daniel 8:9

There is only one power that succeeded Greece and was greater than Greece —Rome. Rome came out of one of the four nations that succeeded Greece in that it conquered Macedonia first, and expanded from there.

This little horn magnified himself against the Prince of the Host, which is the Messiah Jesus Christ. Rome crucified Christ and fulfilled this prophecy. This horn cast the truth to the ground and did many terrible things. Daniel is astonished at what this little horn is saying. Daniel then overhears a conversation between two holy beings as to how long this process of trampling God's people and the Sanctuary underfoot would last. The answer given was as follows:

And he said to me, "For two thousand three hundred days; then the sanctuary shall be cleansed." —Daniel 8:14

When we parallel Daniel 7 and Daniel 8 we find a very interesting connection between the judgment that takes place in Daniel 7 and the cleansing of the Sanctuary in Daniel 8.

Daniel 7	Event	Daniel 8
Lion	Babylon	-
Bear	Medo-Persia	Ram
Leopard	Greece	Goat
Beast	Rome	Little Horn
Judgment Scene	Judgment	Cleansing of the Sanctuary
Christ's Kingdom	Second Coming	Broken without human hand

What is the parallel between the cleansing of the Sanctuary and the judgment? The cleansing of the Jewish Sanctuary each year occurred during the feast of the Day of Atonement.

This shall be a statute forever for you: In the seventh month, on the tenth day of the month, you shall afflict your souls, and do no work at all, whether a native of your own country or a stranger who dwells among you. For on that day the priest shall make atonement for you, to cleanse you, that you may be clean from all your sins before the LORD. —Leviticus 16:29–30

Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the LORD. —Leviticus 23:27

The people were commanded to “afflict their souls”, (i.e. to examine themselves thoroughly to see if there was any unconfessed sin, or anything that would separate them from God.) The Day of Atonement was also a day of judgment for the people. It was not merely a service for the individual, (the daily sacrifices during the year cared for that), but it was for the final removal

of sin at the end of the year. Through the blood he received forgiveness from the sacrifices during the year, and his guilt had been figuratively transferred from himself to the Sanctuary. On the Day of Atonement all the sin that was in the Sanctuary was dealt with. Any unconfessed sin on the Day of Atonement would render the sinner guilty, and he would bear the punishment of his own sin. The sinner had been cleansed daily through the year, but the Sanctuary was still figuratively bearing the sins of the people. Now, on the Day of Atonement, the Sanctuary itself was to be cleansed.

There are many more details we could provide, but the main point here is that the cleansing of the Sanctuary is a work of judgment that occurred on the 10th day of the seventh Jewish month called the Day of Atonement or *Yom Kippur*.

From this we can start to determine when this time of judgment would begin, because the conversation between the two holy beings indicated that it would take 2300 days. Daniel fainted after hearing that the vision would be for many days, before Gabriel could explain to Daniel when the end of the 2300 days would be. The reaction of Daniel to this statement indicates that he understood that it was longer than a literal 2300 days or only 6.3 years, a relatively short time for which Daniel would have rejoiced to hear. The end of Daniel 8 finishes with Daniel not understanding about the 2300-year prophecy, an unimaginably long time that left Daniel “sick many days.”

In the next chapter, Daniel begins to pray earnestly. The time of this prayer is some years after the vision in Daniel 8. Daniel prays a most beautiful prayer and asks the Lord to forgive him and his people. Then Gabriel comes to Daniel to give him understanding of the vision which he previously had seen but had not understood.

...yes, while I *was* speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering. And he informed *me*, and talked with me, and said, “O Daniel, **I have now come forth to give you skill to understand.** At the beginning of your supplications the command went out, and I have come to tell

you, for you are greatly beloved; **therefore consider the matter, and understand the vision:**” —Daniel 9:21–23

Gabriel introduces a new time prophecy of 70 weeks broken up into 3 segments. 7 weeks to complete the temple. 62 more weeks until the Messiah comes and then 1 final week. The 70 weeks once again applies the day for a year principle. The key to this time prophecy is that it has a start date.

Know therefore and understand, ***that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks;*** the street shall be built again, and the wall, even in troublesome times.
—Daniel 9:25

The command to restore and rebuild Jerusalem came in three decrees from three Persian kings, and this is recorded in the book of Ezra.

So the elders of the Jews built, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they built and finished *it*, according to the commandment of the God of Israel, and **according to the command of Cyrus, Darius, and Artaxerxes king of Persia.** —Ezra 6:14

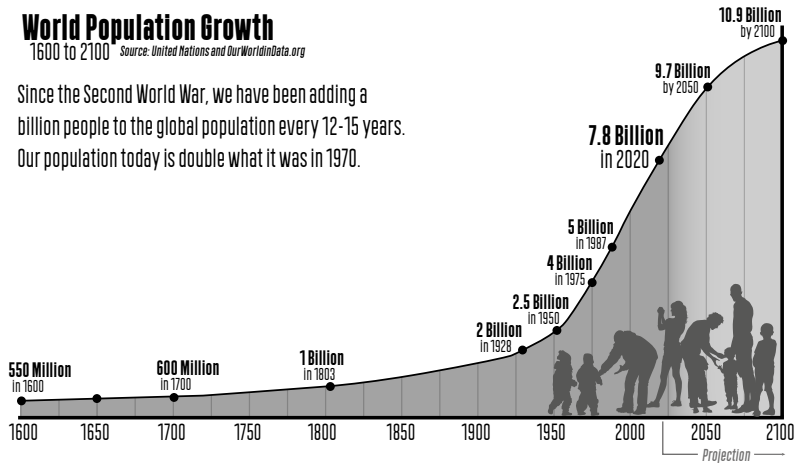
The first two decrees only involved the building of the temple, but the decree of Artaxerxes involved restoring all of Jerusalem and giving them complete autonomy to rule themselves according to the law of God. This decree went forth in 457 BC. When we put all of this information together, we can depict it as shown on the last page of this chapter.

This information is a little technical, but the object of this process is to show from the prophecies of Daniel that there is a set time for a process of judgment before the coming of Christ. The judgment scene of Daniel 7 when linked to the prophecies of Daniel 8 and 9 begins in 1844. This is when the books are opened and the judgment is set. 1844 commences what would be considered the true end-times, when there are no more time prophecies—things are being wrapped up. Interestingly, this is the time that the Industrial Revolution begins, and we can see that more has changed in the

World Population Growth

1600 to 2100 Source: United Nations and OurWorldInData.org

Since the Second World War, we have been adding a billion people to the global population every 12-15 years. Our population today is double what it was in 1970.



last 150 years than the 1800 years prior to 1844. Never before has man had the capability of utterly destroying the world he lives on.

This time after 1844 is what is referred to in this following text:

But you, Daniel, shut up the words, and seal the book until the time of the end; **many shall run to and fro, and knowledge shall increase.** —Daniel 12:4

This time is also heralded by the First Angel's Message of Revelation 14.

Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth to every nation, tribe, tongue, and people—saying with a loud voice, **“Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water.”** —Revelation 14:6–7

The big question that must be raised in response to all this is: why is God portrayed as conducting a court scene with books and passing judgment on people when Jesus says that neither His Father nor Himself judges anyone? Jesus asks us the question:

But He said to him, “Man, who made Me a judge or an arbitrator over you?” —Luke 12:14

The Date of the Judgement

According to Daniel 8:14 and 9:24-27

"For two thousand three hundred days (2300 years); then the sanctuary shall be cleansed." (Daniel 8:14)

70 weeks (490 years) for your people and for your holy city (Daniel 9:24)

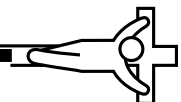
*Gospel preached
only to the Jews*

**one week
(Daniel 9:27)**

*Gospel preached
to the Gentiles*



408 BC
Jerusalem rebuilt
Daniel 9:25



7 "weeks"

plus 62 "weeks" (Daniel 9:25)

49 years

484 years

3.5 years

3.5 years

457 BC

Decree to restore and
build Jerusalem
Ezra 7:1-27

AD 27

Baptism of Jesus
Luke 3:1

AD 31

Messiah shall be cut
off—Crucifixion
of Jesus
Matthew 27:51

AD 34

Stoning of Stephen
Acts 7:59-60

AD 1844

Start of Judgment
Daniel 8:14

CHAPTER 16

You Have Left Your First Love

On the night before Jesus died, we find some interesting conversation taking place amongst the disciples.

Now there was also a dispute among them, as to which of them should be considered the greatest. And He said to them, “The kings of the Gentiles exercise lordship over them, and those who **exercise authority over them are called ‘benefactors.’** But not so *among* you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves.”
—Luke 22:24–26

Imagine the sorrow of Christ as he listened to his disciples having an argument as to which of them should be considered the greatest. This indicates that all of the disciples were passing judgment on each other as to who should serve in the highest positions. They are completely blinded to the suffering Jesus already is beginning to feel, and wilfully ignorant to what was about to unfold.

Later that night when Jesus tries earnestly to awaken Peter to his danger, again Peter compares himself with others, thus passing judgment on them.

Peter replied, “Even if all fall away on account of you, I never will.”
—Matthew 26:33 (NIV)

If the closest followers of Jesus still were filled with this spirit to judge others as being less than themselves, it becomes evident that this issue of judging others is deeply engrained in the human heart.

After the crucifixion and resurrection of Christ the disciples were completely transformed. They humbled themselves before God and each other and received the outpouring of the Spirit at Pentecost.

And when the day of Pentecost was fully come, **they were all with one accord in one place.** And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. —Acts 2:1–2 (KJV)

We read the words of Peter after this time.

Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock. —1 Peter 5:2–3

The temptation to exercise authority over others in a process of judgment can easily overtake us, especially when the church is challenged by false teaching. The church of Ephesus faced a large challenge on the issue of doctrine, and we note the words of Jesus about this situation.

I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and **thou hast tried them which say they are apostles, and are not, and hast found them liars:** —Revelation 2:2 (KJV)

The word to *try* means *to examine and scrutinize*. The leaders of the Ephesian church responded to those who taught error with a spirit of examination and judgment. The leaders managed to fend off the heresy that was seeking to enter the church, but it came at a great cost.

Nevertheless I have *this* against you, that **you have left your first love**. Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you repent. —Revelation 2:4–5

In seeking to purify the church of error, the leaders lost their first love. How easy it is to begin to warn against people that hold ideas we know to be false. It is true that we need to speak the truth and contrast it with error, but when we start to isolate people we can begin to lose our love for them. We move from a first love of preaching the gospel to a constant defending against heresy. We see this trend in the early church with the multitude of books entitled “Against _____”. Some examples include *Against the Heathen*, *Against the Manichaeans*, *Against Marcion*, *Against the Sabellians*, *Against Aunomius*, *Against Vigilantius*, etc.

The loss of agape in the church of Ephesus was a terrible blow to the church. The messages to the seven churches were not only written to those local churches during that time, but they were also a prophecy of the church in successive periods of time from the era of the Apostles until the present day. We know this because there were more than seven churches in Asia. Phrygia, Pamphylia, Galatia, Pontus and Cappadocia were also churches in Asia. The seven churches were chosen because they represented the Christian church through all ages from the time of Christ.

Blessed *is* he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time *is* near. —Revelation 1:3

John refers to the entire book as a prophecy and not just from the seven seals onwards. The word *seven* itself is a symbol in the Bible of completeness or perfection. Here is one example:

And on the seventh day God ended (completed/finished) His work which He had done, and He rested on the seventh day from all His work which He had done. —Genesis 2:2

Therefore, the seven churches represent the complete or finished history of the church on earth from when Christ came the first time until He comes the second time. Added to this the seven seals represent the complete process of sealing the church of God during the same time period. Consider the following progression of thought in the churches.

Church	Meaning	Progression of Judgment
1 Ephesus (AD 31–100)	Desirable	And you have tested those who say they are apostles and are not, and have found them liars; Revelation 2:2
2 Smyrna (100–313)	Sweet Smelling When Crushed	Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested , Revelation 2:10
3 Pergamos (313–538)	Actual Marriage	I know thy works, and where thou dwellest, <i>even</i> where Satan's seat is : Revelation 2:13 (KJV)
4 Thyatira (538–1519)	To Wear Away	And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers : even as I received of my Father. Revelation 2:26–27 (KJV)

<p>5 Sardis (1519–1798)</p>	<p>Things Remaining</p>	<p>He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. Revelation 3:5 (KJV)</p>
<p>6 Philadelphia (1798–1844)</p>	<p>Brotherly Love</p>	<p>Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Revelation 3:9 (KJV)</p>
<p>7 Laodicea (1844–Present)</p>	<p>Judging of the People</p>	<p>Because you say, 'I am rich, have become wealthy, and have need of nothing'—and do not know that you are wretched, miserable, poor, blind, and naked— Revelation 3:17</p>

It is highly interesting that in the church of Ephesus the leaders were examining and judging others and this spirit was then reflected back to the church in the next era where the church was tried and judged by the world. The same Greek word is used in regard to both these churches. Did the spirit of judging others create a breach in the church which then allowed for them to face what they had begun to do to others? (See Matthew 7:1).

Due to the persecution of the church during the era of Smyrna, the church was ready to compromise and be given a seat at the table of Rome. Pergamos means actual marriage, and the church and state combined together during

this era and began to sit on Satan's seat of judgment. This opened the way for Satan to establish his seat of judgment within the church in the third era of Christian church history.

With Satan's seat of judgment established, the church during the dark ages so embraced the spirit of judgment that Christ speaks to them as being given dominion over the nations, to rule them with iron and smash those who resist their authority. Many of God's true people were judged and sentenced to death during this time. The spirit of judging, condemning and putting to death had taken over the Christian church completely during this era.

This is the context of Daniel 7 and the great words that the little horn speaks.

I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, *were* eyes like the eyes of a man, and a mouth speaking pompous words. —Daniel 7:8

I was watching; and the same horn **was making war against the saints, and prevailing against them, until the Ancient of Days came, and a judgment was made *in favor* of the saints of the Most High**, and the time came for the saints to possess the kingdom. —Daniel 7:21–22

God's judgment is actually a vindication of His people against the accusations made by Satan through the church leaders.

The context of the judgment from 1844 is a response to the charges laid against God's people by the little horn power that ruled from Satan's seat. God's judgment is actually a vindication of His people against the accusations made by Satan through the church leaders. The Jewish leaders had condemned the woman caught in adultery and brought her to Jesus to examine the case, and instead

Jesus flipped the judgment back on them. In a similar way, after the church had condemned so many people to death, the Ancient of Days flips the judgment back on the church. Who saw mercy in the presence of Jesus two

thousand years ago, and who left thinking themselves condemned? Who sees mercy in the judgment of the Ancient of Days at the end of time, and who sees themselves condemned?

For those who have the faith of Jesus to see the goodness of the Father through His Son's eyes, the judgment of God is not about God prosecuting judgment against God's people but rather defending them from the charges laid against them by Satan through the church leaders. God allows this judgment to take place because it reveals what is in the hearts of God's people when they are placed on trial by Satan through his agencies. Do God's people trust in God through this judgment process, or do they give up their confidence in God to lead them through the fiery trial?

After many centuries of persecution, God's people cry out for vengeance on their enemies because of what was done to them. This is mentioned in the 5th seal which parallels the 5th church of the seven churches.

... I saw under the altar the souls of them that were slain for the word of God, ... And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? —Revelation 6:9–10 (KJV)

The church suffered terribly and millions died. Yet the spirit of vengeance remained amongst God's people, and the desire for God to destroy their enemies. Looking back on this history we become much more aware of the character of the human heart. The first proponents in the church of using force to control human thought, like Augustine, surely could not imagine how dark and terrible the process they ignited would become. We needed this history to learn from, to see manifested our brutal and merciless carnal nature.

God could not just tell us that this is what we were like, for we would not have believed Him and we would not understand Him, like a child who doesn't believe his parents and actually needs to touch something hot before he will accept that it will burn him. This is why God allowed the seed of sin to grow: so that the whole universe may see its progress and understand its fruit, and know that there is no positive to sin and no legitimacy to Satan's

claims against God's law and government. That is how God "will make an utter end: affliction shall not rise up the second time." (Nahum 1:9).

The church of Philadelphia was called the church of brotherly love. It was a small and feeble church that followed the truth, but in it there was much love. The words of Jesus to them – "I will make them to come and worship before thy feet," – speak to their desire to be recognised and appreciated. When you are small, feeble and downtrodden, the temptation for recognition increases. Jesus encourages those in Philadelphia in language they understand. Their enemies will cower before them and the wrongs they have suffered will be corrected. It is the language of judgment.

The people at the time of the church of Philadelphia, which led up to 1844, didn't understand what was in their hearts. They understood the cleansing of the Sanctuary at that date to mean Jesus was going to come back and judge the world – God would finally avenge them as right and the wicked as wrong, and those who persecuted and rejected them would be punished. When this didn't happen at the Day of Atonement of 1844, this great group of people, called Adventists, were terribly disappointed; this event became known as "The Great Disappointment." By how they perceived God would act at that time in 1844, God wanted them to reflect on their own judgmental character, but sadly, most left the faith and still retained this character flaw that was deep in the heart of man and remained unhealed. It was left to the final church for this seed to be fully manifested and dealt with in humanity.

The final church is Laodicea, which means *judging of the people*—it is the church of the judgment. The human inheritance of judging and condemning culminates and climaxes in this church. God sends forth a message to the world at this time proclaiming that the judgment has commenced. God is presented as ascending the seat of judgment to access the life records of all those who professed a belief in Christ.

How do God's people perceive this judgment? It depends on how they understand God's character. If they see God as a prosecutor going through the records to blot out those who don't make the grade, then they will naturally assume a character like this when dealing with their fellow man. This church judges itself "rich and increased with goods" and considers itself

to be superior to others.

Due to this spirit of judgment, the Lord must reveal to us what is in our hearts by allowing us to project onto Him the character of a Judge that will condemn and destroy those who reject the truth as the faithful understand it. At the same time those who know the true character of God will believe that God is their defender against the accusations of Satan. These accusations are either made directly against them in telling them they are hopeless sinners and will never overcome, or they are made through those in the church who perceive the new light on God's character as a threat.

The scenes of the judgment from 1844 are for the saints of God to see themselves and what is really in their heart. It reveals that this is what we naturally desire and that this is the process we think is needed to end the great controversy.

The reality is that from 1844, it is God's character that is particularly and predominately being judged. The words of Revelation 14:7 can be read two ways:

...saying with a loud voice, "Fear God and give glory to Him, **for the hour of His judgment has come;** and worship Him who made heaven and earth, the sea and springs of water." —Revelation 14:7

The hour of His judgment is come! Who is doing the judging? God or us? Jesus tells us that God judges no-one, so it is we who do the judging, and as we judge God to be so we will perceive His judgment to be towards ourselves.

For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, **and mightest overcome when thou art judged.**
—Romans 3:3–4 (KJV)

How do you judge God to be? Does God judge, condemn and put people to death? Or is He like Jesus who is merciful, gracious, loves His enemies and does good to those who hate Him? As you judge...

CHAPTER 17

Shining River or Fiery Flame?

Daniel 7 plays a very critical role in our viewing God as the Judge who condemns and destroys those who do evil. The vision in this chapter describes the succession of kingdoms dominating the world and conquering their rivals. We are then introduced to the little horn power that emerges from Rome that we described two chapters back.

I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, *were* eyes like the eyes of a man, **and a mouth speaking pompous words.** —Daniel 7:8

What were some of the great things that the little horn spoke?

The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God. . . . (translated from Lucius Ferraris, “Papa II,” *Prompta Bibliotheca*, Vol. VI, pp. 25–29).

Peter and his successors have power to impose laws both preceptive and prohibitive, power likewise to grant dispensation from these laws, and, when needed to annul them. **It is theirs to judge offenses against the laws, to impose and to remit penalties. This**

judicial authority will even include the power to pardon sin. For sin is a breach of the laws of the supernatural kingdom, and falls under the cognizance of its constituted judges. —*The Catholic Encyclopedia*, Vol XII, art, "Pope," page 265.

The Popes claimed to be God on earth and claimed power to judge and condemn those who violated their laws. Through the period of the dark ages, the Papacy, through its powers of inquisition, undertook surveillance and judgment which resulted in the condemnation to death of millions of people across the many countries she ruled.

The Roman church's view of God was one of judgment of those who did not follow the creed as they had defined it. At the end of this period of her supremacy where she "persecuted the saints of the Most High," (Daniel 7:25) the vision changes to a view of heaven.

I watched till thrones were put in place, and the Ancient of Days was seated; His garment *was* white as snow, and the hair of His head *was* like pure wool. His throne *was* a fiery flame, its wheels a burning fire; **a fiery stream** issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him. The court was seated, and the books were opened.
—Daniel 7:9–10

We see depicted a courtroom scene and the books of record are opened for examination and all the angels of heaven are gathered to witness this event. The vision does not record a single word of the Ancient of Days. It simply moves to the next event.

I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame. As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time. —Daniel 7:11–12

It sounds like God has judged and condemned the actions of the little horn,

and then destroyed her and burned her with fire.

Since the Father says nothing, we are invited to discern the character of the Father here. It is similar to how Jesus handled His disciples.

And behold, a woman of Canaan came from that region and cried out to Him, saying, "Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed." **But He answered her not a word.** And His disciples came and urged Him, saying, "Send her away, for she cries out after us." —Matthew 15:22–23

When Jesus kept silent in response to the Canaanite woman, the disciples interpreted that silence as judgment against the woman. This event was predicted in these words:

You sit *and* speak against your brother; You slander your own mother's son. These *things* you have done, **and I kept silent; You thought that I was altogether like you; but** I will rebuke you, and set *them* in order before your eyes. —Psalm 50:20–21

Jesus remained silent in order for the true character of the disciples to be revealed. This is what is happening in Daniel 7. The Father is silent and then a series of events take place. We notice that it is because of the words of the little horn that the beast is ultimately taken and destroyed.

I watched then **because of the sound of the pompous words which the horn was speaking;** I watched till the beast was slain, and its body destroyed and given to the burning flame. —Daniel 7:11

This little horn in Daniel 7 is symbolised by a woman riding a beast in Revelation 17. A woman represents a church (Jeremiah 6:2), and the beast she rides represents the state power of the world. The ten horns are ten kings that rule at the end of earth's history. How is the woman destroyed and who destroys her?

And the ten horns which you saw on the beast, these will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire. —Revelation 17:16

We see both the little horn and the woman riding the beast are burned with fire. It is the kings of the earth that destroy the woman, representing the same power as the little horn. This means that God does not destroy the little horn. The little horn destroys itself by its own pompous words.

The LORD is known *by* the judgment He executes; the wicked is snared in the work of his own hands. —Psalm 9:16

“Therefore I have poured out My indignation on them; **I have consumed them with the fire of My wrath; and I have recompensed their deeds on their own heads;**” says the Lord GOD. —Ezekiel 22:31

God tells us how His indignation works. The very decisions that individuals, churches, and nations take are allowed to come back upon the very ones who make these decisions for good or for evil. God does not intervene to apply force, but rather He allows events to follow their natural course until that which a person sows, is reaped in their own harvest.

Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life. —Galatians 6:7–8

Just as the Pharisees brought the woman to Christ for judgment and He says nothing but writes on the ground, so the Ancient of Days in the judgment says nothing but quietly writes upon the dust of men’s hearts the truth of what they are doing that they might repent or ultimately rebel to the point of destroying themselves.

When we look upon the throne room scene, we imagine God to be standing in judgment of evil doers. Therefore we perceive the fire that comes forth from Him as a fiery flame sent as a warning to evil doers that they are about to pay for their crimes with violent force from the throne of God.

A fiery stream issued and came forth from before Him. —Daniel 7:10

The words “fiery stream” can also be translated as shining river. This idea connects us to other throne room scenes.

Before the throne *there was a sea of glass, like crystal.* — Revelation 4:6

And he showed me a pure **river of water of life, clear as crystal,** proceeding from the throne of God and of the Lamb. —Revelation 22:1

The river that streams forth from the throne of God is the shining river of life. Wherever this river flows there is life.

And it shall be *that* every living thing that moves, wherever the rivers go, will live. —Ezekiel 47:9

The silence of the Father in this throne room scene invites us to judge how He handles the situation. When we look upon this scene, “the hour of His judgment is come.” (Revelation 14:7). We are

God does not prosecute any person but simply defends His faithful children against Satan’s accusative charges.

the ones that decide His character at that moment. Do we view the Father through the words of His Son (John 5:22), or do we view the Father through the nature given us from Adam; a nature that judges and condemns to death? (Romans 5:16).

We remember as we stated in the last chapter that the spirit of judgment came into the church shortly after Christ’s mission to this earth. Satan ultimately established his seat of judgment in the church and began to judge and condemn the faithful.

The actions of the Most High in the judgment are to defend God’s people against the charges made against them by the little horn.

I was watching; and the same horn was making war against the saints, and prevailing against them, **until the Ancient of Days**

came, and a judgment was made *in favor of the saints of the Most High*, and the time came for the saints to possess the kingdom.

—Daniel 7:21–22

The judgment tests the hearts of God’s people. The idea of God sitting as a Judge can cause the natural desire of men to judge and condemn to be projected onto God in the judgment. We want to condemn and destroy our enemies, so we project that God wants to condemn and destroy His enemies. But God is not like this. God does not prosecute any person but simply defends His faithful children against Satan’s accusative charges.

Satan accuses them day and night. He whispers his accusations into their minds. The saints cry unto God to be delivered from these accusations. God’s people either cry unto God to give them grace and strength, or they begin to judge and condemn others as they imagine God will do on their behalf. How will you act in this judgment?

Because the little horn judged and condemned others, its own words and actions led to itself being judged and condemned and finally destroyed. God is not mocked. If men sow seeds of judgment and condemnation, then this is what they will face. Let us follow the words of Jesus and judge no person. Then we will not be judged (Matthew 7:1). The choice is ours as to what part we will play in this judgment.

As you judge...

CHAPTER 18

The Language of Evil Force

Just before Jesus died He uttered these heart wrenching words:

Eli, Eli, lema sabachthani? (which means “My God, my God, why have you forsaken me?”). —Matthew 27:46 (NIV)

The words that Jesus spoke were not Hebrew but Aramaic. This has led many to believe that Jesus spoke mostly in Aramaic. This was a prominent feature of the movie *The Passion* directed by Mel Gibson.

There is plenty of evidence to support that Hebrew was widely spoken in the time of Christ. We see this from the sign hung over Jesus’ head at His crucifixion as well as how Paul addressed some of his audiences.

And Pilate wrote a title, and put *it* on the cross. And the writing was, Jesus of Nazareth the king of the Jews. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and **it was written in Hebrew, and Greek, and Latin.** —John 19:19–20 (KJV)

...Paul stood on the stairs and motioned with his hand to the people. And when there was a great silence, **he spoke to them in the Hebrew language**, saying, ... —Acts 21:40

When Jesus spoke to Paul on the road to Damascus, He spoke to him in Hebrew:

And when we all had fallen to the ground, **I heard a voice speaking to me and saying in the Hebrew language**, ‘Saul, Saul, why are you persecuting Me? *It is hard for you to kick against the goads.*’
—Acts 26:14

Descriptions of places like Gabbatha and Golgotha are also “in the Hebrew tongue” (John 5:2; 19:13, 17; Revelation 9:11; 16:16).

As a point of interest, several of the modern translations have changed the Greek word for Hebrew and interpreted it as Aramaic.

We all fell to the ground, and I heard a voice saying to me in Aramaic, ‘Saul, Saul, why do you persecute me? It is hard for you to kick against the goads.’ —Acts 26:14 (NIV)

Bible Language scholars rationalise this change of the word on the basis that they determined that the Hebrew language was already phased out for general use and the term Hebrew language simply means the common language which was Aramaic. Yet this changes the meaning of the word itself and denies the obvious references to the Hebrew in the text. Hebrew and Aramaic were distinct and separate languages, and quoting Scripture had to be done in Hebrew because there was no Aramaic Torah.

This situation becomes even more interesting when you look at how the Jews thought about Aramaic.

A clear distinction was made, among the Jewish people themselves, between Hebrew and Aramaic. Not only was Hebrew the choice of scholarship and literature, but it was also upheld as the normative language of daily life. “In the land of Israel”, said the Mishnah, “why the Aramaic tongue? Either the Holy Tongue (Hebrew, sic) or the Greek tongue”. Aramaic had no “prestige”, and “commanded no loyalty”, as Safrai and Stern observe, whereas Hebrew had both. Even in the later times of the Talmud, it was forbidden to retrieve a burning Aramaic manuscript from a fire on

the Sabbath, whereas it was permitted of a comparable Hebrew text. To depart from the synagogue service during a Hebrew Bible reading was forbidden, but not for an Aramaic reading. Even memorising the Scriptures in Aramaic was not enough,

whereas just to hear them in Hebrew, without understanding a word, was to “perform [one’s] obligation”!

To the Jewish people, it was Hebrew that was “the Holy Tongue”, whereas Aramaic was seen as “the language of the Evil Force”

To the Jewish people, it was Hebrew that was “the Holy Tongue”, whereas Aramaic was seen as “the language of the Evil Force” [From Zohar]. Not that the latter was rejected altogether, but that it was regarded as a second fiddle

language to Hebrew—the real “tongue of the fathers” and medium of ordinary speech. Thus the Jerusalem Talmud declares that:

“Four languages are of value: Greek for song, Latin for war, Aramaic for dirges, and Hebrew for speaking”.

That was the place for Aramaic—in “dirges”. But to Hebrew belonged the high ground of daily speech (“for speaking”) and worship. Thus for a Jewish father not to speak to his son “in Hebrew”, from the time he was a toddler, and teach him the law, was “as if he had buried him”. Concerning Aramaic, by contrast, the rabbis warned:

“Whoever makes personal requests [in prayer] in Aramaic, the ministering angels pay no attention, since angels do not understand Aramaic”.

This, of course, is not a canonical position, but merely reflects the depth of feeling against Aramaic among the Jewish scholars. Indeed, the Talmud relates an earlier occasion when Gamaliel—the same Gamaliel under whom Paul had studied (Acts 22:3), and whose astute word concerning the Christians is recorded in Acts 5:34–40—was sitting on the still-unfinished temple steps.

Someone showed him a copy of an Aramaic translation of Job, the first and at that time the only “Targum”. So disgusted was he by it, that he told the builder to “bury it under the rubble”. Such was the regard for a pioneering attempt at an Aramaic portion of Scripture, in the Judaea of Yehoshua’s [Jesus] time!²⁶

If Aramaic was used by Jews to convey a dirge or a lament for the dead, and if it was perceived that Aramaic was “the language of evil force,” then we see that its use can signify the influence of an unwanted presence.

When Jesus was dying upon the Cross, He carried the weight of the sins of the world. He was surrounded by evil men taunting Him and all the while Satan is pressing upon Him the thought that His Father has forsaken Him. The very words of Jesus in Aramaic convey that in the darkness He is oppressed by a foreign influence that is the language of lament and death.

In this context the writing of Daniel 7 in Aramaic in contrast to the Hebrew of Daniel 8 is highly significant.

In Daniel 7, God is perceived through the lens of a foreign influence. The language of condemnation and death is used as the lens in which to view the work of God in judgment.

When the judgment is described in Daniel 8 there is no courtroom scene. It simply says:

And he said to me, “For two thousand three hundred days; **then the sanctuary shall be cleansed.**” —Daniel 8:14

And he saith unto me, till evening-morning two thousand and three hundred, **then is the holy place declared right.** —Daniel 8:14 (YLT)

The other replied, “It will take 2,300 evenings and mornings; **then the Temple will be made right again.**” —Daniel 8:14 (NLT)

Within the Most Holy Place of the Sanctuary system there are no books of record outside of the 10 Commandments and the book of the law. There

²⁶ <http://danielbenyaacovysrael.blogspot.com/2013/06/did-yehoshua-spoke-hebrew-or-aramaic.html>
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are no symbols of a courtroom in this space. Daniel 2–7 is given in Aramaic because these chapters consist of prophecies mainly dealing with political matters and thus are considered to be of interest to Gentiles (Aramaic was the lingua franca of the time). In Daniel 7 this view of God as a courtroom Judge according to man's view of Him is given in Aramaic to underscore the point that this is a perspective foreign to heaven, given for those who have a veil upon their heart (2 Corinthians 3:15), for the Father does not judge and condemn any person.

Aramaic is a combination of Chaldee and Hebrew. It combines the language of Jerusalem with the language of Babylon and this is highly significant. The judgment scene of Daniel 7 mixes the judgment process of God with the judgment process of Babylon.

In the Hebrew language of Daniel 8, what is described is simply a restoration of things that were out of order. When Adam judged and condemned God in thinking that God wanted to kill his wife, he placed the temple of his mind out of order. It was not in the correct state.

In the same way that the death of Jesus opened to humanity the belief that God might forgive our sins through a sacrificial process that did not represent God's character, so also through a process of perceived condemning judgment humanity comes to understand that sin will be correctly addressed and dealt with. In this belief, man is then invited to contrast his ideas of judgment with the words of Jesus that tell us that God does not judge anyone.

The silence of God in Daniel 7 combined with the language of Aramaic shroud the Father in the darkness that Adam imagined God to be. Another proof of this is that when Jesus is on the Cross, when complete separation occurs with His Father as he bears the full weight of sin, He calls out "My God" rather than "My Father". He doesn't say "My Father, My Father, why have You forsaken Me?" All throughout the four gospels, Jesus constantly refers to God as His Father. This is the only place that Jesus refers to Him as My God, except for when He wants Mary to understand that His Father is His God, which is her Father and her God (John 20:17). The man with the faith of Jesus sees God as his Father, but the man who won't let go of his need to condemn others will, in that last day, not see God as his Father, but see Him as his Judge.

As we look upon the scene of the judgment in this chapter, we see ourselves revealed as to how we would deal with evildoers. We imagine the Father to be like us because He keeps silent before our false ideas. Yet, in the light of the life of His Son on earth, He rebukes us to our face. Each tender miracle that Jesus wrought is a rebuke to us. Each slap in the face He patiently endured cries out to us that our Father does not think like we think and does not condemn like we condemn.

Was the language and wording of Jesus significant when He was about to die? Did He signify the presence of a foreign element?

As you judge...

CHAPTER 19

The Pre-Advent Judgment in Context

As we have examined previously, there is a period of judgment that takes place before the Second Coming of Christ. The sequence of events in Daniel 7 clearly reveal this. The question to answer is; what is the nature of this judgment when we know that God does not judge and condemn?

The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. —2 Peter 3:9

Our Father doesn't want any of His children to be lost. He wants them all to be saved. As we look in Daniel 7 we see that it is through the process of the judgment that Christ is able to take possession of His kingdom.

I was watching in the night visions, and behold, *One* like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion *is* an everlasting dominion, which shall not pass away, and His kingdom *the one* which shall not be destroyed. —Daniel 7:13–14

The kingdom that Christ receives is one in which all peoples, nations and

languages will happily serve Him. The dominion of Christ is the deep love and affection of His people towards Him. His dominion is not of force but of free and open love.

Satan claims the ownership of every person on this planet. Every person that sins, he claims as his. Just before Christ returns to claim His children, Satan the accuser is on the ground to protest against God's trusting children being resurrected and redeemed.

Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for **the accuser of our brethren, who accused them before our God** day and night, has been cast down. And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death."
—Revelation 12:10–11

The Bible provides for us a template of how the judgment of the dead takes place. This template is found in the life of Moses.

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, **but said, The Lord rebuke thee.** —Jude 1:9 (KJV)

Sometime after Moses had died, he was taken to heaven. This was the first known resurrection from the dead. The Bible teaches that when a person dies, they return to the earth and wait in the grave until the final resurrection.

For the living know that they will die; **but the dead know nothing**, and they have no more reward, for the memory of them is forgotten. —Ecclesiastes 9:5

So man lies down and does not rise. Till the heavens are no more, they will not awake nor be roused from their sleep. Oh, that You would hide me in the grave, that You would conceal me until Your wrath is past, that You would appoint me a set time, and remember me! If a man dies, shall he live *again*? All the days of my

hard service I will wait, till my change comes. You shall call, and I will answer You; You shall desire the work of Your hands. —Job 14:12–15

Contrary to what most people believe, the soul is not immortal.

Shall mortal man be more just than God? shall a man be more pure than his maker? —Job 4:17 (KJV)

If man was already immortal, why does the Bible tell us to seek for immortality?

To them who by patient continuance in well doing **seek for glory and honour and immortality**, eternal life. —Romans 2:7 (KJV)

God is the only one who has immortality.

...which He will manifest in His own time, *He who is* the blessed and only Potentate, the King of kings and Lord of lords, **who alone has immortality**, dwelling in unapproachable light, whom no man has seen or can see, to whom *be* honor and everlasting power. Amen. —1 Timothy 6:15–16

There is much more that we would like to share on this topic, but the important point here is that up to the present day there has only been a small number of people raised from the dead and have gone to heaven. The rest of God's redeemed children are raised at the Second Coming.

But I would not have you to be ignorant, brethren, **concerning them which are asleep**, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent [go before] them which are asleep. **For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up**

together with them in the clouds, to meet the Lord in the air:
and so shall we ever be with the Lord. —1 Thessalonians 4:13–17

Moses was an exceptional case who was taken to heaven. Enoch and Elijah were also taken to heaven, but they did not die first like Moses did.²⁷ As Christ descended from heaven to raise Moses from the dead, Satan came to dispute with Christ as to whether it was right for him to be raised.

As we discussed in chapter 12, the record of Moses' life had been written into his heart as well as written into the heart of Christ. The angels that are assigned to protect us also record our life events because they follow us through our life and witness all the things we do.

The angel of the LORD encamps all around those who fear Him,
and delivers them. —Psalm 34:7

As Satan is seeking to dispute Christ's claim on the life of Moses, it is the record of Moses' life that speaks for him in that contested moment of judgment. Christ knew every last detail of Moses' life because through the Spirit of God, Christ witnessed every event in it.

O LORD, You have searched me and known *me*. **You know** my sitting down and my rising up; **You understand** my thought afar off. **You comprehend** my path and my lying down, and are acquainted with all my ways. For *there is* not a word on my tongue, *but* behold, O LORD, **You know it altogether**. —Psalm 139:1–4

The record of Moses clearly revealed his confidence in his Saviour. It revealed that he trusted alone to the merits of Christ. Moses had judged this himself before he died, and it was written into his heart and written into the heart of Christ as a permanent record.

...to the general assembly and church of the firstborn **who are registered in heaven**, to God the Judge of all, to the spirits of just men made perfect. —Hebrews 12:23

Christ silenced the accusations of Satan against Moses and said "The Lord

²⁷ See Genesis 5:23,24; 2 Kings 2:11.

rebuke you.” All Christ had to do was reveal the record of the life of Moses. Moses had judged his own case and placed it in the hands of his Saviour, so when Satan came to claim Moses, Christ stood in his defence and therefore had the power to raise Moses from the sleep of death.

This is the pattern of all who will be raised to life in the first resurrection of the righteous. Before Christ comes to raise His sleeping children from the dead, Satan will come to dispute the right of Christ to raise them. The record of the sleeping saints written into the heart of Christ is open, and the record proves whether they had judged themselves worthy of eternal life or not.

Judge not, that you be not judged. **For with what judgment you judge, you will be judged;** and with the measure you use, it will be measured back to you. —Matthew 7:1–2

Then Paul and Barnabas spoke out boldly and declared, “It was necessary that we first preach the word of God to you Jews. But since you have rejected it and **judged yourselves unworthy of eternal life**, we will offer it to the Gentiles.” —Acts 13:46 (NLT)

Those who know they are sinners and trust in the merits of God’s grace will cease to judge others and simply rest in the grace and mercy of God.

Those who know they are sinners and trust in the merits of God’s grace will cease to judge others and simply rest in the grace and mercy of God.

When they come to the end of their life on earth and they review their life’s record, they see their many failures and weaknesses. They are tempted to doubt if there is anything good in their lives. They abandon any possible belief that they are worthy of eternal life from their merits and trust alone to the mercy and grace of God. This is recorded into their

life record, and this record is produced when Satan challenges Christ’s right to raise them because they are inscribed into the palms of Christ.

Therefore since 1844, Christ has been preparing the list of those to be raised at the Second Coming. Satan has been disputing every last one of the claims that Christ is making upon the souls of men. There are some that Christ

desires to save but when Satan disputes the claim, the record that has been left reveals that they did not hold fast their faith in Christ. To such, Satan's claims are sustained and he is enabled to prevent that soul from being raised at the Second Coming. It is heartbreaking for Christ to accept Satan's claim on a person because their life record reveals they gave up their faith.

As we discovered in the story of the prodigal son as well as in the judgment in Daniel 7; God does not speak a word against any person in the trial. The record has been left by each person themselves and these records speak for themselves. Christ recalls each case for He knows each person intimately and everything about their history, and therefore He can stand in defence of God's children when Satan challenges their case. Satan is the prosecutor and Christ is the defender. God and His Son overturn the decision of Satan against God's people and judgment is given in their favour.

I was watching; and the same [Satan through the] horn was making war against the saints, and prevailing against them, until the Ancient of Days came, **and a judgment was made *in favor of the saints of the Most High***, and the time came for the saints to possess the kingdom. —Daniel 7:21–22

Only those who have claimed to be followers of Christ come up in this judgment. Those who do not confess Christ, or do not show evidence of the work of the Spirit of Christ in their lives, declare that they don't want a heavenly body filled with and living through the Spirit of Christ; their spirit refuses to submit to the societal order of heaven of which the key principle is non-judgmental love. Satan asserts his possession of them which Christ accepts according to the principles of free will, though it goes against Christ's desire to raise everyone.

He who believes in Him is not condemned; **but he who does not believe is condemned already**, because he has not believed in the name of the only begotten Son of God. —John 3:18

Those who do not believe in the Son of God have no way of escaping their own spirit of condemnation. When they are confronted with their sins, they condemn themselves and desire to die.

And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, and said to the mountains and rocks, **“Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!** For the great day of His wrath has come, and who is able to stand?”—Revelation 6:15–17

When Christ returns and cries with the voice of the Archangel, “come forth,” the ears of the sleeping saints are pierced with the sound of triumph and they awake from their graves and come forth into eternal life.

The wicked dead who did not believe have their ears fastened shut so that they cannot hear. Throughout their lives they had sinned away the pleadings of the Spirit of God and thus the voice of Christ is foreign to them. They do not respond to the call, even though the call was for everyone to come forth.

...the dead will hear the voice of the Son of God; **and those who hear will live.** —John 5:25

The wicked dead resist this call and therefore stay in the dust of the earth until the end of the 1000 years at which time they are raised.

At the Second Coming Christ does not touch the earth in His fully glorified divine form. If He did this, then all would come out of the ground as is evidence by the resurrection of the wicked after the 1000 years have ended and Christ *does* touch the earth. Christ calls His sleeping saints from the air so that only those who have died in faith come out.

Then we who are alive *and* remain shall be caught up together with them in the clouds **to meet the Lord in the air.**
—1 Thessalonians 4:17

And He will send His angels with a great sound of a trumpet, and **they will gather together His elect from the four winds, from one end of heaven to the other.** —Matthew 24:31

At the end of the 1000 years, when Christ returns to the earth with the heavenly city, those who rejected Christ’s mercy are raised.

Behold, the day of the LORD is coming, and your spoil will be divided in your midst. **For I will gather all the nations to battle against Jerusalem;** the city shall be taken, the houses rifled, and the women ravished. Half of the city shall go into captivity, **but the remnant of the people shall not be cut off from the city.** Then the LORD will go forth and fight against those nations, as He fights in the day of battle. **And in that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives shall be split in two, from east to west, making a very large valley;** half of the mountain shall move toward the north and half of it toward the south. —Zechariah 14:1–4

Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. **Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.** —Revelation 21:1–2

Without the Spirit of Christ speaking to their conscience, the wicked reveal their true feelings towards God and the righteous and desire to destroy those in the city.

Now when the thousand years have expired, Satan will be released from his prison and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number *is* as the sand of the sea. **They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city.** And fire came down from God out of heaven and devoured them. —Revelation 20:7–9

For a detailed study on how the fire comes down from God and destroys the wicked, see the booklet *Consuming Fire* available on fatheroflove.info.

In short, it is the weight of guilt that the sinner carries that destroys him in the end. In the presence of God and the Lamb where they face their entire life record, they condemn themselves completely and are crushed by their own guilt. This spiritual agony of mind and psyche is far more painful than

physical suffering.

You shall conceive chaff, you shall bring forth stubble; **your breath, as fire, shall devour you.** And the people shall be *like* the burnings of lime; *like* thorns cut up they shall be burned in the fire.
—Isaiah 33:11–12

In summary, we discover the meaning of the judgment described in Daniel 7. The courtroom scene is created because Satan does not want to lose any of those who passed to the grave. Like the Roman guard that was sent to guard the tomb of Jesus to vainly prevent any notion of the idea that Christ could be raised, so Satan surrounds the graves of the righteous dead and seeks to prevent their escape from death.

Christ rebukes Satan as the record clearly reveals the faith of the Christian who Satan wants to claim as his possession.

Those who look upon the face of our heavenly Father by faith, through the lens of the character of Jesus, see that God does not judge or condemn any person. Satan is the accuser and the one who seeks our condemnation. Satan seeks to place his own characteristics onto God to cause us to think that God judges and condemns us. God sent His Son to reveal His character, not to condemn the world, (John 3:17). In the judgment God remains silent and lets us judge how we think He will handle the situation. So, we see the complete truth of the words of Christ:

For with what judgment you judge, you will be judged. —
Matthew 7:2

CHAPTER 20

The Time of Jacob's Trouble

In the previous chapter we have described the judgment process of those who die before the coming of Christ and are raised from the dead to meet Christ in the air. What happens to those faithful followers of Christ who are “alive and remain” at the time of the coming of Christ? How does the judgment deal with them? For we must all appear before the judgment seat of Christ.

Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come. —1 Corinthians 10:11

The stories of the Bible are going to help us who are living in the last days understand what happens to God's people as they face the process of judgment, as described in Daniel 7, before the coming of Christ.

We examined the story of the woman caught in adultery in chapter 10 and the judgment process she went through while alive. She was brought to Christ by those who claimed to be followers of God. Like the Jewish leaders, there are plenty of Christians telling people in the world that God is going to burn them in hell for their sins. Their words and actions have the power to throw those they accuse at the feet of Christ. Although many react with anger and violence towards the accusers, some take to heart the charges

laid against them and they seek for forgiveness of their sins.

Therefore, in the last days, the Christian churches play their role in confronting the world with its sins and telling men of the judgment that awaits them. Even though the churches have the completely wrong view of God, they still play their part in arousing conviction of sin.

As we approach the last days, the Bible tells us there will be a great time of trouble such as never was. The recent events related to COVID-19 and race riots, along with the repercussions of increased environmental destruction, might even suggest that we are on the edges of this time of trouble.

At that time Michael shall stand up, the great prince who stands *watch* over the sons of your people; **and there shall be a time of trouble, such as never was since there was a nation, even to that time.** And at that time your people shall be delivered, everyone who is found written in the book. —Daniel 12:1

When people begin to see the world unravelling and catastrophes begin to really affect the earth and the nations of the world, many will begin to wonder if it is their own sins that have brought these things on the earth. There will be two classes of religious people that emerge when these troubles begin.

Then one of the criminals who were hanged blasphemed Him, saying, "If You are the Christ, save Yourself and us." But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong." Then he said to Jesus, "Lord, remember me when You come into Your kingdom." —Luke 23:39–42

Both of these men were crucified with Jesus. One of them accepted that calamity was falling on him because of his own sin. The other one rebuffed Jesus in anger and demanded that if Christ was who He claimed to be then He should save them all. One repented in sorrow and hope; the other remained angry, defiant, and refused to repent.

Paul says the last days will be like the experience of a woman that is about

to give birth.

For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. For when they say, "Peace and safety!" then sudden destruction comes upon them, **as labor pains upon a pregnant woman**. And they shall not escape. —1 Thessalonians 5:2–3

Using this same analogy, Jeremiah penned these words:

For thus says the LORD: 'We have heard a voice of trembling, of fear, and not of peace. Ask now, and see, whether a man is ever in labor with child? So why do I see **every man with his hands on his loins like a woman in labor**, and all faces turned pale? Alas! For that day *is* great, so that none *is* like it; **and it is the time of Jacob's trouble**, but he shall be saved out of it.' —Jeremiah 30:5–7

The pent-up frustration of the human race will finally boil over in a terrible rage of destruction. Many will lose their lives in this period of terrible unrest.

You shall not be afraid of the terror by night, *nor* of the arrow *that* flies by day, *nor* of the pestilence *that* walks in darkness, *nor* of the destruction *that* lays waste at noonday. **A thousand may fall at your side, and ten thousand at your right hand; but** it shall not come near you. —Psalm 91:5–7

When the world begins to unravel, people will be looking for something or someone to blame for all the evil that is occurring. The religious leaders of the world will make a decree in regard to worship.

Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon. And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed. He performs great signs, so that he even makes fire come down from heaven on the earth in the sight of men. And he deceives those who dwell on the earth—by those signs which he was granted to do in the sight of the beast, telling

those who dwell on the earth to make an image to the beast who was wounded by the sword and lived. He was granted *power* to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed. He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name. —Revelation 13:11–17

It is beyond the scope of this book to go into detail about this prophecy. For a detailed analysis please read the book *The Great Controversy* available at fatheroflove.info.

The key point we want to consider here is that pressure will be applied to all the world to adhere to one form of religion. Those who do not submit to this mark of authority will be threatened with death for refusing to comply.

It is during this time that God's people are faced with a terrible time of trouble. Like the woman caught in adultery, many will be dragged before the courts for refusing to submit to the religious laws enacted.

This is the time the Bible refers to as Jacob's trouble. The story referred to here is when Jacob had left with his wives and his children from his father-in-law who had defrauded him. Jacob was returning home to the land of his family. The problem was that his brother was coming to meet him to settle an old score from when Jacob had deceived his father to steal his brother's birthright. A birthright is a spiritual inheritance granted to bless a family in both spiritual and material wealth. Jacob's brother Esau wanted the material wealth but cared little for the spiritual element. Jacob was now facing death from his brother. As he came towards home, fleeing from his father-in-law and now facing his angry brother, he receives the news.

Then the messengers returned to Jacob, saying, "We came to **your brother Esau, and he also is coming to meet you, and four hundred men are with him.**" So Jacob was greatly afraid and distressed; and he divided the people that *were* with him, and

the flocks and herds and camels, into two companies. —Genesis 32:6–7

Jacob does everything humanly possible to prepare for the crisis, and then he prays to God to help him in this terrible situation.

Then Jacob said, “O God of my father Abraham and God of my father Isaac, the LORD who said to me, ‘Return to your country and to your family, and I will deal well with you’: I am not worthy of the least of all the mercies and of all the truth which You have shown Your servant; for I crossed over this Jordan with my staff, and now I have become two companies. Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and attack me *and* the mother with the children.” —Genesis 32:9–11

Jacob prays in sorrow and tears to God for help. As he prays, suddenly he is assailed by what seems to be an attacker.

Then Jacob was left alone; and a Man wrestled with him until the breaking of day. —Genesis 32:24

He wrestles all night with this mystery person. Finally, as the dawn is breaking, the assailant touched Jacob and his hip went out of joint. He knew immediately that he was not wrestling with a man but with a divine Being.

Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him. And He said, “Let Me go, for the day breaks.” But he said, “I will not let You go unless You bless me!” So He said to him, “What is your name?” He said, “Jacob.” And He said, “Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed.” Then Jacob asked, saying, “Tell *me* Your name, I pray.” And He said, “Why *is it that* you ask about My name?” And He blessed him there. So Jacob called the name of the place Peniel: “For I have seen God face to face, and my life is preserved.” —Genesis 32:25–30

This strange experience is described in Jeremiah 30:7 as happening again to

God's people right before the coming of Christ the second time.

As Jacob thinks over his life, he remembers all the wrong things he has done. He starts to feel that he is in this position because of his many failures. He is tempted to feel that God will forsake him.

The Son of God comes to help him, but Jacob, as a son of Adam, fears that his assailant wishes to harm him. He wrestles with the special Angel for his life without realising that this Angel did not come to harm him but to save him. The Son of God allows this wrestle to continue to determine whether Jacob will give himself up completely to God and trust in His forgiveness, or give up in despair.

During this time, Satan tempts Jacob that his sins are too great for God to forgive. Satan prosecutes his case against Jacob and fills him with doubt. He has the feeling that it is too late for him. But he wrestles with his doubts even as he wrestles with the assailant. One wrestle is symbolised in the other. This same story is told another way in the life of Joshua the High Priest.

Then he showed me Joshua the high priest standing before the **Angel of the LORD**, and **Satan** standing at his right hand to oppose him. And the LORD said to Satan, "**The LORD rebuke you, Satan!** The LORD who has chosen Jerusalem rebuke you! *Is this not a brand plucked from the fire?*" Now Joshua was clothed with filthy garments, and was standing before the Angel. Then He answered and spoke to those who stood before Him, saying, "Take away the filthy garments from him." And to him He said, "See, I have removed your iniquity from you, and I will clothe you with rich robes." —Zechariah 3:1–4

We see a similar series of events played out here too when Satan disputed with Christ about the body of Moses, only this time the person in question is alive. This is not the judgment of the dead but of the living. The Angel of the Lord rebukes Satan on behalf of Joshua just like He did with Moses.

Yet **Michael the archangel**, in contending with **the devil**, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "**The Lord rebuke you!**" —Jude 1:9

That which happened to Moses after his death, happened to Jacob, Joshua the High Priest and the woman caught in adultery while they were alive. Satan seeks to drive the sinner to despair because of their sins. The piercing accusations of the devil feel like God Himself is condemning the sinner. The gentle voice of God offering hope to the sinner feels like it is drowned out by the voice of the accuser. Like Jesus upon the Cross, the voice of God appears to be silent for a brief moment of time.

My God, My God, why have You forsaken Me? *Why are You so far from helping Me, and from the words of My groaning?* O My God, I cry in the daytime, but You do not hear; and in the night season, and am not silent. —Psalm 22:1–2

It is at the moment when the sinner feels completely overwhelmed that he remembers the truth that says:

Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more. —Romans 5:20

God's people triumph over Satan and his accusations. They choose to believe that God is like Jesus completely. They believe that He would never abandon them and cut them off for their sins. They grasp the promise of eternal life despite the truth that all their life is marred with sin and self. Their name is changed from Jacob, which means *supplanter*, to Israel, which means *overcomer*.

Satan seeks to convince us that God will abandon us in the end. Our faith will hold firm despite feeling completely overwhelmed by Satan's accusations against us. He paints our past in the darkest colours and we are tempted to give up. The whole record of our life is presented to us and we feel helpless. At that moment we will turn to Christ and hold onto Him and say "I believe you will not forsake me. I ask for your blessing and believe you will give it to

me." This is the victory of faith that Christ had at Calvary, and He gives this victory to us, the faith of Jesus (Revelation 14:12).

This judgment process is a severe test for God's people. As we contemplate this, we are tempted to feel very afraid or ponder whether this will really happen. The question that must be asked is: "why do God's people have to go through this great testing process?" Isn't there an easier way than this?

CHAPTER 21

From One Man's Offense Came Judgment

We discussed in chapter 4 the origins of condemning judgment within the human race. The reason that Adam and Eve fled from the presence of God in the garden is because of the condemning judgment of Adam towards God.

And they heard the sound of the LORD God walking in the garden in the cool of the day, **and Adam and his wife hid themselves from the presence of the LORD God** among the trees of the garden. —Genesis 3:8

...and release those who through **fear of death** were all their lifetime subject to bondage. —Hebrews 2:15

The fear of death originated with Adam because he imagined that God desired to punish his wife Eve with death. In rebellion and anger, he took the fruit and determined to suffer her fate with her. In the heart of Adam was judgment and condemnation towards God and His Son. The falsehood that God wanted to kill them translated into terror when the One that Adam feared and hated was now coming near to him (Malachi 3:5).

In actuality, The Son of God was coming towards Adam with love, concern

and mercy. Adam imagined that He was coming with judgment and condemnation to kill him. In order for the Son of God to be able to come near Adam, He had to veil His full divinity. When the full loving presence of God meets the guilt-ridden, God-hating sinner, the terror is overwhelming and the sinner dies.

The following verse is how the sinner experiences coming into the presence of God with the fear and condemnation of God in his heart.

...in flaming fire, giving vengeance to those not knowing God, and to those not obeying the good news of our Lord Jesus Christ; **who shall suffer justice—destruction age-during [enduring]—from the face of the Lord, and from the glory of his strength.**
—2 Thessalonians 1:8–9 (YLT)

This is how it looks from God’s perspective:

O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! **How often I wanted to gather your children together, as a hen gathers her chicks under *her* wings, but you were not willing! See! Your house is left to you desolate.**
—Matthew 23:37–38

It is an unsettling thought to know that our human nature that we received from Adam has an inclination to hate God, constantly assuming that God wants to kill us for our sins or forsake us for not being good enough.

They spoke against God and against Moses, and said, **“Why have you brought us up out of Egypt to die in the wilderness? There is no bread! There is no water! And we detest this miserable food!”**
—Numbers 21:5 (NIV)

The mind governed by the flesh **is hostile to God**; it does not submit to God’s law, nor can it do so. —Romans 8:7 (NIV)

Therefore as by the offence of one [Adam] *judgment came* upon all men to condemnation. — Romans 5:18 (KJV)

The offense of Adam was to believe something about God’s character that

was false. He wrongly believed that God wanted to kill his wife. He falsely imagined that God demanded death for transgression. Through this offense there came a spirit of judgment and condemnation towards God and His Son. We have inherited this hostility towards God which is manifested against Christ His Son. God revealed to us this deep-seated hatred within us when He gave the Son of God to live as a man among us, and be rejected and killed by us.

As we discussed in chapter 5, Adam, in self-defence, projects his own judgment of God as one who demanded death onto God. Here is the process:

1. Adam believes that executive death (punishment by execution) is the consequence of breaking the law.
2. Adam transgresses the law.
3. Adam feels guilt.
4. Adam feels that now he must die.
5. Adam seeks to shift the blame and therefore transfer the death penalty to the Son of God.

Every time the Son of God comes into our presence, this sequence is activated. This is how the condemnation of one man passes to all men. Every person has in them a nature that cries death to the Son of God. What happened 2000 years ago shows us what we can do when given the freedom to deal with the Son of God as we wish.

In order to remove this death decree that resides in us by nature, Christ had to take this nature upon Himself and then remove it by His death and resurrection.

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; **having abolished in his flesh the enmity, even the law of commandments contained in ordinances**; [decrees G1378] **for to make in himself of twain one new man, so making peace;**

and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. —Ephesians 2:13–16 (KJV)

Adam had erected a wall of partition between himself and Christ through the judgment he made about the Son of God. Christ took upon Himself the nature of Adam and broke down that middle wall of partition so that He could come into our presence without us self-destructing in fear of the punishment that we imagine will fall upon us.

Most commentators state that this verse speaks of breaking down the wall between Jew and Gentile, and this is a secondary application in the verse. Yet, all hostility between men is only a manifestation of the hostility men feel towards God.

When you take the word *ordinances* in Greek and search the Greek Old Testament to see where it is used, we discover that this has nothing to do with the Law of Moses but rather the decrees of men, specifically death decrees by men. Below are the only verses in the Greek Old Testament using this word [G1378] for ordinances.

- › **Ezra 6:8** – Persian decree to build the temple.
- › **Ezekiel 20:26 from v 25** – God gave them up to statutes that were not good. God spoiled them in their own decrees.
- › **Daniel 2:13** – Death decree to slay wise men.
- › **Daniel 3:10,29** – Death decree on plain of Dura by king of Babylon.
- › **Daniel 4:6** – Decree to bring in all the wise men.
- › **Daniel 6:8,10,12,13,15,26** – Sign the death decree to worship no God but the king.

If we add to this the same word usage in the New Testament:

- › **Luke 2:1** – A decree of Caesar.
- › **Acts 16:4** – A decree of the Apostles to limit what is taught from the Law of Moses due to the excessive position of some of the Jews on this question.

- **Acts 17:7** – A decree of Caesar.
- **Ephesians 2:15** – Christ has abolished the commandments contained in (human) decrees.
- **Colossians 2:14** – Blotting out the human decrees that were against us.

The usage of this word for ordinances reveals that it has nothing to do with the laws that Moses wrote in the Old Testament. Rather, it speaks to human enactments and demands.

The first human decree was that the Son of God should die for the events that unfolded in the Garden of Eden. Adam passed this judgment to all of his children and so this condemnation comes upon all men in their natural state. Human nature tries to hide this hatred and professes to love God, much like the subjects of a totalitarian nation who fear they will be killed if they don't honour the head of state (Example: North Korea).

Those who walk the road of salvation, accepting that the life Jesus manifested on this earth 2000 years ago is the complete revelation of God's character and

that God freely forgives our sins, begin to be transformed from a spirit of condemnation to a spirit of love and forgiveness.

I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. —Ezekiel 11:19–20 (KJV)

Our true character must be shown to us in order for us to be fully released from our spirit of condemnation and the death decree we inherited from our first father. We can't avoid the deep sense of condemnation that comes from our own natures when we come close to the Son of God, but we can be aware of why it is happening and allow Christ to work in us rather than

We can't avoid the deep sense of condemnation that comes from our own natures when we come close to the Son of God

rejecting Him and crucifying Him afresh.

If we can hold onto the promises of God, aided by His Spirit, and withstand our own condemnation that we have poured upon Christ being reflected back to us—then we will be sealed with the Father’s name.

Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred *and* forty-four thousand, having His Father’s name written on their foreheads. —Revelation 14:1

Jesus in His incarnation never fell into the temptation to think that His Father condemned Him nor did He condemn His Father for the difficulties He was in. Jesus is completely aware of what our nature is like in a way that we never can be unless we have His discernment. If we truly accept that we, like Cain, are hateful murderers by nature, die to self, and believe in His grace, we will fully receive the free gift of His life and He will overcome in us.

And [He] needed not that any should testify of man: for he knew what was in man. —John 2:25 (KJV)

But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory. —1 Corinthians 2:7–8 (KJV)

Soon the powers of darkness will be fully unleashed upon this world, but for now the angels are holding back the winds of strife from fully destroying the earth so that God’s people can be sealed with the Father’s character (name).

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. —Revelation 7:1–3 (KJV)

The sealing of God's people is the removal of the judgmental death decree nature we inherited from Adam. God's people will be sealed into a character that will cease to judge and condemn any person but rely completely upon the goodness and mercy of God.

This is the reason that God's people must go through a time of Jacob's trouble. The death decree mindset of our flesh is the key reason that giving birth to Christ in us (or becoming Christ-like in character) is like very severe labour pains.

For a voice as of a sick woman I have heard, distress, as of one bringing forth a first-born, the voice of the daughter of Zion, she bewaileth herself, she spreadeth out her hands, 'Woe to me now, for weary is my soul of slayers!' —Jeremiah 4:31 (YLT)

The framework in which we have placed several of these verses will be new to those who are familiar with the Bible teachings of the sealing and the final events of earth's history. The new framework is mandated by the words of Christ that neither He nor His Father condemn any person.

How will you judge?

CHAPTER 22

Christ's Judgment Seat

At the end of chapter 3 we asked the question as to whether we really understand what God's justice is. We have addressed many points to show that God does not judge or condemn any person. We recall a statement we made in chapter 3.

It is almost universally believed that the sovereignty of God, and therefore all community leaders who rule amongst the people, base justice upon the power to wield the sword. Justice is to judge actions as either good or bad and consequently reward the good and punish the bad.

This view of God sees mercy working as an opposing principle to justice. Our human perceptions of these two principles are that they can't both operate at the same time. If mercy is given, then justice must yield its demands. If justice is executed, then mercy has been exhausted.

If the principle of force (whether physical or mental) and the threat of death is removed from our perception of God's justice, the relationship between mercy and justice completely changes.

Righteousness and justice *are* the foundation of Your throne; mercy and truth go before Your face. —Psalm 89:14 (NKJV)

Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face. —Psalm 89:14 (KJV)

This verse in Psalms is very important because it speaks to the relationship between justice and mercy. I have quoted two versions because one uses a semicolon to link the two phrases while the second uses a colon. So, what is the difference?

Semicolons should introduce evidence or a reason for the preceding statement; for example, this sentence appropriately uses a semicolon. A colon, on the other hand, should be used for a stronger, more direct relationship. It should provide emphasis, an example, or an explanation.²⁸

The KJV gives a stronger connection between justice and mercy. In essence it is saying that God's justice and judgment is demonstrated as mercy and truth. The use of the semicolon in the NKJV suggests that justice and mercy are related. This also can support the same idea, but the connection is a little softer. Regardless of this, the underlying principle of Hebrew parallelism indicates that the same idea is being repeated, just in a different way.

The beautiful reality of this verse is that God's justice is manifested as mercy. Justice is to do what is right. According to God's character the right thing to do is to show mercy.

A father of the fatherless, and a judge of the widows, *is* God in his holy habitation. —Psalm 68:5 (KJV)

LORD, You have heard the desire of the humble; You will prepare their heart; You will cause Your ear to hear, **to do justice to the fatherless and the oppressed,** that the man of the earth may oppress no more. —Psalm 10:17–18

For thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. —Psalm 86:5 (KJV)

It is the right thing to do to care for the fatherless and the poor. It is right to

28 <http://crosstalk.cell.com/blog/colons-vs-semicolons> Published February 16, 2018

show mercy and to forgive. This is justice in God's kingdom. There are several passages of Scripture that speak of God judging the people. What we would naturally assume is a judgment of condemnation is rather a judgment that brings healing and restoration.

Out of Zion, the perfection of beauty, God will shine forth. Our God shall come, and shall not keep silent; a fire shall devour before Him, and it shall be very tempestuous all around Him. He shall call to the heavens from above, and to the earth, that He may judge His people: "Gather My saints together to Me, those who have made a covenant with Me by sacrifice." Let the heavens declare His righteousness, for God Himself *is* Judge. —Psalm 50:2–6

Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. —Zechariah 7:9–10 (KJV)

The action of God's judgment is to heal and save His people. He says to us:

Call upon Me in the day of trouble; I will deliver you, and you shall glorify Me. —Psalm 50:15

The immediate question that comes is what about the punishment of evil doers? Does God have no restraint on those who wish to do evil? Psalm 50 continues as follows:

But to the wicked God says: "What *right* have you to declare My statutes, or take My covenant in your mouth, seeing you hate instruction and cast My words behind you? When you saw a thief, you consented with him, and have been a partaker with adulterers. You give your mouth to evil, and your tongue frames deceit. You sit *and* speak against your brother; You slander your own mother's son. These *things* you have done, and I kept silent; You thought that I was altogether like you; *but* I will rebuke you, and set *them* in order before your eyes." —Psalm 50:16–21

The Lord tells the wicked where their fault is and the great danger they are in. He sets this in order before their eyes. The chapter concludes as follows:

“Now consider this, you who forget God, lest I tear *you* in pieces, and *there be* none to deliver: whoever offers praise glorifies Me; and to him who orders *his* conduct *aright* I will show the salvation of God.” —Psalm 50:22–23

Most Bible versions translate Psalm 50:22 to say that God will tear the wicked in pieces. This translation reflects how we would expect God to act, but the text does not actually say this upon closer observation.

Understand this, I pray you, ye who are forgetting God, lest I tear, and there is no deliverer. —Psalm 50:22 (YLT)

The Hebrew word for *tear* is in a form that means simply to rend or tear. It does not mean to tear in pieces. The same Hebrew word form²⁹ for *tear* is used in the book of Hosea and tells us exactly what God means in this case:

For I am as a lion to Ephraim, and as a young lion to the house of Judah, I—I **tear and go, I bear away, and there is no deliverer. I go—I turn back unto My place, till that they are desolate, and have sought My face.** In their distress they do seek Me speedily!
—Hosea 5:14–15 (YLT)

The *tearing* is defined as God returning to His place and allowing the wicked to suffer the consequences of their choices. Let us follow the sequence.

1. God tears *Himself* away and goes
2. There is now no deliverer for the wicked
3. God returns to His place and waits
4. Until the wicked are desolate from facing the consequences of their actions
5. The wicked have a window to seek the face of God in their distress

²⁹ The Hebrew word is in the *Qal* form. If the word was intended to mean tear in pieces it would need to be in either the *Niphal* or *Pool* form.

It is agony for God to let any of His children face their own wickedness. It hurts Him greatly to have to tear away. He knows His children will suffer but because they won't listen, God must leave them according to their own choices.

In this place of distress we see that the wicked have a moment to seek God speedily and be healed. This is what God means in the final verse of Psalm 50.

Whoever offers praise glorifies Me; and to him who orders *his* conduct *aright* I will show the salvation of God. —Psalm 50:23

These words are spoken to the wicked. The judgment of God towards the wicked is allowing them to experience the consequences of their wickedness; for them to face the distress of their actions in the hope that the wicked will turn back to God and be healed. God is able to mediate to a certain extent these consequences so that they fall upon the wicked in a manner best able to help them recognize the self-deceit of sin (notice for example how the plagues in Egypt broke forth from the earth in a manner to show the inability of the Egyptian gods to save). "For by Him all things consist," Colossians 1:17. If at any time the wicked person sees grace in God and repents, God will turn His face to them again and show mercy. God's actions in judgment are always to heal, not to condemn and destroy.

This is how the Bible describes retributive justice:

The LORD is known *by* the judgment He executes; the wicked is snared in the work of his own hands. —Psalm 9:16

Again, how does God deal with the rebellious who do evil? He allows them to be snared in the work of their own hands. God goes back to His place until they are desolate. This principle is written into the very 10 Commandments itself.

...you shall not bow down to them nor serve them. For I, the LORD your God, *am* a jealous God, **visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me**, but showing mercy to thousands, to those who love Me and keep My commandments. —Exodus 20:5–6

The justice of God is to show mercy and to bring restoration, but if His mercy is rejected, then in loving respect to freewill He allows men to have the natural consequences of their own choices. As men become distressed through the calamities that fall on them in their foolishness, God seeks to draw them back to Himself to heal them. If men still refuse to listen, then they will perish in their own wickedness. This justice system is completely different to that of Caesar (i.e. human authority) who will inflict pain, confinement and death upon the transgressor. This is one of the ways in which God brings men's ways back upon them; He allows the justice of Caesar to exist and He allows the iniquity of this justice system to punish those who do evil. The Bible calls this God's vengeance.

For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. For he is God's minister to you for good. **But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil.** —Romans 13:3–4

The principles of Romans 13:3–4 are an expression of the 10 Commandment's principle of visiting man's wrong actions upon him. In this way Caesar becomes God's minister to avenge evil. This does not mean that Caesar lives according to the character of God or represents God in any way, rather God allows the consequences of man's false justice system of death to come back on him.

Both Caesar and Christ have a judgment seat.

So Paul said, "**I stand at Caesar's judgment seat**, where I ought to be judged. To the Jews I have done no wrong, as you very well know." —Acts 25:10

For we must all appear before the judgment seat of Christ, that each one may receive the things *done* in the body, according to what he has done, whether good or bad. —2 Corinthians 5:10

These two judgment seats are not the same. The judgment seat of Christ

operates on a completely different principle to Caesar's. The justice system of heaven does not use force or the threat of death to back its principles. The use of force is contrary to the kingdom of Christ.

Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."
—John 18:36

The principle of fighting is the principle of force in this context. The kingdom of Christ does not use force. What does it mean to stand at the judgment seat of Christ to receive the things done in the body? This could sound like a threat, couldn't it?

But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ. —Romans 14:10

To stand in the presence of Jesus, He who is the essence of love, forgiveness and mercy, is torture for the selfish soul.

Paul asks the question, why do you judge your brother? Then he warns that we shall stand before the judgment seat of Christ. Is this statement a threat to induce good behaviour? This is impossible. It makes no sense that we are to not judge others, yet Christ will judge us. If we are not to judge others,

then we need a perfect example in Christ of not judging. This is exactly what Jesus tells us. He does not judge anyone (John 8:15).

What then is the meaning of standing before the judgment seat of Christ?

Do not take revenge, my dear friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord. On the contrary: "If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head." —Romans 12:19–20 (NIV)

To stand in the presence of Jesus, He who is the essence of love, forgiveness

and mercy, is torture for the selfish soul. When the Jewish leaders stood before Christ as He wrote on the sand, both His presence and what He wrote moved them to condemn themselves and walk away.

The love and mercy of God has its own inherent power of conviction. God's boundless mercy has infinite power to convict the soul of how pure God is and how evil we are. Every day our Saviour endures the horror of countless suicides, murders, drug overdoses and abortions. His endurance of these things speaks to a love so vast that we will never fully understand it.

This love has such power that when the sinner stands before this judgment seat of Christ without his sins forgiven, the guilt of his selfishness will crush him. It is not God who condemns the sinner, for condemnation does not come from God but from Satan and Adam.

Embrace God's mercy today; this is God's justice, to freely forgive you and unburden you from your guilt.

CHAPTER 23

The Cleansing of the Sanctuary and Day of Atonement

At the beginning of the Jewish calendar is the feast of Passover and Unleavened Bread. This is the beginning of the reconciliation process. It focuses upon sacrifice and forgiveness for sin. This finds its centre in the courtyard and the altar of sacrifice.

The holiest day of the year for Jews is *Yom Kippur*, or in English, the Day of Atonement. The events of this day facilitate the completeness of the reconciliation process. Yom Kippur occurs in the seventh month and its central work is in the Most Holy Place of the Sanctuary. The people are called upon to fast and humble their souls before God, and to pray that all things are made right with God for it is the day of judgment.

The key ritual associated with this day involves two kid goats:

He shall put the holy linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban he shall be attired. These *are* holy garments. Therefore he shall wash his body in water, and put them on. **And he shall take from the congregation of the children of Israel two kids of the goats as a sin offering**, and one ram as a burnt offering. Aaron

shall offer the bull as a sin offering, which *is* for himself, and make atonement for himself and for his house. **He shall take the two goats and present them before the LORD at the door of the tabernacle of meeting. Then Aaron shall cast lots for the two goats: one lot for the LORD and the other lot for the scapegoat.** And Aaron shall bring the goat on which the LORD's lot fell, and offer it *as* a sin offering. But the goat on which the lot fell to be the scapegoat shall be presented alive before the LORD, to make atonement upon it, *and* to let it go as the scapegoat into the wilderness. —Leviticus 16:4–10

We indicated in chapter 14 that the Sanctuary does not fully represent God's character but rather it represents the process through which man is reconciled to God. Sacrifice and offering God does not desire (Psalm 40:6). That means this event reflects our human perceptions of judgment.

One goat is called the Lord's goat and the other is the scapegoat. Why is it that goats are used rather than lambs?

What is fascinating is that the Hebrew word for *goat* here can be used three different ways:

1. hairy (adjective)
2. he-goat, buck (noun masculine)
 - 2a) as sacrificial animal
 - 2b) **satyr, may refer to a demon possessed goat** like the swine of Gadara (Matthew 8:30–32)

The process by which the two goats are chosen is by lottery. Either goat could be the Lord's goat or the scapegoat. This is the first place in the Bible where drawing a lot is mentioned. Adam Clarke, a renowned Bible commentator from the 19th century, provides the process for how the lottery was done.

The Jews inform us that there were two lots made either of wood, stone, or any kind of metal. On one was written לשם Lashem, for the Name, i.e., יהוה Jehovah, which the Jews will neither write nor pronounce: on the other was written לעזאזל Laazazel, for the

Scape-Goat: then they put the two lots into a vessel which was called קלפי kalpey, the goats standing with their faces towards the west. Then the priest came, and the goats stood before him, one on the right hand and the other on the left; the kalpey was then shaken, and the priest put in both his hands and brought out a lot in each: that which was in his right hand he laid on the goat that was on his right, and that in his left hand he laid on the goat that was on his left; and according to what was written on the lots, the scape-goat and the goat for sacrifice were ascertained.
—See the *Mishna, in Tract. Yoma*. Comment of Leviticus 16:8

The way that God usually communicated His will was through the use of the Urim and Thummim. These were two stones placed upon the shoulders of the High Priest. God would communicate His will through either one stone lighting up or the other stone being clouded over. Yet on the Day of Atonement drawing lots is used instead of the Urim and Thummim, a method much humbler and seemingly arbitrary. It can be argued that the Lord chooses which goat is which, but it has the appearance of being completely random.

This principle of placing the guilt of a nation upon a man or an animal was common in pagan cultures. It fits perfectly with how the natural man resolves guilt. Adam Clarke offers this interesting history when commenting on Leviticus 16:10.

Most ancient nations had vicarious sacrifices, to which they transferred by certain rites and ceremonies the guilt of the community at large, in the same manner in which the scapegoat was used by the Jews. The white bull that was sacrificed by the Egyptians to their god Apis was of this kind; they cut off the head of the victim which they had sacrificed, and after having loaded it with execrations, "that if there be any evil hanging over them or the land of Egypt, it may be poured out upon that head," they either sold it to the Greeks or threw it into the Nile —See *Herod. Euterp.*, page 104, edit. Gale.

Petronius Arbiter says that it was a custom among the ancient inhabitants of Marseilles, whenever they were afflicted by any pestilence, to take one of the poorer citizens who offered himself for the purpose, and having fed him a whole year with the purest and best food, they adorned him with vervain, and clothed him with sacred vestments: they then led him round their city, loading him with execrations; and having prayed that all the evils to which the city was exposed might fall upon him, they then precipitated him from the top of a rock—Satiricon, in fine. Suidas, under the word περιψήμα, observes that it was a custom to devote a man annually to death for the safety of the people, with these words, Περιψήμα ημων γενου, Be thou our purifier; and, having said so, to throw him into the sea as a sacrifice to Neptune.

It is probably this same principle that was applied to Jonah when he told the men around him to throw him off the ship as a sacrifice, thus taking all the guilt with him and ending the storm.

The Israelites had come from Egypt and were familiar with the Egyptians' customs of atonement. These principles are brought into the Israelite worship system to teach men that God is going to deal with the sin problem and remove guilt from the nation. It is this same principle that Caiaphas, the High Priest in the time of Christ, appealed to when he suggested that the nation should kill one man to save the rest.

...nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish. —John 11:50

Pilate, in seeking to save the life of Jesus, offers to the crowd the decision as to whether Jesus or Barabbas should be sacrificed.

“But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?” Then they all cried again, saying, “Not this Man, but Barabbas!” Now Barabbas was a robber. —John 18:39–40

It is significant that the randomness of who lives and who dies with respect to the two goats is played out in the crucifixion of Christ. The fickle crowd, moved by the whims of emotion, choose Barabbas to live, and Christ to die.

At the close of this earth's history, the religious leaders of the churches will press the world to worship according to their dictates.

The story of Yom Kippur is God seeking to speak to humanity that He has reconciled us to Himself, but the way He communicates this to us is through our modes of thinking. God's thoughts are not our thoughts, and so in order to reach us He must speak to us the way we understand.³⁰

The story of Yom Kippur really brings us back to the beginning, for things can only end where they have begun; meaning that only when the issues that have sparked the controversy are addressed, can things be reconciled.

In the garden, Adam passed his guilt onto two others:

Then the man said, "**The woman** whom **You gave** to be with me, she gave me of the tree, and I ate." —Genesis 3:12

Christ was the Lamb slain from the foundation of the world and thus is represented by the Lord's goat. Eve had to carry the responsibility of leading her husband into sin. She became Adam's scapegoat. It was a wilderness experience for her from which she ultimately perished just short of 1000 years later.

At the close of this earth's history, the religious leaders of the churches will press the world to worship according to their dictates. All must receive the mark of the beast in order to be able to buy and sell. As we discovered in chapter 20, a death decree will be established for those who refuse to worship the enforced Sunday worship program. The world will begin to experience severe calamities as a result of legislating against the law of God that commands us to keep the seventh day Sabbath holy.

God's people will be blamed for the catastrophes coming upon the earth.

30 See chapter 16 of the book *Agape* available at fatheroflove.info.

Some of them will be put to death as a sacrifice in the vain hope that the convulsions of nature and humanity will cease. When Christ shall appear to deliver His children, the wicked will realise that they have been deceived. They then seek to place their rage upon the religious leaders that deceived them. They seek atonement through the death of these religious men.

Ultimately, Satan is the one who has led the world into deception, and after the saints are taken to heaven and the wicked are destroyed through the consequences of their own choices, Satan is left on the earth for 1000 years.

Then I saw an angel coming down from heaven, having the key to the **bottomless pit** and a great chain in his hand. He laid hold of the dragon, that serpent of old, who is *the* Devil and Satan, and **bound him for a thousand years.** —Revelation 20:1–2

The chains that Satan and his angels are bound by are the chains of their circumstances.

For if God messengers [angels] **who sinned did not spare**, but with **chains of thick gloom**, having cast *them* down to Tartarus, did deliver *them* to judgment, having been reserved. —2 Peter 2:4 (YLT)

Satan did not spare anyone during human history. He judged, condemned and accused all of humanity. For a thousand years, as he has judged, he must sit in the silence of this broken earth and face his own condemnation. The Bible calls it a bottomless pit or an abyss. The depth of despair that Satan experiences is bottomless. He will be in a prison of his own unforgiveness. Jesus alludes to this in a parable.

Then Peter came to Him and said, "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?"

Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven.

Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. And when he had begun to

settle accounts, one was brought to him who owed him ten thousand talents. But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.' Then the master of that servant was moved with compassion, released him, and forgave him the debt.

But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took *him* by the throat, saying, 'Pay me what you owe!' So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will pay you all.' And he would not, but went and threw him into prison till he should pay the debt.

So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant, just as I had pity on you?' **And his master was angry, and delivered him to the torturers until he should pay all that was due to him.**

So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses." —Matthew 18:21–35

The man who owed to his master gratitude for cancelling his debt turned around and condemned someone who owed him a small amount. The point of the story is that those who do not forgive will face the tortured prison of self-condemnation and bitterness. God does not torture them, but He allows them to face the consequences of their own choices. This torture the fallen angels are afraid to face.

When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, "What have I to do with You, Jesus, Son of the

Most High God? **I beg You, do not torment me!**" For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness.

Jesus asked him, saying, "What is your name?"

And he said, "Legion," because many demons had entered him. **And they begged Him that He would not command them to go out into the abyss.** Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them. Then the demons went out of the man and entered the swine, **and the herd ran violently down the steep place into the lake and drowned.**

—Luke 8:28–33

In this story we see the concepts of torment and the abyss connected. The fallen angels seek to blame the Son of God for the torment they will face, but they are projecting their fear of being condemned onto Christ because they have condemned everyone around them. The pigs that drown act as a symbol of the angels themselves who rejected the pearl of great price. These angels trampled the Son of God under their feet and despised His goodness towards them.

Do not give what is holy to the dogs; **nor cast your pearls before swine**, lest they trample them under their feet, and turn and tear you in pieces. —Matthew 7:6

The overwhelming of the pigs in the sea reflects the soul torment of the evil angels who will be overwhelmed by their own chains of unforgiveness. These angels have a motto.

"We never forgive and we never forget."

These words come back to haunt the fallen angels. All they have done they can't forget, and as they do not forgive, they have no capacity to believe they will be forgiven. Therefore, they remain in prison for 1000 years until they

must face the full glory of God, at which time they will be overwhelmed by their own conviction of their sins and they drown like the pigs in the sea.

They shall bring thee down to the pit, **and thou shalt die the deaths of *them that are slain in the midst of the seas.*** —Ezekiel 28:8 (KJV)

When this world ends it will be completely desolate. The Bible describes a time when there is no man upon the earth and everything is broken down.

I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger. For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.
—Jeremiah 4:25–27 (KJV)

Satan is left on the earth without any people to tempt and the fallen angels have nothing to do. They are driven into the sea of despair and choke with bitterness, condemnation, and torment. With all of humanity either dead or in heaven, they are the only ones left to carry the effects of sin on the earth. The atmosphere of the violent, debauched, sordid history of man now rests upon Satan and his angels.

So now you *are* cursed from the earth, which has opened its mouth to receive your brother's blood from your hand. —Genesis 4:11

Satan is now fully cursed from the earth which had opened its mouth to receive all the blood that Satan and his angels had inspired human beings to shed.

In the ceremony on the Day of Atonement, the High Priest places both hands on the live goat and confesses, or, as the Hebrew indicates, throws the sins onto the goat.

Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their

transgressions, concerning all their sins, putting them on the head of the goat, and shall send *it* away into the wilderness by the hand of a suitable man. —Leviticus 16:21

What does this mean? Is Christ doing what Adam did to him in the beginning? Is He blaming Satan for everything?

Jesus has told us that He does not judge or condemn. Yet, we remember what happens at Christ's judgment seat.

The LORD is known *by* the judgment He executes; the wicked is snared in the work of his own hands. —Psalm 9:16

As you have done, it shall be done to you; your reprisal shall return upon your own head. —Obadiah 1:15

Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. —Galatians 6:7

Satan will meet the punishment that he devised. Like Haman who made gallows to hang Mordecai upon (Esther 7:10), Satan himself faces the punishment which he himself has demanded for others.

Satan himself faces the punishment which he himself has demanded for others.

Like the men who brought the woman caught in adultery to condemn her and Jesus instead wrote in the sand and brought their own deeds to their remembrance, so Christ has seen Satan's whole life. Everything that Satan has done is written upon Christ. Every sin that men have committed is engraved upon Jesus. "Aaron shall...confess over it [the goat] all the iniquities of the children of Israel..." The word used here is to *confess*, it is not to *pronounce doom*. Part of the meaning of this word confess is:

(with extended hands); intensively to bemoan (by wringing the hands). —*Strong's Concordance*

Like the story of Cain, Christ did not pronounce doom upon Cain when He told or confessed the deeds Cain had done and what would be the results

of his actions. He spoke them in tears and sorrow for what would befall him.

So now you *are* cursed from the earth, which has opened its mouth to receive your brother's blood from your hand. When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond you shall be on the earth. —Genesis 4:11–12

Like Cain, Satan will be a fugitive and vagabond in the earth for 1000 years, except he will be living in the atmosphere of 6000 years of sin. Christ confesses this over Satan, even as he confessed over Cain what would happen to him because of his wickedness.

From a human perspective we read this as shifting the blame to the original source of the problem, thus removing guilt from the rest of the nation. But God's justice does not demand this type of debt transfer; it is Satan's justice, where sin cannot be removed/healed/forgiven, that demands this procedure. For God, what is happening is a process of saying goodbye. It is the moment of reality where Satan must face the deeds that he has done. Christ does not do this in a spirit of condemnation and blame shifting. His thoughts are not our thoughts. Christ and the Father have freely forgiven the saved for all their sins. They do not require sacrifice in order for sin to be forgiven.

Through the symbolism of how men understand atonement and the removal of guilt, men are satisfied that God is telling us that the sin problem will be solved.

There are many who believe that the scapegoat is Christ because all the sins of the people are confessed over it. We remember that the goats are chosen by lottery, either of the goats could have fulfilled this position. The Hebrew word for *goat* itself includes the meaning of the devil, and so does the word *Azazel*, the name of the scapegoat³¹. The whole ceremony is dealing with Satan's justice system and confirms to us that sin will be finally removed from the universe.

God did not demand all our sins to be placed on Christ to end the sin problem. We as humanity required this because Adam demanded it in the

31 1906 *Jewish Encyclopedia* entry: <http://jewishencyclopedia.com/articles/2203-azazel>

beginning. It is the only way we understand that guilt can be removed.

Now when the thousand years have expired, Satan will be released from his prison and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number *is* as the sand of the sea. They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them. —Revelation 20:7–9

At the close of the 1000 years the wicked are raised to life again. Satan immediately resumes his work of deception on wicked humanity. Thus he is released from his chains of gloom for he has something to distract him. Satan has not changed. He could not forgive so he can't believe he can be forgiven. Satan convinces the wicked to try and take the city. They are determined to murder the inhabitants of the heavenly city that has come down from heaven onto the earth.

The wicked seek to take the city of God, but the glory of God's character revealed in His Son overwhelm them with guilt. The terror of coming into the presence of the Son of God in His full divinity causes their murderous judgment to come back upon them. The more hatred they had for Christ and the faithful, the more guilt they feel as they behold the glories of God and His Son. In final desperation they turn upon each other and destroy themselves, even as they are crushed by their own death sentence which they had passed against the righteous, thus they drown like the pigs in the sea.

"I will call for a sword against Gog throughout all My mountains," says the Lord GOD. "Every man's sword will be against his brother."
—Ezekiel 38:21

It shall come to pass in that day *that* a great panic from the LORD will be among them. Everyone will seize the hand of his neighbor, and raise his hand against his neighbor's hand. —Zechariah 14:13

For every warrior's sandal from the noisy battle, and garments rolled in blood, will be used for burning *and* fuel of fire. —Isaiah 9:5

Behold, therefore, I will bring strangers against you, the most terrible of the nations; **and they shall draw their swords against the beauty of your wisdom, and defile your splendor. They shall throw you down into the Pit, and you shall die** the death of the slain in the midst of the seas. —Ezekiel 28:7–8

Like Pharaoh and his armies that drowned in the sea seeking to kill God's people, and as the swine that choked in the sea, so Satan and the wicked will come to their end.

As we look upon the two goats, let us see in this our own human system of blaming others for our sins. Let us repent and humble ourselves before God and learn the central point of the two goats – men must blame someone else and put their guilt on another. Through this symbolism of the two goats, the Lord reflects back to us in a mirror the heart of our wickedness, taking us back to Adam in the garden and the sin of shifting blame and seeking a scapegoat to pay for our sins.

May we humble our souls before God and stop blaming others for our problems. How many husbands and wives daily transfer their guilt onto their spouses to atone for their sin? How many roll the dice to determine who shall be blamed for their sense of guilt? The Day of Atonement calls out to us to stop putting onto others the responsibility for our suffering. May we stop judging others and simply trust ourselves into the loving arms of our Father who will make all things work together for our good.

He will again have compassion on us, and will subdue our iniquities. You will cast all our sins into the depths of the sea. You will give truth to Jacob *and* mercy to Abraham, which You have sworn to our fathers from days of old. —Micah 7:19–20

CHAPTER 24

Without an Intercessor

As we have discussed in a number of places, our human perception of justice involves a period of surveillance where those under suspicion have time to change their behaviour. They are granted a period of mercy in which to come into line. In our judicial system we have lawyers who will intercede for the person under question in order to delay sentence when it can't be removed.

If the person is found to be guilty after the allotted time of grace, then executive justice takes its course and the process of intercession ceases. The execution of justice requires that all intercession must cease and the guilty party must be punished according to the law. Once all avenues of appeal are exhausted, the intercessor or lawyer can no longer intercede for the person.

In regard to the person of Christ, He lives *always* to make intercession for us.

But He, because He continues forever, has an unchangeable priesthood. Therefore He is also able to save to the uttermost those who come to God through Him, since **He always lives to make intercession for them.** —Hebrews 7:24–25

When a soul realises that he is guilty of breaking the law of God, he turns to Christ as his intercessor and trusts that Christ will intercede for him to God

to grant him mercy.

My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. —1 John 2:1

Due to our human perceptions of justice, Christ is perceived to be interceding for us in order that God will grant us mercy. But God is always going to give mercy to those who ask Him because God is love.

The reality is that Christ is interceding for us according to our perceptions of justice. He meets us where we are and willingly takes us by the hand and presents us to the Father.

Due to the fact that Christ has lived as a human and was willing to die for us, we can have confidence that God will hear His Son on our behalf.

For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are*, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. — Hebrews 4:15–16

In the beginning of our Christian walk we have the sense that Christ convinces the Father to cease His claim of justice against us to kill us for our sins. The reality is that Christ walks with us in our wrong understanding of His Father, all the while drawing us closer to Him that we might begin to see that the condemnation comes from ourselves and not from God.

In actuality, Christ's pleading is with us that we believe His Father is willing to forgive, that He is ever-merciful, and finally come to know God like Christ knows God. The only thing that Christ need convince His Father of is His willingness to continue bearing the weight of the sins of the whole world. (Isaiah 63:9).

As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. —John 10:15

Those who refuse to accept the truth of God's character, that He does not

condemn, will endure the judgment that they believe God must exercise. In the realisation of their own sinfulness they feel that they must be cut off, without an intercessor, for their sins.

God will allow all those who believe in God to pass through this process. This is the time of Jacob's trouble that we discussed earlier. As all of us have been stamped with Adam's justice principles, all of us will pass through a process in the end times where we will feel that we are going to be cut off because of our sins.

He saw that *there was* no man, and wondered *that there was* no intercessor; therefore His own arm brought salvation for Him; and His own righteousness, it sustained Him. —Isaiah 59:16

This verse has a primary application to the coming of Christ the first time. God looked for people before Christ came to reflect the light of truth and reveal His character, but there was none. So, God sent His Son into the world to reveal His righteousness. The Scriptures state that all these things are written for our admonition upon whom the end of the world is come. (1 Corinthians 10:11). The Scriptures speak of a time when Christ will cease His work of intercession in heaven.

The temple was filled with smoke from the glory of God and from His power, **and no one was able to enter the temple till the seven plagues of the seven angels were completed.** —Revelation 15:8

At that time Michael shall stand up, the great prince who stands *watch* over the sons of your people; and there shall be a time of trouble, such as never was since there was a nation, *even* to that time. And at that time your people shall be delivered, every one who is found written in the book. —Daniel 12:1

As the world descends into utter chaos in the last days and the saints of God face death, all their sins come up before them and they are tempted to feel overwhelmed.

Those who have learned that God never cuts any person off and that He is ever merciful will find that "their own arm will bring them salvation and that

his own righteousness will sustain him." This means that because they hold fast to the promises of God and believe that Jesus is the full revelation of the Father, and therefore God will not abandon them, they are sustained in this faith. This is the meaning of the glory of God filling the temple. God's people see the character of God as merciful and gracious in the face of their sinful lives. Christ no longer needs to occupy the Most Holy Place as an intercessor for sin. The saints overcome their feelings of self-condemnation and cease to believe that God condemns them. As Jesus told the woman, "neither do I condemn you."

It is always the case that the sustaining faith of the saints is the very faith of Jesus which Christ supplies to them. These saints do not rely on their own merits but have learned to trust in Christ alone. They come forth from the time of Jacob's trouble sealed in the truth that God will never condemn them, and they choose to accept His loving judgment of them instead of their previous self-condemning judgment.

This means that the faithful righteous can live without an intercessor for sin. Sin is the transgression of the law and the law is the transcript of God's character. Those who cease to believe that God condemns and kills are sealed into this belief through the test of Jacob's trouble. The human sin of believing God cuts people off is magnified in the final events of human history to seal God's people into the truth. As God's people are tested with the thought they will be cut off because of their sins, the faith of Christ in them presses more firmly into the love of God and they refuse to yield to doubt; they are overcomers; they are the Israel of God.

Therefore, through this they can live without a mediator who was required to cover their head while they feared God would punish and harm them. Christ no longer needs to assist God's people in this way. They come into the full light of gospel truth and Christ ever lives to make intercession for them for righteousness and to give them whatsoever things they ask of Him. But they never fear to be condemned or feel the need that blood must be shed for them to be saved. They break free of the justice system of sacrifice and offering.

Those who do not come into the light of truth regarding God's character

will face the judgment they think God will exercise. They feel cut off from God because of their sins and they sense that Christ has left them to God's wrath and feel cut off.

For any person who is not afflicted *in soul* on that same day shall be cut off from his people. —Leviticus 23:29

Those who humble themselves during the closing period of earth's history and confess their sin of believing that God was a condemning destroyer of the wicked will not be cut off in the final events of earth's history because they know their God and they have waited for Him.

Those who do wickedly against the covenant he shall corrupt with flattery; **but the people who know their God shall be strong**, and carry out *great exploits*. —Daniel 11:32

Those who do not study and search the Scriptures to see the true character of God will be overwhelmed by their sins. Because they cling to the justice system of Adam, they will be cut off from amongst God's people.

The only reason that God's people have to pass through a final test of not having an intercessor is because humanity believes that when mercy is exhausted there is no more intercession. Christ ever lives to give blessing, grace and love to those who believe in it. He will never stop providing this for those who believe. It will only be possible to believe this during the time of Jacob's trouble if we give up our wrong view of the character of God and come into His true justice system. His justice is to give mercy and to freely bestow grace on all who ask for it.

We have nothing to fear during this time of living without an intercessor. The righteous completely lose their fear of what they imagined was the condemnation of God, and hold fast the fact that they need no intercession against an angry God who will kill them for their sins. For the wicked, their own false ideas will overwhelm them and they cease to ask Christ for grace, for they no longer believe it is offered. In this case there will be wailing and gnashing of teeth. Come into the light of truth on this question and rejoice in the good news that there will be no intercessor for sin at the close of probation.

CHAPTER 25

Chronos and The Close of Probation

There is another vital element to the principles of judgment that the human race has embraced and this relates to the psychology of time.

In the mythology of Santa Claus, there is a time element involved. You better watch out because Santa Claus is coming to town on December 25 at the end of the year.

We are raised as children required to do exams with a time limit or deadline. Why is the word dead, as in deadline, connected to the concept of a time limit?

What is the psychological difference between giving a person all the tools and resources they need to create something and doing the same thing with a deadline? Deadlines are an application of force to achieve an outcome for the one who controls the time.

When you combine a deadline with the threat of punishment or death, the pressure applied is actually psychological abuse.

In a study investigating the relationship between time pressure and creativity, it was found that:

...time pressure, in the moderate to high levels generally experienced in contemporary organizations, has a direct negative effect on creative cognitive processing.³²

It does not seem to be obvious to many people that threatening people with punishment if they don't behave within a certain time frame actually has the potential for the opposite effect than the intended outcome.

How many parents have issued the line, "I am going to count to 3, and if you don't do what I am asking you to do you will get a smack and/or be sent to your room!"

Issuing time limits means surveillance, judgment and punishment for failure to comply. The use of time as a behaviour motivator operates out of a pessimistic framework that expects the one listening to not do the task unless there was a deadline, and therefore the time pressure actually invites the listener to rebel.

Why is it that time can be used as such an enforcer? The simple answer is that we all die and therefore we all have a limited supply of time. Time is a rare resource for the human race and therefore it can be used as a motivator to change human behaviour.

This is completely different for God.

For thus says the High and Lofty One Who inhabits eternity, whose name is Holy: "I dwell in the high and holy *place*, with him *who* has a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." —Isaiah 57:15

Our Father in heaven dwells in the state of eternity. Due to His eternal existence, time is not a commodity that is treasured in the way we treasure it. Take the framework of supply and demand. God has an unlimited supply of time; therefore, it does not have the same effect on Him as it does upon us. His reference to time is completely different.

32 Paper # 02-073 *Time Pressure and Creativity in Organizations: A Longitudinal Field Study* https://www.hbs.edu/faculty/Publication%20Files/02-073_03f1ecea-789d-4ce1-b594-e74aa4057e22.pdf

But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day.

—2 Peter 3:8

Every day is full for Him in caring for all His creation. In one day, our Father does the work of 1000 years in our reckoning and more. Conversely, His focus on His children and infinite care for us all makes time pass as 1000 years in a day. We know this feeling when we are with those we love and we are deep in conversation, we lose track of time. After several hours we look at the clock and are shocked that the time has flown. So, we can taste the feeling of eternity in those moments, but still our thoughts about time are different. This is because of one simple fact: we all die.

Death changes the value of time. For the majority of people, time is incredibly precious and thus it is one of the most important commodities that we trade in. That is why we have expressions like “time is money” and “spending” time.

Recognising these things, the Greeks actually had a god called Chronos who was the personification of time. Greek mythology is complicated and fluid, but Chronos was at one point conflated with Cronus who was the Titan expression of the ravages of time on people. In this sense, time destroys his children. Cronus is depicted as a god eating his own children. The legend of these two characters combined to become Father Time.³³

It is also interesting to note that he was considered to have the shape of a three-headed serpent. The heads were those of a man, a bull and a lion.³⁴

Chronos, also known as Aeon, was self-created and did not receive an inheritance from anyone. He is depicted as an old man with a beard. He carries a scythe to signify his reaping of humanity and the ravages of time.

Ananke was the name of another primordial deity in Greek mythology, the personification of necessity and fate. She was depicted holding a spindle, and she was present when the universe began along with her consort Chronos (time). Ananke and Chronos both had the figure of a serpent, and were

33 <https://en.wikipedia.org/wiki/Chronos>

34 https://www.greekmythology.com/Other_Gods/Primordial/Chronos/chronos.html
Accessed November 2020

intertwined and revolved around the primal egg of matter.³⁵

The concept of a being that is a self-originated father figure who has a long beard and lives forever makes it easy for people to overlap this figure with the God of the Bible.

For all who live under the dominion and fear of death, it is not hard to see how people could confuse the true God with many aspects of Chronos. For those who have the assurance of eternal life, time loses its power and the fear of death is defeated, thus exposing the true serpent origins of the god Chronos.

Eternity is a completely different existence than time. Time connected to the fear of death leaves us feeling irritated with those who “waste” our time or don’t perform efficiently. Eternity is the experience of complete rest and peace. It is the concept connected to the Sabbath. In the book of Genesis, we

note with interest that on the seventh day of the first week it

does not say the evening and the

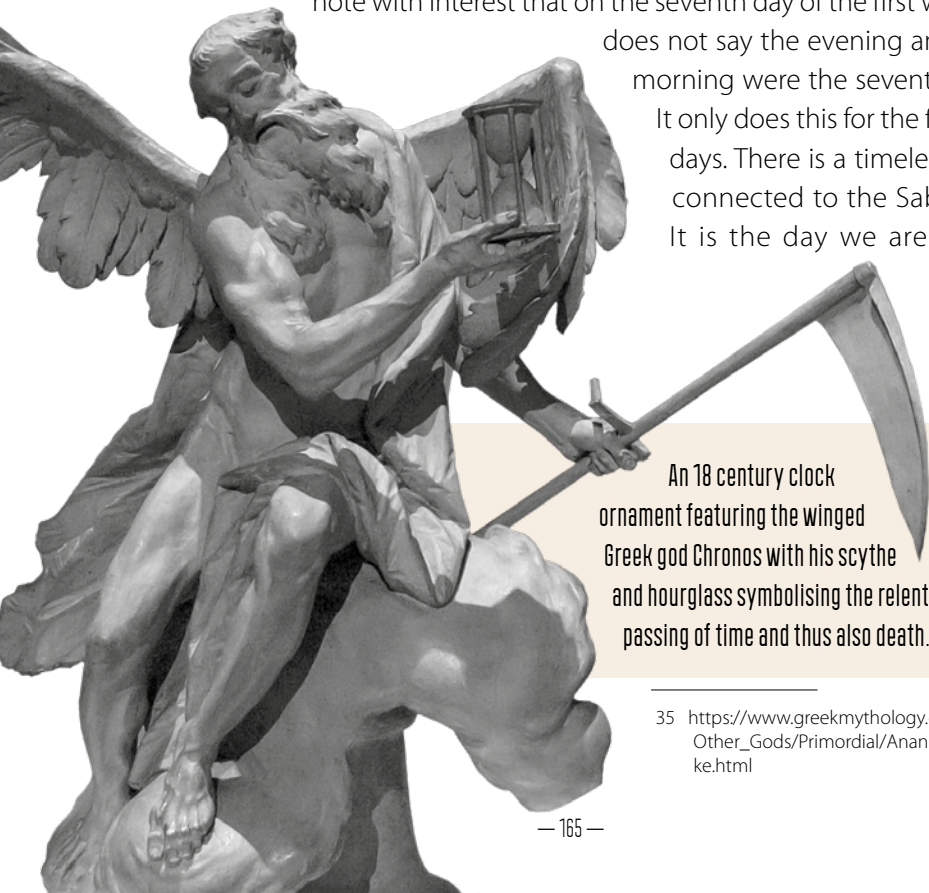
morning were the seventh day.

It only does this for the first six

days. There is a timelessness

connected to the Sabbath.

It is the day we are most



An 18 century clock ornament featuring the winged Greek god Chronos with his scythe and hourglass symbolising the relentless passing of time and thus also death.

35 https://www.greekmythology.com/Other_Gods/Primordial/Ananke/ananke.html

strongly connected to our Father in heaven and we taste more deeply the peace of God at that time.³⁶

The Apostle Paul, a very learned man, made a number of statements that would have greatly challenged his Greek readers.

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,[G5550] [G166] [before Chronos, aeonious]. —2 Timothy 1:8–9

Paul speaks of Christ as existing before Chronos Aeon. This is a completely different worldview to what the Greeks understood. The central word in Hebrew for eternity is *Olam*; time out of mind or out of sight; over the horizon. This word *Olam* is used when speaking of Christ in the following way:

But you, O Bethlehem Ephrathah, are only a small village among all the people of Judah. Yet a ruler of Israel will come from you, One whose origins are from the distant past. —[*Olam*] Micah 5:2 (NLT)

To the Greek mind, it is impossible for someone who is eternal to have an origin. This is not difficult to the Hebrew mind. Christ has His origin in a place before time. It is a place that is beyond the natural human mind to understand. This allows easily for the origin of Christ and the Hebrew concept of eternity to exist together in Him.

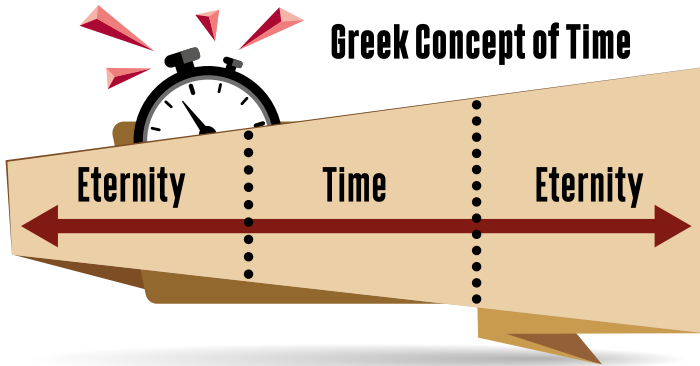
To the Greek mind, time is the great self-existent god. It is impossible to conceive of a framework outside of time. Christians seeking to present Christ as truly God unconsciously pay homage to Chronos in demanding that Christ must have lived in eternal time and have no origin. This is to make time and eternity one concept.

Seeking to merge the Hebrew concept of eternity with the Greek concept of Chronos destroys the possibility of Christ being the true Son of God born

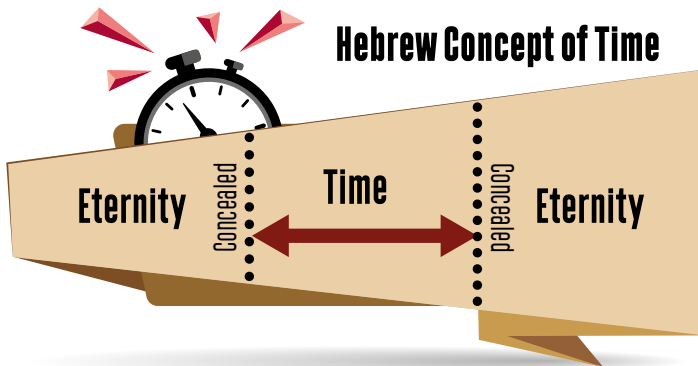
36 For more on this subject see the book *Fountain of Blessing at fatheroflove.info*

in eternity. Essentially, Chronos leaps from the finite Greek realm of time into the throne room of eternity and murders the Son of Yehovah. Chronos says that God cannot have a divine Son, because divinity according to Chronos means being unbegotten and having no father.

Many Christians can't accept Christ having an origin at some time in eternity because this, in the Greek way of thinking, makes Him less than Chronos/Aeon. Therefore, to be equal to the supreme God, Christ can't have an origin at all, thus destroying the reality of His inheritance from His Father. As we have already stated, the Greek mind sees time and eternity as the same thing, just an infinite amount of it. But this is not eternity, this is sempiternity.³⁷



The Hebrew concept is different.



37 <https://en.wiktionary.org/wiki/sempiternity> - states (philosophy) existence within time but infinitely into the future, as opposed to eternity, understood as existence outside time.

Christ exists before time or Chronos as Paul has explained. He comes from the realm of eternity into time; yet He lives always in the experience of eternity for He has no fear of death, nor does he have a limited supply of time. Again, Paul tells us of this principle when he states:

In hope of eternal life, which God, that cannot lie, promised before
[G4253] the world began; [promised before Aeon(ios), Chronos]
—Titus 1:2 (KJV)

The reason our experience of life is essentially time focused is because of the fear of death. We are by default slaves to Chronos because we cannot imagine how the world would function without death. But through Christ we can experience eternity right now if we have the certainty of eternal life; not simply wishing for it or vainly hoping for it, but knowing of a certainty we have it in Christ Jesus.

The difference between time and eternity might be likened to beautiful music sung while playing upon a guitar. The music has rhythm but it is not emphasized. The emphasis is upon the words, and the timing of the music simply keeps the elements of the music, the voice and the accompaniment, together. If a large drum kit was added to the gentle guitar music to emphasize the rhythm of the music so that the drums dominated the music, it changes the experience completely. The message in the music is submerged in the overemphasized timing of the music. The introduction of death into the world was like adding a driving beat into our life experience. Time is pounding away in our lives because its short supply drives us forward to achieve what we can before death. When we know we have eternal life, the rhythm returns to its gentle, peaceful role of keeping things together in an ordered way; serenity returns and contemplation expands.

This element of time plays a vital role in understanding the judgment process in the Scriptures. In chapter 15 we looked at the prophetic framework that tells us when the judgment would begin. Daniel was told that it would take 2300 years until the Sanctuary would be cleansed, and the principles lived during Yom Kippur would find a final fulfilment from 1844 onwards.

From this time God does examine the books of record in the judgment to see

who lives and who dies. Yet, as we discovered in chapter 19, the context of the judgment is that God is defending His people from the charges of Satan against them. This event is seen through a very different lens by the majority of people. The judgment is seen as a “you better watch out” experience.

This turns the judgment into an experience of “you have a certain amount of time to get yourself behaving right and if you don’t then you will be killed.” This approach to the judgment has the opposite effect in the sinner from what is intended. The fear this creates actually makes overcoming sin impossible because there is no fear in love (I John 4:18).

The pre-advent judgment is vital to expose our judgmental time-based worship.

The whole teaching of a judgment taking place at a certain time before the Second Coming actually heightens our time-based motivation and it reveals our idolatry to Chronos. Most Christians reject the idea of a judgment before the Second Coming, so then they avoid the process of the law entering their Christian walk to cause their sin to abound (Romans 5:20). By erroneously nailing the law to the Cross, they remove the means which God uses to point out our sin that we may bring it to Christ.

The pre-advent judgment is vital to expose our judgmental time-based worship. This judgment is a mirror into our perverted souls. But where this sin abounds, God’s wonderful grace does much more abound!

The Bible actually tells us that the result of the judgment is the end of Chronos.

And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, **that there should be time [Chronos] no longer.** — Revelation 10:6 (KJV)

The Investigative Judgment is a spiritual vaccine that reflects the virus of time-based judgment and condemnation in us. In the light of the truth of Christ, who does not judge, this vaccine works wonderfully to free us from time-based judgment. That is why in the process of the judgment, God’s people cease to be concerned about Chronos. They start to live in the

eternity experience now for they no longer fear death.

As a child I was afraid of this Bible passage.

And he said to me, "Do not seal the words of the prophecy of this book, for the time is at hand. He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still."
—Revelation 22:10–11

I was told about a time when God would draw a line in the sand; a time when God said enough and that whoever was not ready would be doomed. It is true that there will come a time when God says let those who are filthy be filthy still, but this is not because God has run out of time and then decided to condemn those who did not listen to Him.

God has manifested through His Son how probation can close for a nation as an example of the end time. When the Jewish leaders rejected Christ and utterly refused to open their hearts to him, He sobbed in tears over Jerusalem. Finally, Jesus cried out and said "your house is left unto you desolate" (Matthew 23:38). Probation is not closed by God; it is closed by man and God is forced to accept it because He respects our choice.

The Bible tells us that God's mercy is everlasting (Psalm 100:5; 107:1; 136:1; Ezra 3:11; Jeremiah 33:11). He is always ready to give it. But man can end God's mercy by refusing to accept it. In the final events of this earth's history the world will receive a message of God's infinite loving character of non-violence in the context of the Bible. The whole world will see this character demonstrated in God's people and be lighted up by its glory.

After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory. —Revelation 18:1

Everyone will either join God's people or reject them and seek to destroy them. Thus, the whole world will make their decision and probation will close for the human race.

There are many today who are seeking to predict the future using time charts

and prophecies with time periods of when God will end human probation. All of these things are homage to Chronos and reflect the myth of Santa that you better watch out!

Time pressure applied to people with a threat of death will not produce a people who are sealed with God's character. People need to come into the experience of eternity and allow Chronos to stop ruling their lives.

Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.
—1 John 4:17–18 (KJV)

Let us give up the idolatry of Chronos; let us dethrone the gods that demand that divinity can only be attributed to beings that pass the Chronos-Aeon test. Yehovah and His Son are not indebted to Chronos to prove their divinity to us. We repeat:

In hope of eternal life, which God, that cannot lie, promised before *Aeon(ios), Chronos*. —Titus 1:2

If we must prove the divinity of the Son of God, let us do it by the perfect character of love He manifested as a man. That is what God has given for us to study, not that which is *olam* — *time out of mind or out of sight; over the horizon*.

And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. —John 1:14

Was it Christ's eternal nature that He wanted His disciples to study when He was with them for 3 ½ years? No, He wanted them to study His glorious character of agape love revealing that God is love and life; not Chronos and death. He is not measured by time; something that He created. Let us dwell upon the character of God and the relationship He sustains to His Son, and leave these unknown aspects of eternity until our Father reveals them to us.

CHAPTER 26

Cleansing and Completing the Spiritual Temple

The cornerstone that we have laid in this book has a number of key ingredients.

1. God does not judge/condemn any person. John 5:22
2. Christ does not judge anyone. John 8:15
3. God's law is spiritual and deals with matters of the heart. Within His kingdom, God's law is not a legal code that is enforced but a reflection of His character that is joyfully lived out in His children by His Spirit.
4. Christ on earth is the full revelation of God's character. This revelation illumines the rest of Scripture on the character of God.
5. Condemnation originated in the human family through Adam, who was inspired by Satan when Adam condemned the Son of God and Eve for his sin in eating the fruit from the *tree of knowledge*.
6. The justice of God means to do what is right, and the right thing for God is to be kind, gracious, merciful, and allow the consequences of one's own choices to reward or punish us.

7. God's way to save us is revealed in the Sanctuary system. Each step of the way reveals to man his wrong thinking. God revealed to mankind his desire for sacrifice (it was not God's desire) by ordaining the sacrificial system; He shows mankind his judging and condemning nature through the process of the judgment.
8. The First Angel's Message which states that "the hour of His judgment has come" means we now are to judge the character of God; and as we imagine and judge His character, we will judge ourselves by that understanding.
9. God keeps no record or inventory for the purpose of condemning sinners.
10. From the story of the woman caught in adultery, it is church leaders who demand the judgment process. The judgment process results in the first being last and the last being first, with each person judging their own case.
11. Satan is the prosecutor in the judgment. God examines our life histories in the judgment to defend us against Satan's accusations.
12. God's approach to time is completely different to ours. God does not use time as a manipulation tool to force good behaviour from his creation. Time-based judgment is revealed in Scripture to show man his own sinfulness and to encourage us to repent.

From this precious cornerstone dealing with the judgment we can draw near to God. As the Scriptures tell us:

And I will come near you to judgment. —Malachi 3:5 (KJV)

As Christ comes near to us in love through the judgment process, He is the faithful witness. Christ shows us just what our problem is, not to condemn us but to heal us.

In my early years as a Christian, I trembled at the thought of judgment. While I found comfort in Jesus, I wondered how I could pass through the judgment. The time pressure being applied to me and my thought that God would at some point manifest a spirit of condemnation caused me great alarm.

I tried to quiet my fears and, like many church people, I thought about all the wicked people in the world who were “worse” than I was. Church people need people in the world to be wicked so they can feel better about themselves in the light of a God who condemns and destroys sinners who don’t do the right thing within a certain time frame. In this framework the thought occurs that God surely won’t kill everyone, so if I judge myself better than everyone I know, I should survive and make it to heaven. A person in this mindset can never rest and will continually see people as competition.

I pray that in this book you have obtained some key tools to see that God has never condemned you, not even once, and that He never will. This has been such a freeing thought to me personally. It has been one of the biggest pieces in the puzzle for me to remove fear and allow all of the full truth of the Father’s love to enter my heart.

In the light of this cornerstone we have laid, we can go on to complete the spiritual temple that we are invited to be a part of.

Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief *cornerstone*, in whom the whole building, being fitted together, grows into a holy temple in the Lord. —Ephesians 2:19–21

Truly we can say the Sanctuary can be cleansed. All the blood can now be removed from the Most Holy Place, for God does not require these things for atonement. But it is true that He had to show us these things to reveal our sinful hearts so we can repent of blaming others and seeking for scapegoats to take away our guilt.

He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And *I will write on him* My new name. —Revelation 3:12

This new name that God will give us is a name free of judgment and condemnation; a name of loving kindness and tender mercy. As we behold our wonderful Father through His Son without any condemnation in either one of them, may we be transformed into the same image “even as by the Spirit of the Lord.” Amen.



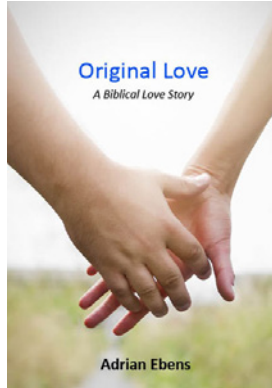
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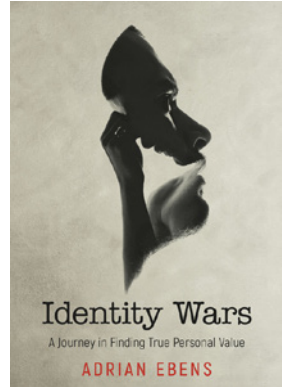
Agape

Take a deeper look at the Bible evidence that the God of the Old Testament is the same as what Jesus revealed in the New Testament. The book is a detailed and systematic examination of the facts that provide a direct way to look at several of the stories of the Bible that have not been previously considered. Just on 300 pages, this is a serious read for those really looking for answers. A great sequel to this booklet you have in your hands.



Original Love

Marriage as an institution is under serious threat. Why do so many people have a bad experience with marriage and relationships in general? *Original Love* looks at the original relationship described in the Bible to see what things we might learn that our own relationships might be enhanced and enriched. 44 pages packed with vital principles for a vibrant marriage.



Identity Wars

Identity Wars is a journey of self-discovery. It is an invitation to learn of your value in a purely relational context. This book reveals the principles that will help you escape the performance-driven mindset of this world and find freedom in your most important relationships.

Judgment day! Most cultures around the world hold to a principle that everyone is going to face judgment for the things they have done in this life. Jesus Christ provides a simple principle to endure this judgment process.

“Judge not, that you be not judged.” —Matthew 7:1

What is it like to live in a realm where you cease to judge others? How is this possible? We are constantly judging people’s looks, height, weight, skills. We judge people for their skin colour, their religious affiliation, their social status, their income and their intellect.

Where can we turn to find the perfect example of someone who does not judge so that we can follow this example?

***“You judge by human standards;
I pass judgment on no one.” —John 8:15***

How can it be possible that Jesus does not judge any one? How can justice be done if He does not judge anyone? Consider what Jesus says about His Father also.

***“Moreover, the Father judges no one,
but has entrusted all judgment to the Son.” —John 5:22***

Doesn’t the Bible speak of the judgment of God where everyone gets their just deserts? How does this match with the words of Jesus? Learn the secrets of overcoming the condemnation we feel when we fail and the scorn we can feel for others when they fail us.

Come into the light of truth where there is no condemnation at all.

