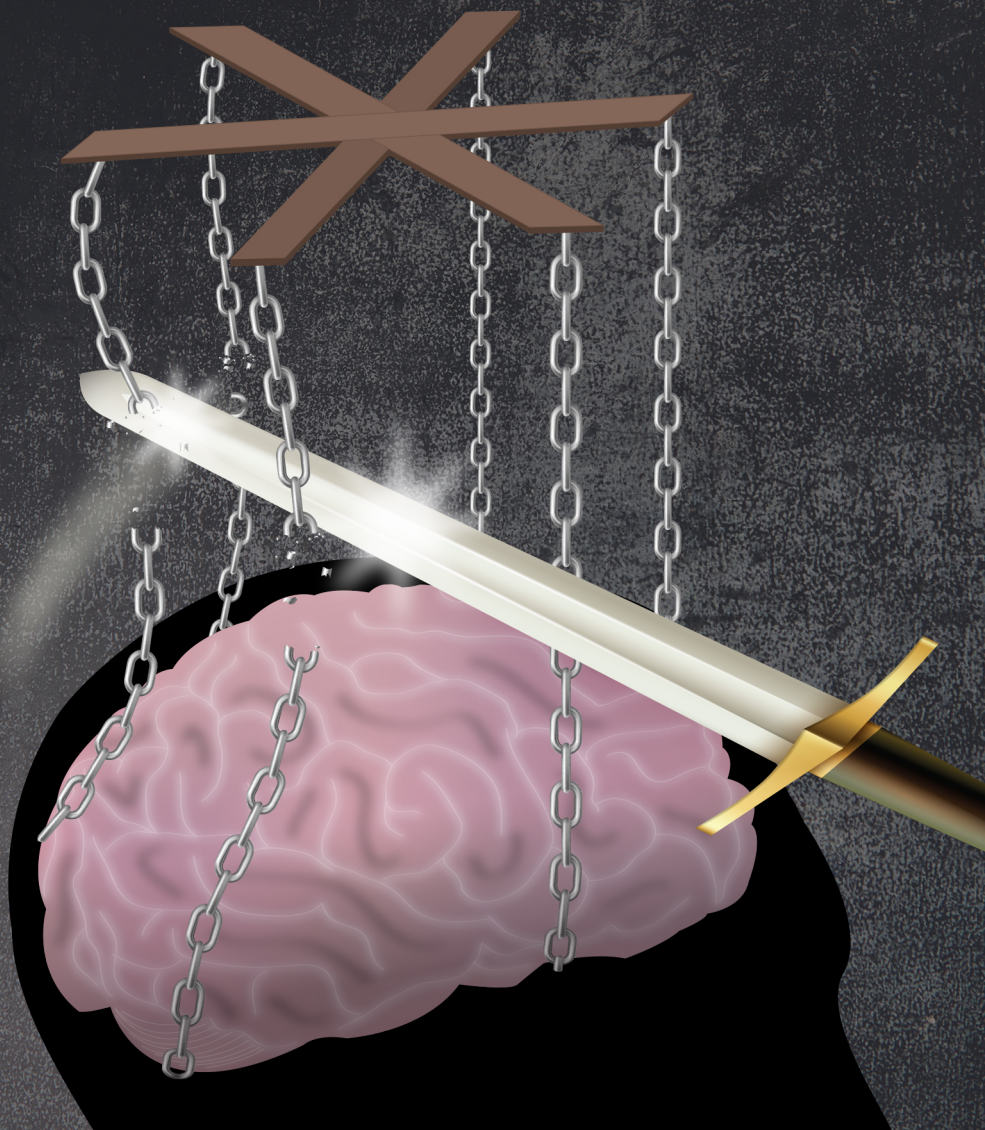


ESCAPE FROM THE PRISON OF LIES

DEYAN DELCHEV



Deyan Delchev

Escape from the Prison of Lies



September 2023

Escape from the Prison of Lies

Deyan Delchev - author

Danutasn Brown - editor

Diana Lulova - computer design and cover

Published by Maranatha Media

maranathamedia.com

Content

1. „You shall not surely die“	5
2. „We will not have this man to reign over us.“	10
3. The Portal of Calvary	18
4. „He that hath seen me hath seen the Father“	24
5. „The Same Yesterday, Today, and Forever“	31
6. The Increasing Feast	45
Conclusion	51

1. „You shall not surely die“

Many people would easily recognize the words from the title. It is the lie by which the enemy of God deceived mankind. To the first human couple God had given our lovely earth with all the beautiful plants and animals therein, then unsullied by sin and its disastrous results. For their enjoyment He also created the wonderful Garden of Eden, where the tree of life was. Through it they would be regularly reminded of their dependence on their Creator for life.

„And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the middle of the garden, and the tree of knowledge of good and evil. ...

And the Lord God commanded the man, saying, 'Of every tree of the garden you may freely eat: But of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat of it you shall surely die.'" (Genesis 2:9, 16-17)

This command of God was intended to protect the representatives of humanity from the invasion of sin- the trampling of God's eternal principles, on which the life and happiness of the entire universe depend. The loving Creator placed the tree of the knowledge of good and evil in the garden, not because He wanted Adam and his wife to be tempted, but because it was a way for them to exercise their right of choice in the context of the great controversy between the forces of evil and those of good that began in heaven (Isaiah 14:12-14; Ezekiel 28:14-17; Revelation 12:7-9):

„Blessed is the man that endures temptation: for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempts he any man: But every man is tempted, when he is drawn away by his own lust, and enticed. Then when lust has conceived, it brings forth sin: and sin, when it is finished, brings forth death.

Do not err, my beloved brothers. Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:12-17)

Scripture clearly states that „when fully developed“ sin „brings forth death.“ This means that death is the natural consequence of sin:

„For the wages of sin is death;“ (Romans 6:23)

„[God spoke to Adam after the fall] ...for dust you are, and to dust shall you return.“ (Genesis 3:19)

„...the soul that sins, it shall die.“ (Ezekiel 18:4)

This death covers the whole nature of man. Contrary to popular belief, God’s Word states that the human soul is not immortal. The hope of the biblical believer is not an afterlife, but to be resurrected at the Second Coming of the Lord Jesus Christ:

„But now is Christ risen from the dead, and become the firstfruits of them that sleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming.“ (1 Corinthians 15:20-23)

„But I would not have you to be ignorant, brothers, concerning them which are asleep, that you sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so they 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 precede 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)

So where did the idea that a person continues to exist in some form after death come from? The answer lies in that first lie we mentioned at the beginning:

„Now the serpent [the medium used by God’s enemy, Satan – the former holy cherub] was more subtle than any animal of the field which the Lord God had made. And he said unto the woman, ‘Yes, has God really said, You shall not eat of every tree of the garden?’

And the woman said to the serpent, ‘We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the middle of the garden, God has said, You shall not eat of it, neither shall you touch it, lest you die.’

And the serpent said to the woman, ‘***You shall not surely die***: For God does know that in the day you eat it, then your eyes shall be opened, and you will be as gods, knowing good and evil.’

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit of it, and did eat, and gave also to her husband with her; and he did eat.” (Genesis 3:1-6)

As surely as the fruit became a part of the woman after she ate it, so surely and deeply was Satan’s lie accepted by man. Man came to believe that he could continue to live in sin and that it would be better – a life “as gods” with “eyes opened”.

But man cannot continue to live forever in sin, because sin has the property of separating man from his Creator, who is the only source of life:

„Behold, the Lord’s hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not

hear.” (Isaiah 59:1-2)

„...the blessed and only Potentate, the King of kings, and Lord of lords; Who only has immortality, living in the light which no man can approach; whom no man has seen, nor can see: to whom be honor and power everlasting. Amen.” (1 Timothy 6:15-16) „

In such a case, Satan’s lie could only be sustained if the idea that man has life from himself and/or from sources other than God is also accepted. This philosophy later shaped the teachings of spiritism and spiritualism:

Spiritism, as defined by its founder, Allan Kardec, is “a science dedicated to the relationship between incorporeal beings and human beings.” Kardec was a French educator whose real name was Hippolyte Leon Denizard Rivail. Kardec codified the Kardecist Spiritualism Doctrine, the aim of which was to study spirits—their origin, nature, destiny, and relation to the corporeal world. Spiritism became a popular movement and is now represented in 35 countries. Kardec also wrote *The Spirits’ Book* [1857] in an attempt to show how Spiritism differs from spiritualism.¹

Spiritualism is a pseudo-religious system of shared concepts in which a key feature is the belief that a soul survives after the death of the physical body and these disembodied spirits are both willing and able to communicate with living persons.²

The practice of communicating with the dead is very ancient. The Bible records a case of such a séance in which a demon (one of the fallen angels who followed the former cherub Lucifer, now Satan) impersonated God’s late prophet Samuel to deceive King Saul (1 Samuel 28:7-20). Mediation between the king and Samuel’s supposed spirit was carried out by a medium called “that had a familiar spirit” (1 Samuel 28:7), such as were forbidden in Israel

1 <https://www.gotquestions.org/Spiritism.html>

2 <https://www.gotquestions.org/spiritualism.html>

(Isaiah 8:19-20). These séances are extremely dangerous because super-intelligent demons know very well the life and features of the deceased to convincingly imitate them. Enquirers thus are deceived into believing they are talking to the person they once knew, and believe what they are told.

But the philosophy of spiritualism is far from limited to the belief in the afterlife. The concept of self-realization through personal potential is found in various forms in all religions. Even Christianity is largely in the grip of a mindset of gaining value through personal achievement. All the slogans of syncretic New Age teachings and modern insight sessions that revolve around the concept of „rediscover the god within“ are nothing but echoes of the words of the ancient serpent:

„And the serpent said to the woman, You shall not surely die: For God does know that in the day you eat it, then your eyes shall be opened, and **you will be as gods**, knowing good and evil.“ (Genesis 3:4-5)

Perhaps the most insidious effect of spiritualism is the way it interprets Scripture or the words of God. Note that before denying God’s words, the serpent questions their truth and literalness:

„Yes, has God really said...?“ (Genesis 3:1)

And the statement that they should not surely die implies that God does not really mean what he says.

Satan has had thousands of years of experience in getting humans to understand the word of God according to interpretations he suggests. Though Christianity has reclaimed the Bible from the Dark Ages when it wasn’t allowed, Christians are still plagued with all types of spiritualistic interpretations of the Scriptures, as inherited traditions mix with novel ideas. We will now see how it has affected our understanding of the identity of the Deity.

2. „We will not have this man to reign over us.“

Have you ever wondered why the Jews rejected their Messiah Yeshua (Jesus Christ) when the Old Testament has so many specific prophecies about Him that were fulfilled in the life of the Nazarene like no other in human history? Take for example the famous prophecy in Isaiah 53, which was written about 700 BC. I have noted in brackets the fulfillment of the individual details of this prophecy in the New Testament:

„But he was wounded (Luke 23:33) for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth (Luke 23:8, 9; John 19:1, 2, 9): he is brought as a lamb to the slaughter, and as a sheep before her shearers is mute, so he opens not his mouth. He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked (Luke 23:33), and with the rich in his death (John 19:38-42); because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he has put him to grief: when you shall make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.“ (Isaiah 53:5-10)

This is only a small part of the so-called Messianic prophecies. One Christian website³ gives a list of 351 such prophecies, among which is the amazing 490-year prophecy of Daniel 9:24-27⁴, which

3 <https://www.newtestamentchristians.com/bible-study-resources/351-old-testament-prophecies-fulfilled-in-jesus-christ/>

4 70 prophetic weeks equal 490 years according to the Bible's

accurately predicts the time of Christ's first coming and what would happen.

Then how, with so much evidence, did Israel not know the time of His visitation (Luke 19:44)? The answer lies in the fact that Israel was also deceived by Satan's lie about intrinsic value. Spiritualist philosophy causes the individual to find his value in external strength, intelligence and beauty. In the kingdom of God, value does not come from these things, but from knowing God and having a relationship with Him:

„Thus says the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understands and knows me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, says the Lord.“ (Jeremiah 9:23-24)

„Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, And said to them, 'Whoever shall receive this child in my name receives me: and whoever shall receive me receives him that sent me: for he that is least among you all, the same shall be great.'" (Luke 9:46-48)

Lucifer, the creator of spiritualistic philosophy, fell from his exalted position because he began to seek value in self-exaltation and external beauty:

„How are you fallen from heaven, O Lucifer, son of the morning! how are you cut down to the ground, which did weaken 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 sit also upon the mountain of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.“ (Isaiah 14:12-14)

„You are the anointed cherub that covers; and I have

prophetic principle day = year (Ezekiel 4:6; Numbers 14:34)

set you so: you were upon the holy mountain of God; you have walked up and down in the midst of the stones of fire. ... Your heart was lifted up because of your beauty, you have corrupted your wisdom by reason of your brightness: I will cast you to the ground, I will lay you before kings, that they may behold you." (Ezekiel 28:14, 17)

Because of their spiritual backsliding and moral degradation, Israel adopted the philosophy of Satan's kingdom of power. For this reason, at one period in their history they even wished to have a king like the other nations, instead of being led directly by the Most High (1 Kings 8:5-8). They aspired to political dominance and glory. When the coming of the Messiah drew near, they expected Him to deliver them from the Romans and make Israel a great empire. The spiritual values of God's kingdom became completely nondescript and undesirable to them. When Christ came, the living embodiment of heavenly values, He was despised. This was also foretold in the 53rd chapter of Isaiah:

„Who has believed our report? And to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he has no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." (Isaiah 53:1-3)

Most regrettably, Israel found herself in the position of not having eyes with which to recognize the Majesty of heaven embodied in a helpless baby who would grow up, live and die as an expression of constant self-denial and immeasurable love.

„For unto us a child is born, unto us a son is given..." (Isaiah 9:6)

„Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and carry a son, and shall call his name Immanuel." (Isaiah 7:14)

When Mary gave birth to Jesus, only some Jewish shepherds

and a group of wise men from a distant nation came to visit the Messiah. The religious leaders had no interest in such a Messiah, even though they knew what the prophecy said about His birthplace. King Herod's passionate interest was not prompted by a desire to honor the Messiah, but by a desire to kill Christ because he thought that Christ would take his kingship. What terribly wrong expectations people had at the First Coming of Christ.

And how are things with us today before His Second Coming? Could it be that while we flatter ourselves that we are not like the ancient Jews, the spiritualistic way of thinking has influenced us as well? I don't want to create panic, but isn't now the time to revise our beliefs and ideas about God and His messenger? Jesus emphasized the importance of knowing His identity when He asked His disciples:

„When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, 'Whom do men say that I the Son of man am?'

And they said, 'Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.'

He saith unto them, 'But whom say ye that I am?'

And Simon Peter answered and said, 'Thou art the Christ, **the Son of the living God.**'

And Jesus answered and said unto him, 'Blessed art thou, Simon Bar -jona: for **flesh and blood hath not revealed it unto thee, but my Father** which is in heaven.'" (Matthew 16:13-17)

What should we understand by the title „the Son of the living God“? Jesus gives the answer to this question on another occasion:

„At that time Jesus answered and said, 'I thank you, O Father, Lord of heaven and earth, because you have hid **these things** from the wise and prudent, and have revealed them unto babes. Even so, Father: for so it seemed good in your sight. **All things are delivered unto me of my Father:** and no man knows the Son, but the Father; neither

knows any man the Father, save the Son, and he to whom soever the Son will reveal him.'" (Matthew 11:25-27)

Jesus declared that the wise of this world do not perceive the simple but great truth of His inheritance from the Father. This is because they are bewitched by Satan's spiritualistic philosophy and will not accept as God's Son one who received everything from God. They consider this to diminish or completely take away His worth and divinity. It disqualifies Him, for the Son of God they were looking for must have power and all things in Himself; nothing was to be given to Him as that meant He was weak and beholden to someone else.

Notice this interesting statement regarding mainstream understanding of the identity of Christ:

As applied to Jesus, the term [Son of God] is a reference to his role as the Messiah, or Christ, the King chosen by God. The contexts and ways in which Jesus' title, Son of God, means **something more** or **something other** than the title Messiah **remain the subject of ongoing scholarly study and discussion.**

The term „Son of God“ should not be confused with the term „**God the Son**“ (Greek: Θεός ὁ υἱός), the second Person of the Trinity in Christian theology. The doctrine of the Trinity identifies Jesus as God the Son, identical in essence but distinct in person with regard to God the Father and God the Holy Spirit (the First and Third Persons of the Trinity). (Wikipedia - Son of God)

From this statement we understand that scholars are still investigating whether the term *Son of God* can mean something more than Messiah. It seems, as Christ Himself stated, that it is indeed difficult for the „wise“ of this world to understand the relationship between God and His „only begotten“ Son (John 3:16, 18). Furthermore, the title *God the Son*, which is not found anywhere in the Bible, is confidently spoken of to emphasize the divinity of Christ, not as an inheritance, but as His own attribute which He possesses of Himself. The power based framework by which *the Trinity* defines divinity requires that the Spirit of God be defined as

a separate person called „God – the Holy Spirit.“ Thus, for modern Christianity, and through it for the whole world, a new power deity has „emerged“ that represents the satanic kingdom of power while wearing a „Christian“ mask:

Jesus Christ is called the Son of God more than 40 times in the Bible. What exactly does this title mean and what does it mean to people today?

First, the term does not mean that Jesus was the literal offspring of God the Father, as each of us is the child of our human father. The Christian doctrine of the Trinity states that the Father, Son, and Holy Spirit are co-equal and co-eternal, meaning that the three Persons of the one God have always existed together and each has equal meaning.⁵

Do you hear the echo of the serpent’s words, „Did God speak the truth?“ This popular notion spiritualizes the meaning of the title Son of God. From the very beginning, Satan knew that belief in a literal only begotten Son of God reveals the beauty and authenticity of Christ’s loving obedience to His Father, causing the believer to be transformed into the same example. Obscuring this example decreased the connection between God and man.

Some are even more direct in denying the literal sonship of Jesus:

We are dealing with **a metaphorical** use of the word „son.“ ... Metaphorical Significance: ... The metaphor of sonship means that although Christ and the Father are of the same nature, they are distinct persons, implying a plurality of persons in the Godhead.⁶

Is it really so hard to accept that God has begotten His Son? The influence of the kingdom of power causes us, like the Jews, to cry „we will not have this man reign over us“ (Luke 19:11-27), since He

5 <https://www.learnreligions.com/origin-of-the-son-of-god-700710>

6 <https://www.adventistbiblicalresearch.org/materials/a-question-of-sonship/>

does not possess His omnipotence by Himself. But Jesus does not hesitate to declare to whom He owes His origin from eternity:

„For as the Father hath life in himself, so hath he given to the Son to have life in himself;“ (John 5:26)

„He [Christ] is the image of the invisible God, **the Firstborn** of all creation; ... „For it pleased the Father that in him should all fullness live;“ (Colossians 1:15, 19)

„Jesus said unto them, If God were your Father, ye would love Me: for I have **proceeded forth** and come from God;“ (John 8:42)

„**I came forth** from the Father, and have come into the world: again, I leave the world, and go to the Father. His disciples said to him, Behold, now you speak plainly, and speak **no proverb** [metaphor]. ... by this we believe that you **came** forth from God.“ (John 16:28-30)

„And thou, Beth-Lehem Ephratah, Little to be among the chiefs of Judah! From thee to Me he cometh forth — to be ruler in Israel, And his comings forth [are] of old, From the days of antiquity.“ (Micah 5:2, YLT)

„The Lord possessed me in the beginning of his way [here Christ presents himself as God’s wisdom, see 1 Corinthians 1:24, 30]“, before his works of old. **I was set up from everlasting**, from the beginning, or ever the earth was. When there were no depths, **I was brought forth**; when there were no fountains abounding with water. Before the mountains were settled, before the hills was **I brought forth**: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.“ (Proverbs 8:22-26)

And how important is the truth about Jesus’ sonship? May He Himself answer this question for us, through the words of His prayer to the Father after completing His mission on earth:

7 You can read more about Christ as the Wisdom of God in the book *Wisdom of God*, available on fatheroflove.info

„I have glorified you on the earth: I **have finished the work which you gave me to do.** ... Now they [my disciples] have known that **all things whatever you have given me are from you.** For I have given to them the words which you gave me; and they have received them, and have known surely that **I came out from you,** and they have believed that you did send me.“ (John 17:4, 7-8)

And why is the truth about Christ’s sonship important to us?

„And behold a voice from heaven, saying, ‘This is my beloved Son, in whom I am well pleased.’“ (Matthew 3:17)

„Blessed be **the God and Father of our Lord Jesus Christ,** who **has blessed us** with all spiritual blessings in heavenly places **in Christ:** ... Having predestined us unto **the adoption of sons by Jesus Christ** to himself [God], according to the good pleasure of his will, To the praise of the glory of his grace, where **he has made us accepted in the beloved.**“ (Ephesians 1:3, 5-6)

„But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because you are sons, God has sent forth **the Spirit of his Son into your hearts,** crying, Abba, Father.“ (Galatians 4:4-6)

Our adoption process as *beloved* children of God is directly related to the sonship of Christ. The Spirit we long to receive is the Spirit of His begotten Son. Is there anything more important than that?⁸

8 You can read more about the subject of the Godhead in the book *Understanding the Personality of God* available at fatheroflove.info

3. The Portal of Calvary

After Peter expresses his belief that Christ is the Son of the Most High, another test follows for him and the other disciples:

„From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.“ (Matthew 16:21)

The coming suffering of Jesus will reveal the heart of God’s kingdom: self-sacrificing and self-denying love. This love springs from the heart of the Father, but will be manifested through His obedient Son, who is willing to reach the very depths of human misery (Philippians 2:5-8) to restore their relationship to God. A major part of this work is to allow the Jewish leaders to manifest their hatred and violence towards Him, even unto death. And how does Peter respond to this?

„And Peter took him, and began to rebuke him, saying, be it far from thee, Lord: **this shall never be unto thee.**“ (Matthew 16:22)

Satan suggested to Peter that a divine being could not die if they **possessed that divinity of themselves**. Furthermore, Peter does not understand the deadly nature of mankind’s sin with which Christ burdens himself. In fact, if not supported by an angel, Jesus would have died already in the Garden of Gethsemane crushed by the terrible burden of sin (Luke 22:43, 44). But Peter declares, „this shall never be unto thee.“ It goes against what He think God would be like and would do.

To Adam and Eve, Satan declared through the serpent, „You shall not surely die“ when you eat of the fruit (which is when you sin). Now, through Peter, he again tries to suggest upon the Son of God that „This (which is death) shall by no means happen to You.“ By taking the blame for sin, the Son of God is „made sin“ (2 Corinthians 5:21), and sin hides from Him the merciful face of His beloved Father – and this leads to certain death (Isaiah 59:1, 2 cf. Mark 15:34, 37).

Jesus immediately recognized who was speaking to Him through Peter:

„But he turned, and said unto Peter, 'Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.'"
(Matthew 16:23)

The self-denial of God and His Son to reach out to humanity is a constant process. The Father and the Son have been pierced and enslaved by our sin since the beginning (Revelation 13:9; Isaiah 43:24). They are tormented silently (Judges 10:16; Isaiah 63:9) and almost imperceptibly. In the famous Messianic prophecy of Isaiah 53, the sufferings of Jesus are presented as a present reality for Isaiah's time. But now in His incarnation Christ's suffering will be made visible to all, so that when Jesus is „lifted up“ on that Roman cross, He may „draw“ „to himself“ (John 12:32) all those who now realize that throughout all the night of sin, all of human history, He has been standing at the door of their heart knocking (Song of Songs 5:2). He would that all would invite Him in to dine with them (Revelation 3:20) and **thus** become part of His beloved (Isaiah 1:18; Revelation 19:7, 8), whom He will take to His Father's house (John 14:1-3; Revelation 21:9-27). Seen in this way, Calvary becomes a portal to the eternal unconditional love (Jeremiah 31:3) and self-denial (Mark 8:34) of God and His Son to us all.

In this sense, Calvary is not a one-time event as Satan wants us to perceive it in order to obscure God's goodness that leads us to repentance (Romans 2:4). The six hours that Jesus spent on the cross (Mark 15:25, 34, 37) reflect the six thousand years of sinful history that crucified the Son of God. The billions sinning in so many different ways now crucify Him no less than those sinning did 2,000 years ago. The continual sufferings of the people of the world constantly hurts the hearts of God and Christ, human agony we dare not think about for too long or it will drive us crazy. Twenty-four hours a day, seven days a week, and three hundred and sixty-five days a year, They feel every groan and sigh of Their sinful children.

And who demanded that Jesus must die on Calvary? Here's what the popular opinion says:

So how does God deal with our sin, so that we might be reconciled to him? We find the answer in 2 Corinthians 5:21: "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God." Though scholars continue to debate the precise nuances of this verse, its basic sense is clear. Allow me to paraphrase: "For our sake, **God the Father treated Jesus as if he were sin itself**, so that in Jesus we might experience right-relationship with God the Father, the kind of relationship that Jesus himself had with the Father."⁹

According to this theologian, God transferred our sin to His Son so that He could die in our place. What does this say about the character of the Father, though? And how does doing that allow us to experience a right relationship with the Father? Here is another opinion:

Why did Jesus allow Himself to be crucified?

... God sees us as lost, blind and under his judgment for our ways... We don't live up to our own standards, **let alone his...**¹⁰

To be our sin-bearer, Christ received in himself the hell that our sins deserve. Klass Schilder says **God was "directly sending the torments of hell against the Christ."** This is the deepest mystery in the darkness of the cross.¹¹

We are told that the cross is necessary in order to satisfy God's standards or requirements that are not being satisfied by us sinners. Thus by dying on the cross in our place, the Son of God was condemned by God in our place, so that we might receive forgiveness. But here the question arises: Why can't God forgive us without killing His Son? There are people who are ready to forgive those who have wronged them without seeking retribution. Are

9 <https://www.patheos.com/blogs/markdroberts/series/why-did-jesus-have-to-die/>

10 <https://www.everystudent.com/wires/why-did-jesus-die.html>

11 <https://www.christianity.com/wiki/holidays/did-jesus-have-to-die-for-our-sins-for-us-to-be-saved.html>

they more merciful than our heavenly Father?

Scripture tells us that „according to the law ... without the shedding of blood there is no forgiveness“ (Hebrews 9:22). But it also explains why:

„And the commandment, which was ordained to life, I found to be unto death. **For sin, taking occasion by the commandment, deceived me, and through it killed me.** ... For we know that the law is spiritual: but I am carnal, sold under sin.“ (Romans 7:10-11, 14)

It is sin that creates in us the thinking that without the shedding of blood there is no forgiveness. Sin causes us to see the result of breaking the commandments as inevitably leading to God destroying us, and this we see in that Adam and Eve don't say sorry; they don't ask for healing for what they have done.

God wants us to realize that there is spiritual life in His Son to cleanse us of all sin, but we don't believe it. Why? Because evil forces are relentlessly undermining God's judgment by putting in our minds Satan's own ideas of judgment and righteousness, twisting how we understand God's government:

„And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.“ (Ecclesiastes 3:16)

Satan, the author of sin, designed evil through shaping how God's subjects perceived the Law of God and its purpose.

„Shall the throne of iniquity have fellowship with you, which frames mischief by a law?“ (Psalms 94:20)

Thus by misrepresenting God's rule, the devil establishes his throne. He insists that justice is incompatible with mercy, and humanity takes this concept for granted. It is a false system of justice that is hateful to God because it leads His erring children to believe that He cannot freely forgive them without first punishing someone. Satan likes this because it pushes humans to not forgive each other without first demanding some measure of suffering on the part of the offender.

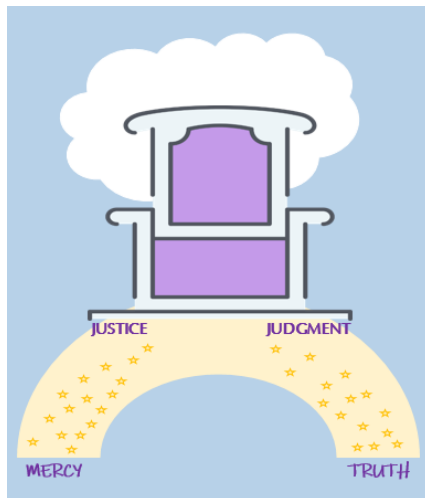
The trade in God's freely given grace begins in heaven (Ezekiel 28:16, 18) and is carried down to earth, where the priesthood wishes to enrich itself by the idea that without the shedding of the blood of animals there will be no forgiveness (John 2:16; Matthew 22:5). This is the trade of spiritual Babylon- the city that rules over all the nations of the earth (Revelation 18:11, 13, 15, 16-19, 23). Therefore the Father, who is only light and in Him is no darkness at all (1 John 1:5) and who gives rain both to the righteous and to the unrighteous (His enemies, Matthew 5:44, 45), is seen by fallen man as wrapped in darkness and devouring with fire:

„Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goes before him, and burns up his enemies round about.“ (Psalms 97:2-3)

„And the sight of the glory of the Lord was like devouring fire on the top of the mountain in the eyes of the sons of Israel.“ (Exodus 24:17)

But the truth is that God's justice is always expressed in mercy:

„Justice and judgment are the habitation of your throne: mercy and truth shall go before your face.“ (Psalms 89:14)



The Hebrew parallelism of these two sentences shows that with God justice is expressed in mercy and justice in truth. All the actions of our heavenly Father are dictated by infinite love for His erring children, and the manifestation of His justice is always together and in harmony with mercy. However, the only way we who have embraced Satan's false system of justice can be convinced that God is willing to forgive us is by the surrender of His Son to death—a divine being who we believe can satisfy the demands of the transgressed law.

God showed us at Calvary what *we will do* if left to our system of judgment so that we might snap out of Satan's justice system and become open to a true understanding of God's goodness. He risked His Son to allow us to put all our hatred and anger on Him – “Crucify Him, Crucify Him!” – thus revealing our sinfulness that we might repent of it, therefore allowing God to do the healing of us that He has always wanted to do since the inception of sin.

Thus to reiterate, Calvary serves as a portal to God's mercy, where it meets what we think of as His truth or justice¹²:

„Surely his salvation is near them that fear him; that glory may live in our land. **Mercy and truth are met together; righteousness and peace have kissed each other.**“ (Psalms 85:9-10)

What a risk our heavenly Father and our Savior Lord Jesus took to meet us in our imaginations, to open a door for us to be freed from sin and to understand the true character of God.

12 You can read more about the true meaning of the cross and atonement in the books *Cross examined and Cross encountered* and *Atonement* available on fatheroflove.info

4. „He that hath seen me hath seen the Father“

From the position of the Sin Bearer, God is seen as devoid of the loving qualities of a Father. He is seen as a merciless god, judge and executioner who carries out a death sentence:

„And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is to say, My God, my God, why have you forsaken me?“ (Matthew 27:46)

Christ always called God His Father. Here, however, he addresses his Father with the unusual title „My God,“ quoting the words of Psalm 22:1. The language is Aramaic, which to the Jews of that time is considered the language of the „evil power“.¹³ So, has God really forsaken His Son? We learn the answer further down in the same Psalm:

„For he has not despised nor abhorred the affliction of the afflicted; neither has he hid his face from him; but when he cried unto him, he heard.“ (Psalms 22:24)

In the previous chapter we saw that it was not God but us who, because of our false system of justice, „demanded“ the price of the cross in order to believe that we could be forgiven. How then has God reach through this thinking over the millennia? In what language does the Bible reach us? For example, what do statements like these mean?

„... Is God unrighteous **who visiteth with wrath? (I speak after the manner of men.)**“ (Romans 3:5, ASV)

„And the Spirit of the LORD departed from Saul, and **an evil spirit from the LORD** tormented him.“ (1 Samuel

13 See Zohar 2:129b; the connection between the targum (an Aramaic translation of the Old Testament) and the forces of evil could be born from the wide semantic spectrum of the root of the verb r-g-m, from which comes not only the term targum ('translation') but also the Arabic word for devil, rajim; Leibs, *Hebrew and Aramaic*, p. 47, line 57.

16:14)

„And therefore **God sendeth delusion** to work among them, that they should believe the lie...” (2 Thessalonians 2:11)

Consider the way God reaches us through His Son - the living Word of God. He **„clothed” His divinity with sinful human nature**, but without sinning (Romans 1:3; 8:8; Hebrews 2:14). Such is the written word of God- it contains **infallible divine ideas**, but “clothed” **in imperfect human means** of expressing **thought**. When the carnal man reads the Scriptures he sees his natural face (James 1:23) and thinks that God is like him (Psalm 50:21). To properly understand the actions and character of God in the Scriptures, it is necessary to look to His Son:

„Philip said to him, Lord, show us the Father, and it suffices us. Jesus said to him, Have I been such a long time with you, and yet have you not known me, Philip? He that has seen me has seen the Father; so why do you say then, Show us the Father?” (John 14:8-9)

„But their minds (the Jews’) were blinded: for until this day remains the same veil not taken away in the reading of the old testament; which veil is done away in Christ.” (2 Corinthians 3:14)

When we allow the Son of God to show us fully what His Father is like through the life that He lived on our earth which is recorded in the four gospels, then the veil will be removed from our minds and we will see that our heavenly Father has the same loving, meek, kind, gentle and non-violent character like His Son. Then we will be able to see God’s glory in the Scriptures:

„But we all, with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” (2 Corinthians 3:18)

But what about all those instances of judgment in which it

seems unequivocally that God is the One who strikes sinners with death: the flood (Genesis 6-9), the fiery destruction of Sodom and Gomorrah (Genesis 19), the death of Uzzah (1 Chronicles 13:10, 11) to mention but a few? When attention is given to each case and considered in the light of all Scripture, it becomes clear that the Son of God is indeed the Faithful Witness (Revelation 3:14) of the non-violent nature of God. Just as Jesus did not kill or condemn anyone, neither does the Father. The scope of this book does not permit consideration of all instances of judgment and violence in the Bible.¹⁴ We may, however, briefly refer to the cases mentioned above.

Notice how the cause of the flood is described:

„That the sons of God [descendants of the righteous] saw the daughters of men [descendants of the wicked Cain] that they were fair; and they took them wives of all which they chose. And the Lord said, **My spirit shall not always argue with man, for that he also is flesh: yet his days shall be one hundred and twenty years. ...**

And God saw that **the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. The earth also was corrupt before God, and the earth was filled with violence.** And **God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.** And God said to Noah, The end of all flesh **is come before me;** for **the earth is filled with violence through them;** and, behold, I will destroy them **with** the earth.“ (Genesis 6:2-3, 11-12)

The result of the mixing of the righteous offspring with the daughters of Cain is complete depravity. Notice that the earth itself has become „filled“, or drenched, with the energy of their wickedness. The Son of God, who is the living Word of God, holds the elements together (Colossians 1:17), but God is able to predict that after 120 years His Son will be completely rejected, causing

¹⁴ For a detailed study of such cases in the Bible, I recommend the books *The Acts of Our Gentle God, Agape, Consuming Fire*, and *The Lake of Fire and the Second Death* available at fatheroflove.info

the earth and the heavens to erupt uncontrollably because of the iniquities of man (2 Peter 3:5, 6). Examples of retaliatory laws on earth abound (Genesis 3:1, 2; 4:10-12; Leviticus 18:25, 28; 20:22; Isaiah 24:5, 6).

The case of Sodom and Gomorrah is analogous with this principle that their wickedness set in motion the combustibles in the earth. The disaster was already there waiting if Jesus let go, in the case of the flood there was a massive water water system above and below ground and in the case of Sodom there was tarpits underground (Gen 14:10). God didn't create the disaster out of thin air. God had stayed the tempest to the last, and had entreated the wicked to forsake their iniquities, lest the earth itself should destroy them, but it proved in vain.

Let us also consider the case of Uzzah:

„And David went up, and all Israel, to Baalah, that is, to Kirjath- jearim, which belonged to Judah, to bring up there the ark of God the Lord, that dwells between the cherubims, whose name is called on it. And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drove the cart. And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with tambourines, and with cymbals, and with trumpets.

And when they came unto the threshing floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. And **the anger of the Lord was kindled against Uzza, and he struck him, because he put his hand to the ark:** and there he died before God. And David was displeased, because the Lord had made a breach upon Uzza: why that place is called Perez –uzza to this day.“ (1 Chronicles 13:6-11)

It is true that only certain men of the Levites (the tribe of Kohathites) can carry the ark of God (Numbers 4:15; 7:9) and Uzzah was not permitted to – yet Uzzah's touching of the ark is only the last drop in the overflowing cup of his iniquity. When the ark first landed in Abinadab's home, the people consecrated his son Eliezer as priest

„to guard the ark of the Lord“ (1 Samuel 7:1). But now, when David wants to carry the ark to his city, Eliezer is absent and two other sons of Abinadab are mentioned: Ahio and Uzzah (1 Chronicles 13:7). The parallel text of the story in the book of Kings shows that Ahio was chosen as the leader after Eliezer:

„And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and **Ahio went before the ark** (and Uzza beside it).“ (2 Samuel 6:4)

Uzzah’s heart was moved by a spirit of rivalry, for when the oxen disturbed the ark of God, „Uzza stretched out his hand and took hold of the ark“ (1 Chronicles 13:9). Uzza harbored feelings of jealousy towards his brother Ahio for being chosen to replace their brother Eliezer. The problem is not with the ark of God, but with the person who comes into contact with it, because later in the story we read that:

„And the ark of God remained with the family of Obed –edom in his house three months. And the Lord blessed the house of Obed –edom, and all that he had.“ (1 Chronicles 13:14)

Uzzah accumulated sins for which he did not repent, for at least two elements in the text indicate that he had lost God’s protection over him. The burning of God’s *wrath* in the language of the Scriptures means that after repeated appeals to the sinner are met with a stubborn desire to follow his own lawless way, God with great reluctance and sorrow *leaves*¹⁵ him to the consequences of his choice (Exodus 4 : 10-14 ; Numbers 11:4, 10, 31-32 ; 1 Samuel 8:1-7, 19, 20 cf. Hosea 13:9-11; Mark 3:1-6; Romans 1:18, 24, 26, 28; Deuteronomy 31:17–18; Judges 2:11-14; 1 Kings 14:15–16; Psalm 78:58–62; Psalm 106:40–41; Isaiah 54:8; Jeremiah 7:15, 19– 20, 29; 2 Samuel 24:1 cf. 1 Chronicles 21:1).

The next element that suggests that Uzzah loses his protection and is killed by Satan is found in the second verb used for the killing

15 The Hebrew word for *anger* [aph, H639] also means rapid breathing due to grief

of Uzzah:

„And the anger of the Lord was kindled against Uzza, and he struck him, because he put his hand to the ark: and there he died before God. And David was displeased, because the Lord **had made a breach** [H6555 and H6556] upon Uzza: why that place is called Perez –uzza to this day.“ (1 Chronicles 13:10-11)

In the original Hebrew here stand two verbs designated in Strong’s dictionary with the respective numbers 6555 and 6556. Here is their meaning:

H6555 פָּרַץ (pârats | paw-rats>)

Derivation: a primitive root; **to break out** (in many applications, direct and indirect, literal and figurative) [idiom] abroad, (make a) breach, **break (away, down, -er, forth, in, up), burst out, come (spread) abroad**, compel, disperse, grow, increase, **open**, press, scatter, urge.

H6556 פָּרַץ (perets | peh>-rets)

Derivation: from פָּרַץ: **a break** (literally or figuratively) **breach, breaking forth (in)**, [idiom] forth, **gap**.

These verbs make it clear that because of his unrepentance, Uzzah’s defenses have been breached. Thus he finds himself in a situation where God’s law reveals his sin, and because he does not repent of it, Satan **demands** access to him to destroy him, leaving the impression that God has done this directly (Luke 12:20). It is possible that David understood something of this process, because he names the place „Perez-uzzah“ (1 Chronicles 13:11)

There are many stories of violent judgments in the Old Testament. Let us examine them carefully with a prayerful longing to understand them in the light of the revelation that Christ gives about His and our tender and loving Father.

According to prophecy, the time of judgment of believers has now begun (Daniel 7:9, 10, 13, 14, 18; 1 Peter 4:17; Romans 14:10; Revelation 14:7; 20:11-13). But this does not mean that God and His

Son exercise judgment and condemn as we do:

„For **the Father judges no man**, but has committed all judgment to the Son:“ (John 5:22)

„You judge after the flesh; **I [Christ] judge no man**. And yet if I judge, my judgment is true: for I am not alone, but I am with the Father who sent me.“ (John 8:15-16)

„And if any man hear my words, and believe not, **I [Christ] judge him not**: for I came not to judge the world, but to save the world. He that rejects me, and receives not my words, has one that judges him: the word that I have spoken, the same shall judge him in the last day.“ (John 12:47-48)

Interestingly, the judgment described in Daniel 7 is also in Aramaic and therefore reflects the thinking imposed by the „little horn“ (Daniel 7:8). This judgment even begins „because of“ (Daniel 7:11) the power of that horn which symbolizes spiritual Rome.¹⁶

I pray that our heavenly Father will completely free us from this fourth lie, so that we will be convinced that God has always been, is, and will be like His Son- „compassionate and merciful, longsuffering and merciful and true“ (Exodus 34:6).

16 You can read more about the true nature of God's judgment in the book *As You Judge*, available at fatheroflove.info

5. „The Same Yesterday, Today, and Forever“

How should we perceive the Old and New covenants of the Bible? The traditional view is that these are two eras (dispensations). This is encouraged by how the Bible is separated, the Old Testament/Covenant and the New Testament/Covenant. The old covenant, before the cross, and the new covenant, after it.



This may be true, but *only when applied to the collective experience of humanity*. In this paradigm, the old covenant is considered an age of bondage when people were saved through the law. On the other hand, the new covenant is seen as the opposite of the old, and within it man is not under law, but under grace. How „lucky“ we are to be born in the new covenant age, right? But this way of thinking is not supported by the Scriptures *when it comes to the individual experience of man*.

Dispensational theory applied to the individual implies that God offers different ways of salvation depending on what age you live in. That doesn't seem fair. It can give the impression that there was less grace given to those who lived before the cross, and therefore less power to overcome sin.

The final conclusion of such view could represent God as One who changes His mind or even His character as He offers different ways of salvation to the people in the different periods of human history. However, God's Word clearly states that the gospel given to the Jews is the same that is given to us today:

„For **to us** was **the gospel** preached, **as well as to them** [Jews living before the cross]: but the word preached did not profit them, not being mixed with faith in them that heard it.“ (Hebrews 4:2)

The gospel has been announced in both the pre-cross and post-cross eras. It is an everlasting gospel that will be preached throughout the world „before the end comes“ (Matthew 24:14):

„And I saw another angel flying in the midst of heaven, who had **the everlasting gospel** to proclaim to those who dwell on the earth and to **every nation, tribe, language, and people.**“ (Revelation 14:6)

The eternal good news reflects the covenant of peace that God and His Son made before the foundation of the world (Hebrews 13:20; Zechariah 6:13; Psalm 2:7, 8; Isaiah 42:6, 7; 1 Peter 1:17-20; Ephesians 1:3-6). We see that in relation to God and His Son, the covenant is everlasting, but when it is applied to people it leads to the fragmentation of „old“ and „new“. Why is this so?

When man first believes in God, his faith is awakened and he has a flash of understanding that God is real and that He is good. This man has a taste of a reconciled relationship with God and the new experience God wants to give him... but it doesn't last. Man sees what is required of Him of the law of God, and because of his self-reliant carnal nature he aims to do it himself, not understanding what God wants to do for him. Thus his relationship with God goes from one of faith to one of works, and this happens to every man.

In His wondrous love, our heavenly Father desires to continue working with man even when they do not trust Him and do not believe His complete diagnosis of their condition. To accomplish this work of reaching through man's darkness, God shows *condescension* and enters into a covenant with man, which the Scriptures call „first“ or „old“ covenant (Hebrews 8:7, 13). Thus God begins by meeting man where he is at.

While in this state, man does not realize the magnitude of his sin and his need for a Savior. He tries to do all the commands as a servant without understanding their spirit. He is yet to comprehend the depth of God's fatherly love for him and how deep the pit is that he is in. He is in the old covenant, thinking to attain righteousness through his own power, but God works through it to help him grasp that this is impossible.

The function of the old covenant is called the „ministry of death“ because through it God causes the „letter“ of the law to „kill“ so that the „Spirit“ can „give life“ (2 Corinthians 3:6-7). This practically means that God allows the self-reliant man to realize that he cannot live according to God’s law by himself. God points man to His son, so that every time man realizes his complete inability to overcome a particular sin, he goes to the Savior to receive strength from Him. This process the Scripture presents as follows:

„Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound:“ (Romans 5:20)

„Therefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.“ (Galatians 3:24)

Thus brought to Christ, man is again in the new covenant, the everlasting covenant. But this process repeats every time there is another manifestation of unbelief and sin. Therefore, *tens of years after the cross*, the old covenant is said to be „nigh to disappear“ (Hebrews 8:13), but this means that in the so-called new covenant age it *has not yet disappeared*. This is because mankind will need the old covenant ministry through the law until it is freed from all forms of sin. Now let us consider how the two covenants manifest in the life of *the individual*.

„Tell me, you that desire to be under the law, do you not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for **these are the two covenants**; the one **from the mountain Sinai**, which bears sons to bondage, which is Agar.

For this Agar is mountain Sinai in Arabia, and answers to Jerusalem which now is, and is in bondage with her sons. But **Jerusalem which is above is free**, which is the mother of us all... Now we, brothers, *as Isaac was, are the sons of promise*. But as then *he that was born after the flesh*

[Ishmael] persecuted him that was born after the Spirit, even so it is now." (Galatians 4:21-26, 27-29)

God's word shows how both old and new covenants functioned in the life of one man: Abraham. They are two experiences, or states, of the individual. In the life of Abraham we find that when he began to *rely on himself* for the fulfillment of the promise instead of upon God, Abraham fell into an old covenant condition and the fruit of this experience was his son Ishmael. When he realizes the error of his own ideas he then turns and *grasps God's promises by faith*, entering into the new covenant experience where he receives Christ's righteousness (Genesis 15:6); the fruit of this is Isaac, the son of promise, and through him Abraham becomes the „father of many nations“ (Romans 4:18)- the heirs of the promise.

It is similar with the collective experience of the old covenant and new covenant conditions in the history of God's people, Israel. Therefore Hagar is said to symbolize *the covenant made at Sinai*. In that case, what is it that shows that the Israelites *relied on themselves* when they made this covenant with God? It is shown by the fact that God gave them promises (Exodus 6:6-8; 19:5, 6) whose fulfillment they had to accept by faith, but their response was completely in the mode of the old covenant – unbelief (towards God) and self-confidence:

„And Moses spoke so unto the sons of Israel: but **they listened not** unto Moses for anguish of spirit, and for cruel bondage." (Exodus 6:9)

„And all the people answered together, and said, 'All that the Lord has spoken **we will do.**' And Moses returned the words of the people unto the Lord." (Exodus 19:8)

Unlike the old covenant experience of *the individual*, that of *the people* could last for a very long time, for subsequent generations could remain in that state because of their self-confidence. This was exactly the case with Israel. About 1,000 years after the giving of the law at Sinai, God still spoke of a new covenant that would be made in the future:

"And when he [Holy Spirit] has come, he will convict the world

*of sin,
4000 years*

*and of righteousness,
2000 years
and of judgment." (John 16:8)*



MOST HOLY PLACE

HOLY PLACE

COURT

EVERLASTING COVENANT
REMNANT

NEW COVENANT
CHRISTIANS

OLD COVENANT

HEBREWS

„Behold, the days come, says the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, although I was a husband unto them, says the Lord:“ (Jeremiah 31:31-32)

About six hundred years after these prophetic words were spoken, the Son of God comes to earth to „confirm a covenant with many“ (Daniel 9:27). It is precisely here that the collective choice and the individual choice can be clearly seen. Only those who accept Christ enter the new covenant experience, and in this sense „not all who are of Israel are spiritually Israelites“ (Romans 9:6). The Jews were given „the covenants“ (Romans 9:4), but they wished to live only according to the first covenant, which was intended to lead them to the second. Now we can better understand the anguish of the Son of God over *their collective fate*:

„O Jerusalem, Jerusalem, you that kills the prophets, and stones them which are sent to you, **how often would I have gathered your sons together**, even as a hen gather her chickens under her wings, and you would not!“ (Matthew 23:37)

According to the original covenant, God wanted the entire Jewish people to be His priests (those who mediate to reconcile the rest of the world to God- Exodus 19:6), not just the Levites (Exodus 29:9). He wanted their sacrifices to not be animals, but according to the heavenly law of sacrificial love (Psalm 40:6; 51:16, 17; Jeremiah 7:22; Mark 12:32, 33). In the picture we can see the spiritual journey of God’s people of all ages from the perspective of the covenants, represented as a map of the way through the sanctuary (Psalm 77:13).

We see that the Jews, and with them the whole world, remained where the Lord had found them in the beginning- in the court of the sanctuary. They did not want to accept that their sins killed Christ as illustrated in the sacrifices. The first object in the courtyard, marked with a square, is the altar. At its four ends were horns (Exodus 38:1,

2), animal attributes denoting the fallen state of man and the false system of justice adopted (Revelation 13:1) that every sin must be punished by death. It was made of brass (Exodus 38:2), an alloy created from Tubal-Cain, descendant of the fratricidal Cain (Genesis 4:22). The alloy is composed of copper and zinc, elements with negative connotations (Ezekiel 22:18). God chose these impure metals to tell us that penal substitution reflects our idea of justice, not His, though He tenderly has reached out to us through it. That is why the second object in the court (the laver), which is also of brass, contains water whose surface *reflects the natural human face* and which is made of **the mirrors** of the women (Exodus 38:8).

Now we can more easily understand why Abraham felt that God required him to sacrifice his son:

<p>When you see in the mirror of God's law "your natural face" (James 1:23)</p>	<p>When you see in the mirror of God's law the glory of God's character (2 Corinthians 3:18)</p>
<p>"And he [God] said, Take now your son, yours only son Isaac, whom you love, and get you into the land of Moriah; and offer him [H5927] there for a burnt offering [H5930] upon one of the mountains which I will tell you of." (Genesis 22:2)</p>	<p>"And he [God] said, Take now your son, yours only son Isaac, whom you love, and get you into the land of Moriah; and go up [H5927] with him there and ascend [H5930] upon one of the mountains which I will tell you of." (Genesis 22:2)</p>

The words in bold can be translated either way. It is Abraham who decides how to understand them. Coming from the midst of paganism, which was ready to sacrifice even its children to satisfy its gods (Genesis 11:31; Joshua 24:2), Abraham understood the commandment in the first way. Yet because of his faith he was able to enter into the light of the new covenant:

„And Abraham said unto his young men, Abide ye here with the donkey; and I and the lad will go yonder and worship, and **come again** to you.“ (Genesis 22:5)

„By faith Abraham, when he was tested, offered up Isaac: and he that had received the promises offered up his only fathered son, Of whom it was said, That in Isaac shall your seed be called: Reckoning **that God was able to raise him up, even from the dead**; from where also he received him in a figure.“ (Hebrews 11:17-19)

„And Isaac spoke unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, **God will provide himself a lamb for a burnt offering...**“ (Genesis 22:7-8)

„Your father Abraham rejoiced **to see my day**: and **he saw it**, and was glad.“ (John 8:56)

On the other hand, we have stories of people who live in „new covenant“ times but still have the mindset of the old covenant. See, for example, how Jesus treats the Canaanite woman as if he supports the racist thinking of His disciples:

<p>When you see in the mirror of God's law "your natural face" (James 1:23)</p>	<p>When you still choose to believe that you will receive mercy?</p>
<p>"And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, you Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and begged him, saying, <i>Send her away; for she cries after us.</i> But he answered and said, <u>I am not sent but unto the lost sheep of the house of Israel.</u> Then came she and worshiped him, saying, Lord, help me. But he answered and said, <u>It is not proper to take the children 's bread, and to cast it to dogs.</u>" (Matthew 15:22-26)</p>	<p>"And she said, <u>Truth, Lord: yet the dogs eat of the crumbs which fall from their masters ' table.</u> Then Jesus answered and said unto her, <u>O woman, great is your faith:</u> be it unto you even as you will. And her daughter was made whole from that very hour." (Matthew 15:27-28)</p>

Let us not think that Jesus does not regard the woman as part of the lost sheep of Israel (Romans 2:28, 29), nor that he compares her to a dog. He simply holds up before her and his disciples the mirror of the law in which they see their own natural faces. The purpose of this process is for them to become aware of their sin in an experiential way in order to come to the Savior (the new covenant).

We can be sure that many people were able by faith to overcome this thinking and see God's character in a purer form (such as Enoch, Abraham, David, Elisha and many of the other nations - Matthew 8:10-11). But a nation that would follow Jesus into the Holy Place of the heavenly sanctuary did not appear until Calvary. The followers of Yeshua (Jesus), later known as Christians (Acts 11:26), in faith followed their Priest into the Holy Place. The light of the knowledge of God's character that came through the life of God's Son on earth was so mighty that to remain in the court of the sanctuary was to *deliberately* choose darkness (John 3:18-21). Therefore, from Calvary onwards, the following command applies:

„And there was given me a reed like a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar [of incense], and them that worship in it. But **the court which is outside the temple leave out**, and measure it not; for it is **given to the Gentiles**: and the holy city shall they tread under foot forty and two months.“
(Revelation 11:1-2)

In the Holy Place are (1) *the lampstand*, the table with the (2) *showbread*, and (3) the altar *of incense*. Jesus is (1) the light (John 8:12), (2) the bread (John 6:51), and the One who we believe makes (3) our prayers **acceptable** to the Father (Revelation 8:3-4). This is a **transitional** room. It is not the end of the spiritual journey. Although its articles are wrought of gold (Exodus 25:23, 24, 31; 30:1, 3), the altar there also has animal horns (Exodus 30:2), and some elements are still made of copper, others of silver (Exodus 27:11). The man who enters there in faith experiences the new covenant, but still thinks that the sacrifice of Christ was required of God so that He could forgive the sinners:

„And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink all of it; For this is **my blood** of the new testament [covenant], which is shed for many **for the remission of sins.**“ (Matthew 26:26-28)

From this standpoint, the role of the Priest Jesus is understood as a means of persuading the Father to show mercy on the basis of the shed blood of His Son:

„My little sons, these things write I unto you, that you sin not. And if any man sins, **we have an advocate with the Father**, Jesus Christ the righteous: And **he is the propitiation for our sins**: and not for ours only, but also for the sins of the whole world.“ (1 John 2:1-2)

The stay in this room must be temporary, because the „nourishment“ and „enlightenment“ of Christ’s life on earth, as described in the four gospels, must ultimately show us *that the Father himself loves us* (John 16:27). But instead of remaining in the Holy place for a short time, the Christian church established itself in the pagan concept of propitiation, with the difference that the appeaser of the „wrath of the gods“ was now Christ himself.

There was never an ill word spoken, nor an ill thought conceived, nor an evil deed done, **for which God will not have punishment from some one or another**. He **will either have satisfaction from you, or else from Christ**. If you have no atonement to bring through Christ, you must for ever lie paying the debt which you never can pay, in eternal misery; for as surely as God is God, **He will sooner lose His Godhead than suffer one sin to go unpunished, or one particle of rebellion unrevenged**. You may say that this character of God is cold, stern, and severe. I cannot help what you say of it; it is nevertheless true. Such is the God of the Bible.¹⁷

17 Charles Spurgeon: February 28, 1858 *Particular Redemption*: <https://www.spurgeon.org/resource-library/sermons/particular-redemption-2/#flipbook/>

Mankind stayed in the transitional room of the Holy as if it were the final destination of the journey. But „the way of the righteous is like the light of the dawn, which breaks forth till it be the perfect day.“ (Proverbs 4:18). It was not until the nineteenth century- the time of the gathering (Isaiah 11:11, 12) that the door to the Most Holy Place was opened to a people called the remnant (Daniel 8:14 cf. Revelation 3:8; 11:19; 12:17), ready to continue the covenant with Israel. Because of their wrong expectations¹⁸, like the disciples of Jesus, they also passed on to the next room of the sanctuary at the cost of great disappointment (Luke 24:21 cf. Revelation 10:9).

Entering the Holy of Holies by faith, Adventists¹⁹ dedicated themselves to God for the restoration of truths lost through the ages (Isaiah 58:12). In the Most Holy Place they appreciated the importance and eternal validity of God’s law. This showed that *God always wanted to bring Israel into the loving relationship, or „bonds“, of His eternal covenant that He maintains with His Son* (Psalm 2:1-3, 6-8 cf. Ezekiel 20:37).

The ultimate purpose of Christ’s life on earth is to show us that God allowed us to kill His Son, not to satisfy His justice, but to meet us in these notions of ours, so that we can receive His mercy and forgiveness, and then help us know what His true character is.

„These things have I spoken to you in proverbs: but the time comes, when I shall no more speak to you in proverbs, but I shall show you plainly of the Father. At that day you shall ask in my name: and I say not to you, that I will pray to the Father for you: For the Father himself loves you, because you have loved me, and have believed that I came out from God.“ (John 16:25-27)

Thus through the character of God revealed in the new covenant we can correctly read His actions in the old covenant,

18 Influenced by popular conceptions of the Messiah, Jesus' disciples expected Him to become King and free them from Roman oppression. 19th century Adventists believed that the cleansing of the sanctuary in Daniel 8:14 referred to the Second Coming, as it was generally accepted that the sanctuary was the earth.

19 Those awaiting Christ's soon return.

establishing the truth that He is indeed „the same yesterday, today, and forever“ (Hebrews 13:8). Adventists who entered the Holy of Holies by faith, like the ancient Jews, received God’s law again in the setting of unrecognizable „lightnings and voices, thunderings and earthquakes, and a great hail“ (Revelation 11:19 cf. John 12:28, 29). They were tasked with understanding that since the law is eternal, it represents the natural principles for the well-being of the universe and reflects the very character of God. The commandment „thou shalt not kill“ (Exodus 20:13) is not an arbitrary demand on created beings, but a revelation of Him who is life and in whom there is no death (Psalm 36:9). The ruler in „the kingdom of death“ is Satan, not our merciful Father (Hebrews 2:14).

Unfortunately, like the Jews, Adventists have returned to the old covenant state of relying on themselves to keep the law. Losing their original „heat“ they fell into the „lukewarm“ state of Laodicea (Revelation 3:14-16). But the Lord Jesus did not leave them. He sent them a message:

„Because you say, I am rich, and increased with goods, and have need of nothing; and know not that you are wretched, and miserable, and poor, and blind, and naked: I counsel you to buy of me gold tried in the fire [**faith** - 1 Peter 1:7], that you may be rich; and white clothes [**righteousness** - Revelation 19:8], that you may be clothed, that the shame of your nakedness does not appear; and anoint your eyes with eyesalve [**regeneration through the Spirit of God** John 9:6-7], that you may see.“
(Revelation 3:17-18)

In His great mercy, the Lord used two men named Ellet Waggoner (1855 – 1916) and Alonzo Jones (1850 – 1923) to point out the specific applications of this message to the Adventist people. It was to show more clearly to the world the meaning of the atonement made by the exalted Savior, the sacrifice for the sins of the whole world; and to present justification by faith in Christ as Guarantor of His eternal covenant with God the Father. This message invited people to accept the righteousness of Christ, which is manifested in obedience to all God’s commandments, because in the context of the eternal covenant, they are promises whose

fulfillment we receive in Christ (2 Corinthians 1:20; Revelation 3:14). Our full understanding of Christ being the revelation of the Father's character, and our acceptance and belief in it that it is good and good for us, would bring the spirit of Christ into us and He would live out His righteousness in us to the glory of God the Father.

This process is the process of salvation. This is the process that God has been trying to achieve in humanity since man fell into sin and therefore into misconceptions of God. Key to this whole process is the covenants, and this issue must be made clear for us to receive the fullness of righteousness by faith. Here is a statement from one of the two messengers on the matter of covenants:

But you say that the apostle is reasoning of **dispensations, and not of individual experiences**, and that bringing them to Christ means bringing them to His first advent, and „to the system of faith there inaugurated.“ But that is the weakest position you could take, for if that were the meaning, then it would follow that the law accomplished its purpose only for the generation that lived at Christ's first advent. No other people ever came to Christ, in the sense in which you use the term. In order for the law to bring men to Christ, in the sense in which you apply it, that is, to His first advent, it would have had to lengthen their lives. Adam would have had to live at least 4,000 years. For, let me again repeat: **The text does not say that the law was a schoolmaster to point men to Christ, but to bring them to Him.**

Again; **the text says it brings men to Christ, that they may be justified by faith.** Are people justified by faith in a national capacity. I have just shown that, according to the theory that the apostle is arguing of dispensations, only one generation was brought to Christ, namely, the generation that had the good fortune to live at His first advent; but even that generation was not justified by faith. Very few of them had any faith whatever. They didn't have any faith from first to last. Then they must have remained under the schoolmaster,—the law,—**and indeed they did.** (E. J. Wagoner, 1888, *The Gospel in the Galatians*, pp. 32, 33)

The presentation of the covenants as individual experiences²⁰ makes clear the function of the law in the old covenant ministry as a rebuke of sin, so that the sinner may come to Christ and receive His righteousness (Romans 7:7-8:4). The lawful use of the law is to be a teacher, not a savior (Romans 3:20). Humanity must realize that they cannot keep the law in their own strength; it is as high as God and needs the mind and heart of His Son in us for us to live it out in spirit and truth. This is righteousness by faith. Thus the old covenant experience of trying to keep the law ourselves is a schoolmaster (by laying the glory of man in the dust) to make us understand our need for a savior and thus bring us to a new covenant experience with Christ.

By and large, the message of Jones and Waggoner was not accepted by the Adventist people. But today God again inspires people to appreciate it, so that through the *two-step process of the two covenants, a people can be sanctified who fully reflect the character of Christ.*

The idea of a god whose justice must be satisfied easily leads to the conclusion that his rule and laws are arbitrary rather than natural. Therefore, if need be, such laws may be changed or replaced by others (Daniel 7:25), and the natural man is driven to do this by his enmity against God (Romans 8:7). His desire is to feel the reproof of God's law as little as possible. Such a change of God's law has occurred in Christianity, especially in the times God has set up to fellowship with us, and in the next chapter we shall consider how we have been deprived of the joy of the divine feast.

20 You can read more about the covenants in the book *Removing the Veil*, available at fatheroflove.info

6. The Increasing Feast

The invitation of the Son of God to all sinners to find rest in His arms is made in the context of His inheritance from the Father and His filial relationship to God:

„All things are delivered unto me of my Father: and no man knows the Son, but the Father; neither knows any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all you that labor and are heavily loaded, and I will give you rest. Take my yoke upon you, and learn of me; for I am gentle and lowly in heart: and you shall find rest unto your souls. For my yoke is easy, and my burden is light.“ (Matthew 11:27-30)

Christ's burden and yoke are light and easy, for He rests in His Father's bosom (John 1:18). There He finds His significance and belonging. Just think, more than anyone else Jesus could boast of his great capabilities and achievements. In fact, in the wilderness of temptation, Satan offers Christ to prove who He is precisely through achievements (Matthew 4:3, 6). The Pharisees and Sadducees also challenged Him to justify himself through similar manifestations (Matthew 16:1). But Christ refuses to identify himself in this way. His value is in His Father's words:

„This is my beloved Son, in whom I am well pleased.“
(Matthew 3:17)

„But he [Jesus] answered [Satan] and said, **It is written**, Man shall not live by bread alone, but by **every word that proceeds out of the mouth of God.**“ (Matthew 4:4)

The scriptures tell us that God created all things *by* and *for* His Son:

„For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:“ (Colossians 1:16)

Yet the delight of Christ does not come from these achievements, but from the consciousness that in creation He is fulfilling the will of

His loving Father. The Father also delights in His Son. As „born“ and „raised“ by God, Christ is in His capacity as the Word of God and materializes in creation the thoughts of His Father:

„Then I was by him [God], as one brought up with him; and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men.“ (Proverbs 8:30-31)

„In the beginning was the Word, and the Word was with God [the Father], and the Word was God [like the Father]. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.“ (John 1:1-3)

Seven times during the days of creation the Father is heard declaring that what His Son made „was good“ (Genesis 1:4, 10, 12, 18, 21, 25). On the sixth day, after the land creatures were created, God addressed His Son (Proverbs 30:4) with the words: „Let us make man in Our image, in Our likeness!“ (Genesis 1:26). The statement of the Father now is that everything „was very good“ (Genesis 1:31). On the seventh day came the time for the festive rest:

„And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.“ (Genesis 2:2-3)

In the 19th century, at the time of entering in faith into the Holy of Holies, where God’s ark of the commandments is located, the reproving power of the law came to Christians mostly through the realization that one of these eternal principles had been forgotten. This was the commandment concerning the Sabbath rest:

„Remember the sabbath day, to keep it holy. Six days shall you labor, and do all your work: But **the seventh day is the sabbath** of the Lord your God: in it you shall not do any work,... For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: why the Lord blessed the sabbath day, and

hallowed it." (Exodus 20:8-11)

Still many people in the world do not know that this rest of His is on Saturday and not on Sunday as is popularly believed. God knew that His adversary would cause the people to forget the importance of this day, and so the commandment begins with the exhortation, „Remember.“ The change took place between the 4th to the 6th century. Satan used the apostasy of Christianity to counterfeit the day:

“On the venerable Day of the Sun [Sunday, Sontag] let the magistrates and people residing in cities rest, and let all workshops be closed.” (Emperor Constantine, Codex Justinianus lib. 3, tit. 12, 3; trans. in Philip Schaff, History of the Christian Church, vol. 3, p. 380, note 1)

“Christians shall not Judaize and be idle on Saturday but shall work on that day; but the Lord’s day they shall especially honor, and, as being Christians, shall if possible, do no work on that day. If, however, they are found Judaizing, that shall be shut out from Christ.” (29th Canon of the Council of Laodicea in 364)

“Q. Have you any other way of proving that the Church has power to institute festivals of precept?

“A. Had she not such power, she could not have done that in which all modern religionists agree with her; - she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.” (Stephen Keenan, Doctrinal Catechism, p. 174).

Why did Satan want so badly to make this change? What is there about this day that sets it apart from all the others? Every seventh day the Only Begotten Son of God finds true rest and refreshment (Exodus 31:17) from the Spirit of His Father in His bosom (note: this is unlike the second person of the Trinity who has no need to get rest and refreshment because he has a different basis for his relationship with God the Father). And this affirmation in His identity as the beloved Son of God, also called sanctification (John 17:19),

He imparts to His brothers and sisters - those who enter into the Sabbath rest by faith:

„For both he [Christ] that sanctifies and they [believers] who are sanctified are all of one [the Father]: for which reason he [Christ] is not ashamed to call them brothers, Saying, I will declare your name to my brothers, in the midst of the church will I sing praise to you. And again, I will put my trust in him. And again, Behold I and the children which God has given me.“ (Hebrews 2:11-13)

„For we which have believed do enter into rest, as he said, ... although the works were finished from the foundation of the world.“ (Hebrews 4:3)

We cannot achieve this sanctification alone. The day of rest is a time when we realize and experience the fact that the Lord is the One who makes us holy (Ezekiel 20:12) when we commune with Him (Isaiah 1:18) and thus learn to trust in Him and not to ourselves.

„For thus says the Lord God, the Holy One of Israel; **In** returning and **rest** shall you be saved; in **quietness and in confidence** shall be your strength: and you would not.“ (Isaiah 30:15)

„For **we through the Spirit wait for** the hope of **righteousness by faith**. For **in Jesus Christ** neither circumcision avails any thing, nor uncircumcision; but **faith which works by love**.“ (Galatians 5:5-6)

God's Word is even more specific in stating that those who enter in faith on the Sabbath receive a double amount of Christ's Spirit:

„And the Lord spoke unto Moses, saying, Command the sons of Israel, and say unto them, **My offering**, and **my bread** for **my sacrifices** made by fire, for a sweet smell unto me, shall you observe to offer unto me **in their due season**. And you shall say unto them, This is the offering made by fire which you shall offer unto the Lord; **two lambs of the first year without spot day by day**, for a continual burnt offering. The one lamb shall you offer in the morning, and the other lamb shall you offer at even;

... And **on the Sabbath day two lambs of the first year without spot**, and two tenth deals of flour for a food offering, mingled with oil, and the drink offering there: This is the burnt offering of every Sabbath, **beside the continual burnt offering**, and his drink offering.” (Numbers 28:1-4, 9-10)

Receiving the Spirit of Christ in this way, we are formed in the image of God, His character is depicted in us, and this means that we are stamped with the fact that we are His:

„Moreover also I gave them my **Sabbaths**, to be **a sign** between me and them, that they might know that **I am the Lord that sanctify them.**” (Ezekiel 20:12)

„And I looked, and, behold, a Lamb [Christ] stood on the mountain Zion, and with him a hundred forty and four thousand, **having his Father ,s name** [character] **written in their foreheads.**” (Revelation 14:1)

The fourth commandment is thus understood as a natural principle of healthy spirituality. The Sabbath principle is not limited to the seventh day. As can be seen from the first text quoted above, it is about the „Sabbaths“ of the Lord. In Leviticus 23, the Sabbath is presented as the head of all other feast days (Sabbaths- Leviticus 23:37, 38), which are based on the same sevenfold principle:

	Seventh Day Sabbath (Leviticus 23:1-3)
Spring holidays with three annual Sabbaths (Leviticus 23:7, 8, 21)	Seven days of unleavened bread / Passover/ (Leviticus 23:5, 6)
	Seven weeks until Pentecost (Leviticus 23:15, 16)
Autumnal feasts in the seventh month , with four annual Sabbaths (Leviticus 23:24, 25, 27, 28, 35, 36)	Feast of Trumpets (Leviticus 23:24, 25)
	Day of Atonement (Leviticus 23:27-32)
	Tabernacle Crucifixion (Leviticus 23:34-36)
Seventh year for the land (Leviticus 25:2-4)	
Seven by seven years until the Jubilee (Leviticus 25:8-11)	
Seventh millennium for the earth- (Revelation 20:2, 3)	

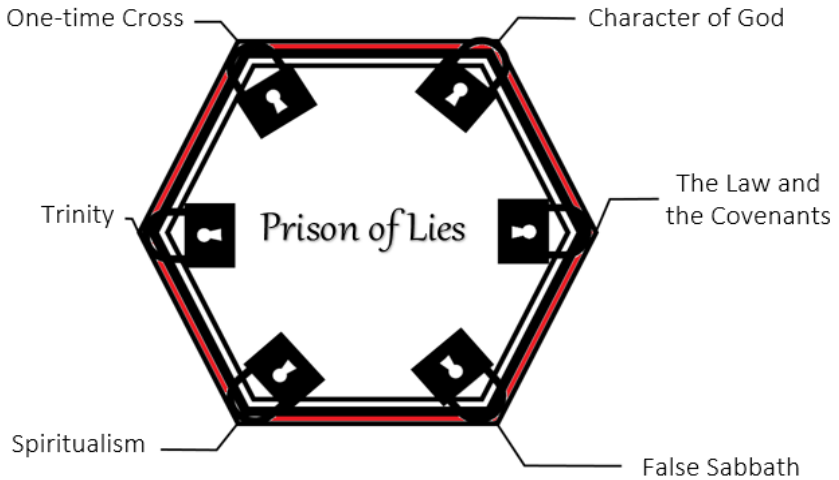
Here we see the principle of the increasing feast. The amount of offerings in Numbers 28 and 29 is increased in these times to indicate a growing share of Christ's Spirit. The same idea is presented in the book of the prophet Ezekiel chapter 47, where healing water (the Spirit of Christ) flows out from under the door of the temple, which is initially up to the ankles, then to the knees, then to the waist, and finally becomes a river for swimming, where we are no longer led by our own will, but by the Spirit of God. Now we see why Satan tried to hide this, convincing Christendom that these were Jewish elements of bondage.

"He will defy the Most High and oppress the holy people of the Most High. He will try to change their **sacred festivals** and laws, and they will be placed under his control for a time, times, and half a time." (Daniel 7:25, NLT)

Are we still going to believe his lies?

Conclusion

What has been discussed so far shows that humanity is in a prison of interconnected delusions. A key feature of this prison is that all six lies must be „unlocked“ (exposed) and the corresponding truth accepted in their place in order for its walls to be broken down. This is because *the truths falsified here constitute a system*.



The first and fundamental fallacy is that of spiritualism, according to which men possess *an independent* immortal life. This is exactly how the second person of the Trinity is presented, in order to meet worldly notions of equality with God. But when the first couple were created in the image of the Father and the Son (Genesis 1:26, 27), we see that Eve came from Adam, as the Son came from the Father, yet as the Father and the Son are equal, so the man and the woman are equal. This is *equality based on relationships, not power*.

The Trinity corresponds very closely to Sunday, which is the day of the „invincible sun“²¹. Nimrod, who determined his worth

21 Schaff, Philip (1867). From Constantine the Great to Gregory the Great, A.D. 311-600. C. Scribner. p. 380. Retrieved 6 March 2021.

by strength was the founder of Babylon (Genesis 10:8-12). The cult created by his *triune* family (Semiramis and Tammuz- Jeremiah 7:18; Ezekiel 8:14, 16) gravitated around the sun and was carried over into all pagan religions (Revelation 17:5, 9). Both the doctrine of Sunday and that of the Trinity are marks of the authority of spiritual Rome:

“Q. Have you any other way of proving that the Church has power to institute festivals of precept?

“A. Had she not such power, she could not have done that in which all modern religionists agree with her; - she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.”

“Q. Do you observe other necessary truths as taught by the Church, not clearly laid down in Scripture?

“A. The doctrine of the Trinity, a doctrine the knowledge of which is certainly necessary to salvation, is not explicitly and evidently laid down in Scripture, in the Protestant sense of private interpretation (RH, Aug 22, 1854; quoted from Doctrinal Catechism).”

Since according to human understanding the fourth commandment of the law (the Sabbath) is of such a nature that it can be changed, then the doctrine of the new and old covenants as two dispensations (eras) is the next lie that comes to justify this. It not only fragments the everlasting gospel, but also sends all divine law into the past before Calvary, depriving it of its ability to fully lead people to Christ. The lie about the covenants also prevents the cross from appearing in its full dimension and revealing the suffering of the Father and the Son throughout human history. Finally, deprived of the true meaning of Calvary, where God reaches us in our thinking and false justice, we are left with the mystery of the cross instead of it being for us a *portal* to understanding the non-violent nature of our heavenly Father.

In His mercy, God foresaw the strategy of the evil forces through (1) spiritualism:

„And he does great wonders, so that he makes **fire come down from heaven** on the earth in the sight of men, And deceives them that live on the earth **by the means of those miracles** which he had power to do in the sight of the beast; saying to them that live on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to **give life** [Greek – pneuma - spirit] **to the image of the beast, that the image of the beast should both speak**, and cause that as many as would not worship the image of the beast should be killed.“ (Revelation 13:13-15)

„And I saw **three unclean spirits** like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are **the spirits of demons, working miracles, which go forth to the kings of the earth and of the whole world**, to gather them to the battle of that great day of God Almighty.“ (Revelation 16:13-14)

God’s answer to modernized **(1) spiritualism** was a message to free His people from the prison of lies:

„And I saw another angel fly in the midst of heaven, having the **(2) everlasting gospel** to preach to them that live on the earth, and to every nation, and relatives, and tongue, and people, Saying with a loud voice, **(3) Fear God**, and **give (4) glory to him**; for **the hour of his judgment is come**: and worship him that **(5) made heaven, and earth, and the sea, and the fountains of waters**.“ (Revelation 14:6-7)

„And the third angel followed them, saying with a loud voice, If any man worship the animal and his image, and receive **his mark** (false Sabbath) in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of (5) **the Lamb**.“ (Revelation 14:9-10)

The triple angelic message is designed to oppose (1) spiritualism because the First Angel brings (2) the everlasting gospel and expresses the meaning of the eternal covenant, sees the eternal nature of the law, and understands the relationship between the old and new covenants.

He urges people to (3) fear God who is the Father (Revelation 14:1) of His only begotten Son because He is His living wisdom (Proverbs 9:10; 8:22-25; 1 Corinthians 1:24, 30), which is „pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.“ (James 3:17) in opposition to the independent second person of the Trinity.

He appeals to everyone to give (4) glory to God, which is to reflect His character (Exodus 33:18, 19; 34:5, 6) after we have judged (assessed) correctly that He is not a cruel judge like us (See Revelation 14:7 cf. Romans 3:4). For as we judge him, so shall we be judged (Matthew 7:2). We abandon our own sinful ideas of representing God, and give glory to Him in spirit and truth in living our lives out like His son Jesus did.

He invites us to worship Him who, after creating the earth and everything on it in six days, sanctified the seventh day (5) Sabbath (Exodus 20:11) as the main principle of all festive times (Leviticus 23).

The third angel reveals to us the permanent cross, because the Lamb that is spoken of there was slain „from the foundation of the world“ (Revelation 13:8) and continues to be crucified for our sins to this day (Revelation 5:6, 7; Hebrews 6:6).

Early Adventists proclaimed the three angels' messages in the mid-19th century. But because of their lack of understanding, the voice of the second angel who was to rebuke Babylon was not strong (See Revelation 14:8). In His great mercy, God sends a fourth angel to complete the enlightening work:

„And after these things I saw another angel come down from heaven, having great power; and **the earth was illuminated with his glory**. And **he cried mightily with a strong voice**, saying, **Babylon the great has fallen, has**

fallen, and has become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are grew rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.” (Revelation 18:1-4)

So, dear reader ... will you come out of this Prison of Lies to enjoy the “glorious liberty of God’s children” (Romans 8:21)?

