# THE END OF TIME



MARANATHA MEDIA

Damian Fabio

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## The End of Time





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# PREFACE

As I read through this volume by Damian, I felt a deep peace in my soul. What a joy to see many of the principles that we have been developing in the past 10 years gathered up into this precious little book.

In this book you are being offered an escape from Chronos into true eternal life. Life is not simply everlasting existence through time, but rather live is knowing you are loved of the Father and are His precious child – that is life eternal; and this life is revealed and given to us in His only begotten Son.

This book also confirms that the judgment of the living has indeed begun. Those who judge themselves as beloved children of the Father through Jesus, knowing He does not condemn or destroy His children, but loves them eternally. For them, eternal life has already begun. For them they have passed from death to life, and taken Christ's easy yoke upon them and casting aside the yoke of Chronos.

I pray you will grasp the principles in this book. It is a door to eternal life. I pray the Lord Jesus open your mind to enable you to walk through that door and into the bosom of the Father as His beloved child.

Grace and peace to you dear child of God, in Jesus' name

Adrian Ebens

# INTRODUCTION

Before I knew the message that unveils a Loving Father, I was a nominal Adventist with brief periods when the Lord was able to reach me in my spiritual misery and touch my heart, but due to communication flaws on my part, it was very sporadic.

During those periods of spiritual drift, I became a big fan of science fiction. I was inspired by a fantasy author who, when he was 15 years old, had written a massive four-book fantasy novel. I happened to discover this when I was also 15, and inspired by his example, I decided to start my own sci-fi story: a group of 16- to 18-year-old superheroes who suddenly discover they have superpowers and are on a mission to save the world ... from something that has already happened.

In my story, which I unconsciously infused with elements of spiritualism and the realm of the enemy, the super villain was a corporation, represented by one man at its head, whose purpose was not to dominate the earth, nor to establish a world government, nor to destroy mankind, nor to annihilate a certain group of people. His purpose was to gain control of time. In science fiction, if you gain control of time, you gain control of everything. The ability to travel through time opens up the possibility of preventing events before they happen, preventing births, triggering events and seeing how they unfold in the future, and if they go wrong, going back and correcting their course.

At the beginning of the novel, this enemy had already achieved his goal, he had already gained control of time. The only possible fate for these superheroes was death at a certain point in time. Since time was under the control of another, their time was severely constrained and was extremely scarce. Because of this, they must operate in secret.

This novel reflects the reality that our time and our days on this earth are numbered. Who is counting them? The hairs on our heads are also numbered. And who is counting them?

The Lord called me out of the universe I had created for myself, where I took refuge and found solace in the idea of various beings capable of delivering us from an imminent end based on their own inherent strength. Although I wrote the first part of a trilogy, I never arrived to the end of the conflict that the story presented, but I found solution for MY LIFE in my Heavenly Father, the keys to escape the system of lies and slavery that the enemy has designed to hold us down.

My desire is that the Son of God, through the presentation of this material, previously presented by our Brother Adrian Ebens, systematically ordered and

expanded, free you from the burdens, fears and pressures of this world, and that you may enter into the joy of your Lord, into eternal life, today[1].

[1]Hebrews 4:7

*The angel whom I saw standing on the sea and on the land raised up his hand to heaven and swore by Him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there should be chronos no longer,*

*Revelation 10:5-6*

# 01

# CHRONOS, SATURN AND MOLOCH

> *And you shall not let any of your descendants pass through the fire to Molech, nor shall you profane the name of your God: I am the Lord. Leviticus 18:21*

The Bible story tells us that at times the Israelite people worshiped the god Moloch or Molech, Milcom in some translations, and among historians known as Molk or simply Mlk. The worship of this god was considered so serious that the law of Moses condemned to death by stoning anyone who followed these practices.[2] Moloch was that god to whom one gave his children in sacrifice:

> *And they built the high places of Baal which are in the Valley of the Son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech, which I did not command them, nor did it come into My mind that they should do this abomination, to cause Judah to sin... Jeremiah 32:35*

Besides considering the fact that God says that the abomination of having a son pass through fire never occurred to Him[3], and although we have long thought that God indeed does it, the Scriptures clearly associate the sacrifice of children by fire as worship of Moloch.

The existence of an idol that the Israelites worshipped presupposes the existence of a physical image of that idol, which did exist. In many cases the idols were statues of bronze, gold, wood, stone[4], or whatever material man could find from which he could fashion an idolatrous figure to worship. This probably stems from man's need to see a physical and visible manifestation of that invisible God, who really wanted to bless him with good gifts.[5]. By thinking about the invisible God, processing it through the deceitful and hostile heart of man, an image foreign to the true God was created, inspired by Satan and in reality representing him or one of his fallen angels, and it completely turned the heart away from the true God.

Moloch's image was one of the most dreadful and horrifying images that any being on earth could witness, and it was one of the most heart-hardening ceremonies for a father or mother to be in. Moloch was a bronze statue several meters high, inside

[2]Leviticus 20:2
[3]Jeremiah 19:5
[4]Daniel 5:23
[5]James 1:17

which fire was lit, sometimes until the metal was red hot. The child was "given" to the god as a sacrifice and killed by fire in the belly of the statue. A short search on your preferred search engine is enough to find gruesome stories detailing how a human being given to such a statue died. It is said that the mother had to give up the child and remain steadfast and motionless, she could not shed a single tear or the sacrifice would be ineffective.[6]

Although I am leaving out much of the detail so as not to cause unnecessary distress in considering these facts to the reader, it does help us to understand why he is mentioned in the Bible as one of the most abominable and awful gods when it comes to its worship, and to know the pain with which our Father regards these rituals and dissociates Himself from them, particularly in the book of Jeremiah. He does not want parents to give their children over to any god and stand by and watch their destruction by fire. He grieves for each one of them and declares that such an idea comes from another mind contrary to His own. God tells us in the Scriptures that He knows the end from the beginning.[7], and in that higher knowledge, such evil as passing His Son through the fire and consequently giving the command that His children should pass theirs through the fire never occurred to Him. Humanity got that idea from somewhere else. Where or from whom did the idea, the thought, of burning one's children in fire come from?

Diodorus of Sicily in his Bibliotheca Historica calls this very same god Chronos:

> *There was in the city a bronze image of Chronos with his hands outstretched, palms up, and every child who was placed on it was lifted up and fell through the open mouth into the fire.*[8,9]

This Chronos was, for the Romans, Saturn. Chronos was one of the greatest and chronologically one of the earliest gods, one who had created himself because he represents time itself, and in Greek philosophy, he who is eternal must have created himself at a certain point in history. Represented as carrying a sickle, ready to harvest the souls who have reached the end of their days, that is, when their time has run out, he is analogous to death itself, the executioner who executes the final destiny upon humanity.

It is with this very mindset and way of thinking that we most often approach interpreting texts like Revelation 14:15 and, as expected, we interpret them incorrectly.

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[6] De superstitione (Moralia 171c-d), Plutarch
[7] Isaiah 46:10
[8] Bibliotheca Historica, XX.14.6, Diodorus of Sicily
[9] This is definitely not the best way to start a book.

> *And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, "Thrust in Your sickle and reap, for the time has come for You to reap, for the harvest of the earth is ripe." Revelation 14:15*

Later we will see how we must interpret these texts correctly and free them of the Greek philosophy that the Catholic Church introduced from the Roman religion, which came from the Greek, and which was transferred to modern Protestantism.

From Chronos derives a more popular character in some countries, known as Father Time[10], represented in calendars, he makes his appearance towards the end of the civil year according to the Gregorian calendar and is portrayed as an old man with a long beard, wearing watches or calendars, who tries to reflect time itself and can usually be accompanied by symbols of death that are intended to represent the inevitable passage of time and the arrival of death.

We then find a marked association in various cultures, gods and characters; between time or the passage of time and death.[11] These two concepts are strongly associated and lead the worshipper to consider that the worship of time or death and the appeasement of these deities guarantees more time. The Bible gives us a key on how to make more hours fit into our days and enjoy more time on earth:

> *"Honor your father and your mother, **that your days may be long** upon the land which the Lord your God is giving you". Exodus 20:12*

We find that Chronos, Saturn and Moloch seek to deprive us of the love for our children and to make us give them up as sacrifices, while our Heavenly Father believes in family unity and honoring our parents as a means to achieve longevity.

Now, where do we find the sacrifice of one's own children in Chronos and Saturn? Why is it relevant to mention them in our study?

Chronos and Saturn are two versions of the same god. Moloch has his differences, but Greek and Roman cultures are similar and take elements from each other, with more elements flowing from the Greek to the Roman. In both cultures there is a god with a certain amount of power and authority who for some reason is told not to have children, or they find that their children seek to rebel against them, so they eat their children. A quick search on any internet search engine will reveal horrific artist depictions of an old man tearing the flesh off his infant son and eating him. Both Saturn and Chronos are depicted with a sickle or harvesting implement, ready to

[10] https://en.wikipedia.org/wiki/Father_Time

[11] Particularly in Argentina, my homeland, the worship of San La Muerte (*Saint The Death*) is common. It is the same Grim Reaper as it is popularly known, and represents what we all get at the end of our lives. Another representation of Moloch / Chronos / Saturn.

harvest souls when time runs out, is fulfilled, or reaches its *deadline,* in the sense of a line that when you cross it, it means your death.

For our study, Chronos is of greater relevance, because it is one of the prominent Greek words that is later translated as *time* in the New Testament, and this element will help us to understand how the enemy of souls implants in man, through the Greek culture and the consequences of sin, a concept about time that overvalues it and teaches us to give it a power that enslaves us. Although Saturn has also been introduced into our culture in a very subtle way and being a god of time, he tries to take over the Sabbath that our Father has blessed for us, giving it his own name.

Finally, there is one more character, who in the calendar appears dangerously close to Father Time, has similar attributes, arrives on a defined date and pretends to celebrate the birth of Tammuz, the son of Semiramis, the Queen of Heaven, and who Roman Catholicism pretends to pass off as Jesus, who was born at another time under another calendar of divine origin. This character observes your actions throughout the year, in order to, according to an arbitrary law, judge whether you did good or bad, and finally gives you a reward, or coal, (which is used to light a fire). The most striking thing about all this is that he does not judge us as parents, he judges our children and when the deadline arrives he gives them what they deserve and due to the fact that he is a character or a fable that does not exist, executing the final reward falls on us, the parents.

This character is alarmingly similar to our understanding of probationary time[12]. We have a Father who constantly watches our movements throughout the year in order to judge us, according to an arbitrary law (according to popular Christianity's understanding of God's law), and when the deadline comes, He sends His Son to execute reward or punishment on His children, and He'd better find you doing good when He comes, or else...

This brings us to the argument that Satan imitates all of God's works and counterfeits them, which is true. But as long as we continue to interpret the Scriptures according to the Greek way of thinking, without letting the Bible explain itself, we will continue to find alarming similarities between God's times and those of the world, and to think that God is actually like one of us.[13].

We can see this very easily in the imposition that this collective of gods makes on how our society views time. Each day of the week is named after a god, primarily in Spanish and English. And although Saturday in Spanish (Sábado) derives from the Hebrew word shabbat, which means rest, in English it is called Saturday, basically

[12] In Spanish, probation is always translated as 'time of grace'. A period of time during which grace prevails and after the deadline, it's gone.
[13] Psalms 50:21

the day of Saturn. The Roman god of time has imposed his name on the day of rest. And when our Sabbaths consist of a series of tasks to be completed within certain time frames, which if not completed imply, according to our perception, the punishment or displeasure of God, we are probably not finding rest and are worshipping the god of time on that day. Then we beg Saturn to free us from the Sabbath by praying for **the time** of sunset to arrive. If the Sabbath is a burden to us, it is because we have imposed the terms of Chronos on it, we contemplate a God who saves by works, and we have been enslaved by the fear of death.

# 02

# AGAPE

In his book "Agape Love of God or Eros,"[14] Daniel Bernhardt summarizes and comments on Nygren Anders' book Agape and Eros, written in the 1930s, which explains, on a strictly biblical basis, what the agape love of the heavenly Father that Christ came to earth to demonstrate consists of. This definition of agape love and its counterpart eros, the Greek interpretation of love, inspired me to carry out this comparison between God's agape and the chronos that operates in the world and leads us to consider our Father as a Being who has agendas, deadlines, and has a time limit to stop exercising love and start executing justice.[15], even though we read that love is patient. It is "long-suffering". That is the agape of God and cannot be anything else.

In simple terms, which can be expanded and developed by studying the concepts in the book, agape love can be summarized into four main characteristics:

1) Agape love is spontaneous and selfless, that is, man cannot do anything to initiate or activate God's love for him, but God loves him spontaneously and selflessly, always, and that love does not look for anything of value in man that motivates him to love him, but simply God loves his children for the relationship he has decided to form with them. This love teaches us what God is like, and not how much value there is in man, because this same love is what puts value in man. God says of Jesus, "This is my beloved Son in whom I am well pleased."[16] and then says that "we are accepted in the Beloved[17]".
2) Agape love is indifferent to value, meaning that God loves both the righteous and the sinner because of the relationship He has established with them and not according to any kind of inherent value (status, spirituality, knowledge, power, age) He can find in them. In this sense, he who seeks to increase his own value independently of God ends up separating himself from God and becoming self-sufficient outside of Him, while he who subjects himself to love and admits his need can receive it more fully. Jesus says that his Father

[14] https://maranathamedia.com/book/view/agape-love-of-god-or-eros
[15] I refer to the human concept of justice, because we read that "The anger of man does not produce the justice of God:" James 1:20
[16] Matthew 3:17
[17] Ephesians 1:6

makes his sun rise on the evil and the good and sends rain on the just and the unjust.[18].

3) Agape love is creative, because it creates value in the recipient where there was none before. It does not recognize any value that the person claims to have, but rather creates value in him in spite of that. The "infinite value of the human soul" is not possessed by man in himself so that God later recognizes it and motivates him to save him, but God loves man and that very act makes man his object of love and gives him infinite value.
4) Agape is the initiator of communion with God: The initiative to have a relationship with man and to love him begins in heaven, and man cannot do anything to initiate it, yet it is God who does it, and man responds or rejects that love, but only once it has been initiated, and it has always been willing and active on the part of God, and as we understand that God does not change, it will always be like this. Therefore, only God can provide a way for man to approach Him and that incarnated way is Christ, the agape of God. John says that we love Him because He loved us first.[19].

This is God. God is agape, according to the original Greek text of 1 John 4:8, and this is how Christ has revealed it by coming to earth to reflect it.[20].

In this sense, Chronos aims to measure our performance based on our ability to complete a certain task within a given time frame. At the end of the time frame, Chronos decides whether we have been able to successfully complete it or whether we have arrived insufficiently prepared, and consequently applies a reward or punishment.

Agape is incompatible with this definition. Regardless of our ability, skill, or anything that we ourselves humanly consider of value, God loves us, as we have defined above. Within the same Greek culture we find the Olympics for example, as a demonstration of one's own inherent abilities and much of the activities developed in them must be executed within a time frame, and the one who performs his task correctly in the shortest possible time is praised and glorified, which gives us some indication of the cult of Chronos as the god of time. The best offering we can give him is our efficient performance, and that leaves us with more time. The principle of God's agape love independent of our performance in relation to time, we find it described thus:

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

[18]Matthew 5:45
[19]1 John 4:19
[20]John 14:9

Under the dominion of Chronos, we think that God is taking his time, we think that He is wasting time, but He is eternal, He has no interest in times, deadlines and limits. We could object saying that "God is a God of order", which is true, but His ways are higher than our ways.[21], and as we will see, His version of time is different from ours. And since everything is part of His love, there is room for patience in his time.[22] His time is eternity and His patience enables us for eternity.

Those of us who have long walked in the truth of the Father and the Son have been referred to on several occasions as "those who believe that Jesus is created." This is entirely to be expected, because in their minds, the concept of time is Greek, while the Hebrew concept of time brings us a little closer to the truth about the begetting of the Son of God.

For the believer in the Trinity, God is three persons in one, or something like that is what his mind tries to conceive, just like Chronos, who is one god with three heads. Chronos is represented as a serpent that has the head of a bull, the head of a man, and the head of a lion. Each of these persons of the Trinity are eternal, meaning they have always existed and will always exist, and if you wish to reach with your mind the origin, you will never reach that point because it has no beginning. In the human mind, we can imagine a line that has no beginning and no end, and the further back we want to go on that line, the longer it becomes until our mind can no longer hold the concept and collapses under its own weight finding comfort in the fact that it is a *mystery*.[23].

When we study about Christ as the Wisdom of God[24] And we refer to Proverbs 8 for study, we find the following:

> *"The Lord possessed me at the beginning of His way, before His works of old.*
> *I have been established from everlasting, **from the beginning**, before there was ever an earth. 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, I was brought forth; while as yet He had not made the earth or the fields, or the primal dust of the world.*
> *When He prepared the heavens, I was there, when He drew a circle on the face of the deep, when He established the clouds above, when He strengthened the fountains of the deep, when He assigned to the sea its limit, so that the waters would not transgress His command, when He marked out the foundations of the*

[21]Isaiah 55:9
[22]1 Corinthians 13:4
[23]Revelation 17:5: "And on his forehead a name was written: MYSTERY, BABYLON THE GREAT…"
[24]1 Corinthians 1:24

*earth, then I was beside Him as a master craftsman; and I was daily His delight, rejoicing always before Him. Proverbs 8:22-30*

When it says "I have been established from the everlasting" the Hebrew word is olám [H5769] and the definition is as follows:

*Definition: prop. hidden, ie point of disappearance; gen.* ***time out of mind*** *(pas. ofut.), ie (practically)* ***eternity****; frec. adverb (spec. with prep. pref.) always*

*antiquity, ancient, continuous, eternally, eternity, eternal, long, (beginning of) the world, pass, enduring, remain, perpetually, perpetuate, perpetual, persevere, everlasting, forever, century.*

Perhaps another translation of this particular word could be of help.

*I was appointed* ***in ages past****, at the very first, before the earth began. Proverbs 8:23 NLT*

We can imagine the horizon. We consider that the earth has a certain curvature and we cannot see beyond the horizon.[25], because where we are, it is impossible for us to visualize when in eternity past the Son of God was begotten of His Father. The text mentions the most distant antiquity and evokes something that is beyond our imagination, because to imagine it would be to define the beginning as a precise moment within eternity past; and that is what we unconsciously do every time we take our mind to a point in the past to define the origin of Jesus. According to the Bible, the beginning is there, in ages past, before the earth began, when Wisdom and Jehovah, the Word and God, were together, before the first work of Jehovah was done, before all the things were made by the Word. And the interesting thing about all this is that in the Hebrew mind, having been begotten, and having eternally had the principality, are not two contradictory concepts; they are maintained at the same time. It is the Greek mind that cannot conceive of this. From there, from the most distant antiquity comes Christ, and His Father has condescended to meet us where we are and give us his Son in human flesh on earth for a limited period of time. Jesus is the gift of God and it is forever, He has given us His Son as a gift for eternity; but within this brief period where Jesus came as a human being we see that His incarnational life, His humanity is set within a period of 33 years, but His public ministerial work is situated within a divinely appointed time, which when we translate it into human chronological time corresponds to three and a half years.

[25]Please consider this comment as a mere observation and not as a position for or against claims about the shape of our planet.

This explanation may seem insufficient to most minds, and now we will see why and how we can solve it. You may feel that it does not solve the fact that eternity is a mystery to us, but there is an explanation for this.

A while ago, speaking with someone close to me about the arguments for or against the Trinity, he told me (correctly) that the Bible says that the Spirit is eternal.[26], and therefore the Holy Spirit had to be God and consequently the third person of the Trinity. In the mind of this person, eternity is something that qualifies a certain being and defines whether his nature is that of a god or not. If he is eternal, he is god, and if he is not eternal, then he is not god, and therefore a Christ begotten of the Father cannot be God because he had a beginning. In this sense we are defining the value that Christ has for us based on his performance (age). If he is not the same age as the Father (eternal) then he cannot be God. So we end up worshipping a specific attribute of God, a manifestation of his power, and not the person of God. Eternity is an attribute and his power can be seen through that attribute, but love is seen in his character and in the visible manifestation of Jesus. This is a Greek conception of deity, where he who is god must necessarily manifest an attribute of unlimited superiority. That is why believers in the Trinity claim that their God is omniscient, omnipotent and omnipresent, and that is what proves that He is God.

This definition of God completely excludes agape and gives way to eros love, a love that needs to find something attractive in the other party to make him worthy of affection. When God speaks of His Son on earth, He says to Him, "This is my beloved Son, in whom I am well pleased."[27], although I personally find the NLT version much more tender: "This is my dearly beloved Son, who brings me great joy". The Father does not mention any attribute demonstrable through performance. He does not say that this is His Son and that He should be revered for being the most powerful, nor does He indicate that He is eternal like Him and therefore should be worshipped. The Father loves in a completely relational way and independently of the attributes of power, knowledge or age of His Son. He defines His identity (my Son), and consequently His value (I love Him very much and I am pleased with Him).

The Son's eternity, immortality, or permanence depends entirely on His Father and the value He places on Him through His agape love. He is not God because He is eternal, He is God because His Father loves Him, and from Him He inherited all things, including His status and name of God. It is not the fact that God has given Him life in Himself that defines Christ as God, but rather His relationship with God. The following text can help us reinforce this concept:

> *But **to the Son** He says: "Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom. You have loved righteousness and*

[26]Hebrews 9:14
[27]Matthew 3:17

*hated lawlessness; therefore **God, Your God, has anointed You** with the oil of gladness more than Your companions." Hebrews 1:8-9*

Consequently, if Christ is given to have life in Himself, He will love and serve His Father completely by His free choice, and not because He has no other option but to depend on His Father, in which case it would be by force.

So how can we obtain eternal life, if we do have a definite beginning in time? Because it does not depend on our beginning at a specific point in time, but on the relationship we have with our Father, and on accepting that we are accepted in the Beloved.

*He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son. And this is the testimony: **that God has given us eternal life, and this life is in His Son. He who has the Son has life;** he who does not have the Son of God does not have life. 1 John 5:10-12*

That is why we do not obtain infinite life (life that has a beginning but no end) but eternal life. Eternity does not depend on performance or age, but on the proximity of our relationship with God. We enter into eternity when we enter into communion with the Father and the Son.

*That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life— **the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us**— that which we have seen and heard we declare to you, **that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.** And these things we write to you that your joy may be full. 1 John 1:1-4.*

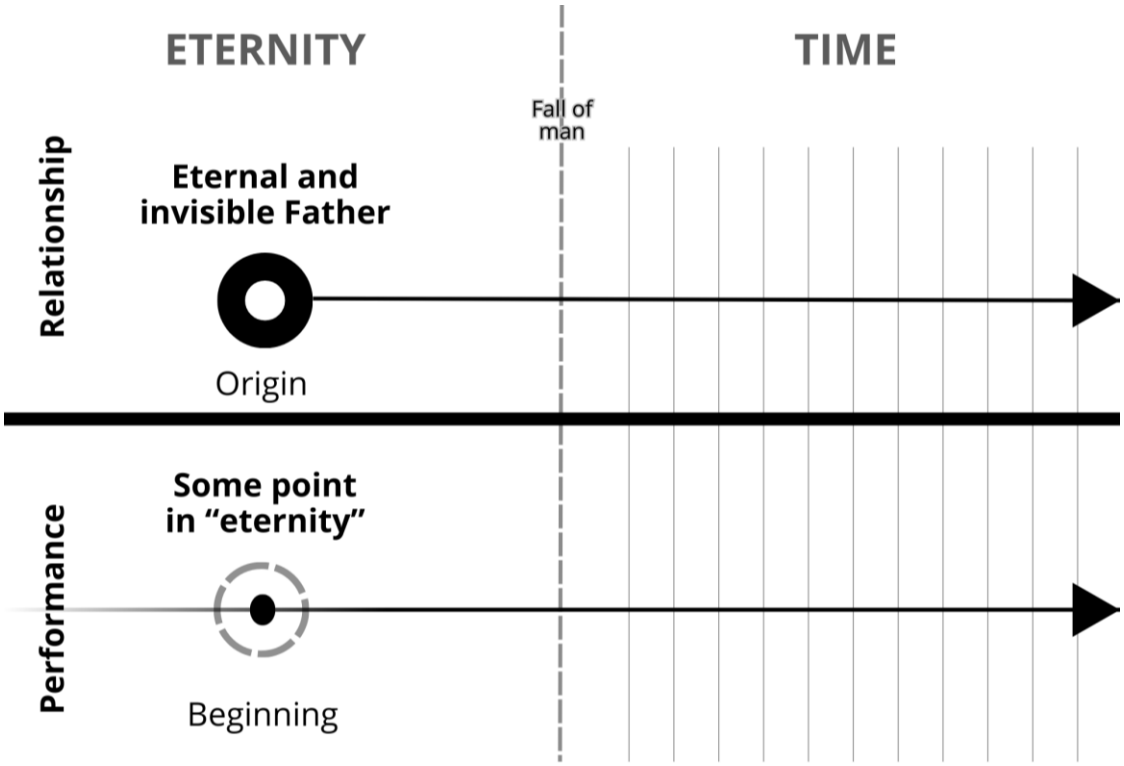
Thus, we see that eternal life is that life, that communion with the Father, and knowing the delight of God. That eternal life is the invitation that Christ makes us to enter through Him into the communion of the Father and the Son.

*that they all may be one, as You, Father, are in Me, and I in You; **that they also may be one in Us**, that the world may believe that You sent Me. **And the glory which You gave Me I have given them, that they may be one just as We are one**: I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me. John 17:21-23*

To enter into eternity is to know that the Father loves me as He has loved Christ, His Beloved Son. That is the life we are invited to inherit.[28].

We, on the other hand, sing, "I love you and proclaim your great power.[29]" What would become of us if for some reason our Father did not have the ability to provide for all our needs, but still loved us deeply and would do anything for our well-being, apart from providing us with goods? Would we still love Him? What if we were in Job's situation, where all His mercies are obfuscated by the power of the enemy? Would we still openly declare that we love our Father? Do we love Him because of His performance for us or because He is our Father and He loved us first?

Through this chart we can try and understand the difference between the Greek understanding of the origin of Jesus and the biblical understanding.




Love's relational approach values Christ as the Son of God because of the relationship He has with His Father, while the performance approach values Christ as God because He is the same age as the Father, that is, because of an attribute demonstrable through power. The Son of God declares that He was born of the

[28]Romans 8:17

[29] In Spanish "How Great Thou Art" is translated like that, in place of "Then sings my soul, My Savior God, to Thee…"

Father[30], but for the non-believer, he has a beginning. For us, His life comes from the Father, but for the world, His life originates in Chronos, a point in time, and he has waited centuries and centuries to devour it as soon as He was born.

Now, why do we consider that time begins after the fall of man? It is precisely here that Chronos takes over the life of man, enslaves him and puts a time limit on him. It is with the fall of man, when he turns away from God's will and completely ignores His character of love, that he can die. Once we contemplate a God who, according to our perception, desires our death,[31] He only can give us that to continue to satisfy our notions of justice.

Man, in his desire to make the most of the time he has left, then begins to fragment it, and to do so he takes elements from the natural cycle of things that help him to organize his fragmentation of time. First he takes the longest cycle that he knows and that is most familiar to him, the agricultural cycle, which lasts 6 months in some cases and 12-13 months in others. Around this cycle he organizes what we know today as a year. Then he divides this year into 2 or 4 seasons, what we know today as summer, autumn, spring, and winter; and as this is not enough to organize himself in the medium term, he then subdivides these into months, taking as a reference the lunar cycle, which women are more aware of due to the menstrual cycle. After this, the weekly Sabbath that we know as Saturday helps us delimit a period of exactly seven days that we know as a week, and although we know exactly what day it is and why it is the true Sabbath, most cultures follow this weekly model and whether their day of rest is Saturday, Sunday, or any other, most have 6 days of work and 1 day of rest per week or 2. Finally, the sleep cycle in combination with the daily solar cycle helps determine the day.

But this is not enough, because in his eagerness to make good use of time and organize daily tasks, man begins to take elements that help him organize his day correctly according to the position of the sun in the sky, and we obtain terms such as morning, noon, afternoon, night, midnight, and dawn, and once we learned to observe the path of the sun we introduce the first element, like some kind of amulet capable of governing our lives down to the smallest detail: the clock.

Finally, as a human race, we took these periods worldwide and standardized them, so that they no longer depend on any astronomical, circadian, or agricultural cycles. We have designed our own calendar that moves independently of these cycles and have put ourselves completely under the control of Chronos. Everything now has a time limit, there's a deadline for everything, and failure to meet it means regret and loss, failure and consequent worthlessness. We have wasted time, and we have failed Chronos.

[30]John 18:37
[31]Romans 8:7

So we conclude that since there is grass in a field and we don't count it, so it is to live for eternity, but when that field is the only fraction left in the world, you will certainly value it highly and keep it under strict numerical control, measuring its dimensions exactly. This is what we have done with time. We have overvalued the period or term that we have left on this earth because it is the only one we have at our disposal and we cannot avoid wasting it: we lose a second every second that passes, and since life is only one and we must live it, we live in a frenzy.

But it doesn't have to be that way if our Father is so willing to meet with us to give us eternal life, or as we have always considered it, infinite time and length of days.

# 03

# APPOINTED TIMES

All this presentation so far is not implying that time is "bad" or anything like that, but that our concept of time is like an instrument of the Old Covenant that will take us to the New to find eternal life. If we want the Bible to define what time really is and understand how God understands time, it is good to start with the famous definition of Ecclesiastes:

> *To everything there is a season, a time for every purpose under heaven: A time to be born, and a time to die; a time to plant, and a time to pluck what is planted. Ecclesiastes 3:1-2*

There is a time for everything and we teach this to our children when they try to paint at mealtime, play at bedtime or eat at bathtime. We tell them that everything has its own time or deadline in which it must be done. It reminds us a bit of:

> *I must work the works of Him who sent Me while it is day; the night is coming when no one can work. John 9:4*

And if we continue in the description of Ecclesiastes, we can continue finding interesting data and clues about God and man in their relationship and their concepts of time:

> *I have seen the God-given task with which the sons of men are to be occupied. He has made everything beautiful in its time. Also He has put eternity in their hearts, except that no one can find out the work that God does from beginning to end.*
> *I know that nothing is better for them than to rejoice, and to do good in their lives, and also that every man should eat and drink and enjoy the good of all his labor—it is the gift of God.*
> *I know that whatever God does, it shall be forever.*
> *Nothing can be added to it, and nothing taken from it.*
> *God does it, that men should fear before Him.*
> *That which is has already been, and what is to be has already been; and God requires an account of what is past. Ecclesiastes 3:10-15*

Another version of that last verse says:

> *What is happening now has happened before, and what will happen in the future has happened before, because God makes the same things happen over and over again. Ecclesiastes 3:15 NLT*

Amazing, isn't it? Other versions of verse 11 suggest the following:

> ***He has made everything beautiful in its appropriate time.*** *He has also put obscurity in their hearts so that no one comes to know the work that God has done from the beginning to the end. Ecclesiastes 3:11 MEV*

Then we find the following conclusions:

1. God gives man a task to do.
2. It must be done in a certain time; the time comes when one can no longer do it.
3. God puts eternity or the longing for eternity in man's heart. Man longs to see eternity and to live forever.
4. God prepares everything for a precise time and we could add that He made it beautiful in its time.
5. Rejoicing and doing good during these defined periods is better than worrying and fretting.
6. Everything God does is perpetual and consequently,
7. What is, was before. God restores what has already passed; that is to say, there is repetition in His works.

So in God's designation of time we find definite periods to do a certain thing, we are proposed to do it with joy, once the period is over we can no longer do that proposed activity, but the process will eventually repeat itself because what God does is perpetual. It seems that we are talking about cycles that repeat themselves over and over again.

> *While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease. Genesis 8:22*

And in fact that is how He originally created them, with that intention:

> *And God said, Let there be light; and there was light. And God saw that the light was good; and God separated the light from the darkness. And God called the light Day, and the darkness he called Night. So the evening and the morning were the first day. Genesis 1:3-5*

All of this, for practical purposes and based on elements that I find in the Bible, I can compare to agriculture. In this area everything is carried out in cycles that are repeated over and over again, and if we know them, we can guide ourselves as to what to do at what time and what to expect from what we sow. And when we take

this principle to try to understand how God's times operate as opposed to man's times, we can come to understand what eternity consists of.

This brings us to the topic of divinely appointed times, holy convocations and the way they are defined. For those of us who have been walking in the light of the feasts for some time now, getting rid of Chronos becomes extremely relevant and much easier for those who already know how these cycles work:

> *And God said, Let there be lights in the firmament of the heaven to divide the day from the night, and let them be for signs, and for seasons, and for days, and for years. Genesis 1:14*

As we always explain in the context of divinely appointed feasts, the word used in place of seasons is *moed* [H4150] which has the following definition in Strong's dictionary

> *prop. appointment, **a fixed time, season**, a festival, conventionally a, year, an assembly, technically the congregation, the place of meeting, **a signal***

Of course God's timing occurs in a fixed time; it is only we who feel that His timing varies indefinitely or erratically because in our time-based mentality [performance] eternity is variable and disordered, and in our human calendar, God's timing varies constantly. But eternity derives from God's agape and as we said before, agape enables patience, a concept that conflicts with our narrow and firmly defined time frames. Solomon continues to give us evidence that we do not understand God's timing:

> *In the morning sow your seed, and do not let your hand be idle until evening, for you do not know which is best, this or that, or whether both are equally good. Ecclesiastes 11:6*

And he does this in the context of sowing a seed, which brings us back to times in agriculture. How then can this help us understand God's timing?

| Temporary unit | Cycle that perpetuates it | Defining element |
|---|---|---|
| Evening to Morning | Day | Human circadian rhythm |
| Day | Week | Solar cycle |
| Week | Month (approximately) | Moon |
| Month | Season (6 months) | Agricultural semi-cycle (6 months + 1) |

| | | |
|---|---|---|
| Season | Year | Complete agricultural cycle |
| Year | 7-year cycle | Law of rest of the land analogous to the 7-day week |
| 7-year cycle | Jubilee (7x7 +1) | Jubilee Law |
| Jubilee | Six millennia of the earth (120 jubilees) | EGW and Prophecy |

This chart may seem a little confusing at first, but in general terms it shows us how each series of cycles roughly fits into another cycle that is constantly repeated, because everything has its time. This is perfectly understood by anyone who tills the land and knows that there is a time to plant and a time to uproot what has been planted. In this sense, the numbers 7, 12, 49, 70, 120 begin to resonate in our memories as they begin to repeat themselves (among others) but they are translations of God's times (times of maturation) to our times (deadlines) and indeed he uses the number 7 in many cases to indicate the full manifestation of the fruit of something and in some cases the number 12 to indicate the fullness and completion of this process.

Therefore, if we understand God's times as cyclical times of maturation and not as strictly delimited periods, we find the following:

The day is the maturation process of man in his daily work. It begins with ⅓ of the day in hours of sleep and has ⅔ of the day in hours of work. It is consistent with the solar cycle around the earth; because the sun was created for that purpose. In our standardized human calendar the day lasts 24 hours, but depending on the place in the world and the date, this number can vary by up to 25 minutes which will then translate into adjustments or compensations in our calendar - another evidence of the human failure in measuring time. If you go outside to see where the sun is positioned at 12:00 noon, in some particular cases on earth it may be at its zenith, but in other cases not. That is why there is civil noon and solar noon which occur at different times.[32].

The week is the maturing process of a man's work and also implies a spiritual maturing process that the human being goes through every 7 days, which concludes with the day of rest or Sabbath. The Seventh day has been put there precisely to conclude this cycle and give him rest in his encounter with Christ and in the realization and acceptance that he is a son of God; and when we begin the first day of the week, the first thing we encounter is the physical rest of eight hours before

[32]https://en.wikipedia.org/wiki/Noon

beginning the work of the first day. Before anything else, God wants to give us rest. The civil week depends directly on the sequence of seven civil days.[33], therefore it is subject to the same faults and corresponding subsequent adjustments.

The month is the maturation process of the woman in her menstrual cycle and at the same time the maturation cycle of the moon. In humans it depends on the hormonal cycle, which like the circadian rhythm, is another cycle originally written in the human body. This cycle can only be interrupted if it is to start another maturation cycle, that of the gestation of a baby in the mother's womb, which ends broadly at 9 months, but we know well that the ideal moment is **when it is mature**, neither before nor after.

In addition, there are approximately four weeks in a month, although not exactly. The beginning of the month is given by a day of spiritual refreshment, the day of the new moon. Four weeks do not exactly make a month, and again we argue that human time is not measured in definite periods, but in processes of maturation. That is why we have a cycle of 29.53 days in our calendar,[34] based on deadlines derived from a performance system. Trying to force the lunar cycle into a standardized calendar of human origin under a Greek mentality results in beliefs such as the lunar Sabbath.

We can find another spiritual cycle in the fact that the annual feasts begin in the first month and end in the seventh month. These spiritual cycles are invisible to us. God knows why we need to meet Him at a certain time in the morning and then at 3 o'clock on the same day.[35] He knows why we need spiritual refreshment of one kind exactly every 7 days and another exactly for every new moon, and this has been designed for our benefit, development and spiritual maturation: Sowing, growth and harvest.

In fact, the history of humanity and the plan of redemption are based on one of these processes of maturation, where God awaits the full development and fulfillment of each time. And the fact that there is no defined deadline is what allows the application of patience to time.

> *Be glad then, you children of Zion, and rejoice in the Lord your God;*
> *For He has given you the former rain faithfully, and* ***He will cause the rain to come down for you—The former rain, and the latter rain He will cause the rain to come down for you—The former rain, and the latter rain in the first month in the first month****. The threshing floors shall be full of wheat, and the vats shall overflow with new wine and oil. Joel 2:23.24*

[33]Seven sections of 24 hours
[34]https://en.wikipedia.org/wiki/Lunar_phase
[35]Acts 3:1

*Then saith he unto his disciples,* ***The harvest truly is plenteous, but the labourers are few****; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. Matthew 9:37-38*

*Another parable He put forth to them, saying: "****The kingdom of heaven is like a man who sowed*** *good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way.. ... **Let both grow together until the harvest,** and at the time of harvest I will say to the reapers, "First gather together the tares and bind them in bundles to burn them,* ***but gather the wheat into my barn****. '" Matthew 13:24-25, 30*

*Another parable He put forth to them, saying: "The kingdom of heaven is like a mustard seed,* ***which a man took and sowed in his field****, which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches. Matthew 13:31-32*

*He answered and said to them: "****He who sows the good seed is the Son of Man. The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one. The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels****. Therefore as the tares are gathered and burned in the fire,* ***so it will be at the end of this age****. Matthew 13:37-40*

*Now let me sing to my Well-beloved a song of my Beloved regarding His vineyard:* ***My Well-beloved has a vineyard on a very fruitful hill. He dug it up and cleared out its stones, and planted it with the choicest vine. He built a tower in its midst, and also made a winepress in it****; so He expected it to bring forth good grapes, but it brought forth wild grapes...* ***For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah are His pleasant plant****. He looked for justice, but behold, oppression; for righteousness, but behold, a cry for help. Isaiah 5:1-2, 7*

And the application of patience to time can be seen even more clearly in the following text from Joel 1:

*Joel 1:2 Hear this, you elders, and give ear, all you inhabitants of the land! Has anything like this happened in your days, or even in the days of your fathers? [...]* ***What the chewing locust left, the swarming locust has eaten; what the swarming locust left, the crawling locust has eaten****; and what the crawling locust left, the consuming locust has eaten. Awake, you drunkards, and weep; and wail, all you drinkers of wine, because of the new wine, for it has been cut off from your mouth. [...]* ***He has laid waste My vine, and ruined My fig tree; he has stripped it bare and thrown it away; its branches are made white.*** *Lament like a virgin girded with sackcloth for the husband of her youth. The grain offering and the drink offering have been cut off from the house of the Lord; the priests mourn, who minister to*

*the Lord.* ***The field is wasted, the land mourns; for the grain is ruined, the new wine is dried up, the oil fails****. Be ashamed, you farmers, wail, you vinedressers, for the wheat and the barley; because the harvest of the field has perished.* ***The vine has dried up, and the fig tree has withered; the pomegranate tree, the palm tree also, and the apple tree—All the trees of the field are withered; surely joy has withered away from the sons of men.***

*Gird yourselves and lament, you priests; wail, you who minister before the altar; Come, lie all night in sackcloth, you who minister to my God; for the grain offering and the drink offering are withheld from the house of your God.* ***Consecrate a fast, call a sacred assembly; gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry out to the Lord.***

Even though the harvest has been completely lost in the last text, God calls for a fast and an assembly, showing that God is willing to try again, starting over with a seed. Although we could mention many texts, parables, words of the apostles, much more, let's stop here to close this idea: The history of humanity on earth is compared to a cycle of maturation. The Spirit of God is compared to water.[36], and His word is a seed that grows[37] and which awaits the manifestation and full maturation of the fruit, which occurs within a period of time. And this period does not have a defined end date, but its full maturation occurs when it has developed to the perfection and complete manifestation of its fruit.

Consequently, we find room for patience in these cycles, and because everything God does is perpetual, these cycles repeat themselves over and over again, eternally, because God restores the past. Not only that, but God, by establishing these cycles, becomes a God of second chances, seventy times seven.[38]. Something that is inevitable for us, as seeds in this world, is that the Spirit makes us grow and develop our fruit. And if the seed is good, it will bear good fruit, and if the seed is bad, it will bear bad fruit, and God is powerful to transform bad into good.[39]. This will be manifested definitively with the latter rain and from then on, he who is unjust, let him be unjust still; and he who is filthy, let him be filthy still; and he who is righteous, let him be righteous still; and he who is holy, let him be holy still. (Rev. 22:11). Those who are familiar with agriculture perfectly understand the role of patience in this work, and that as a farmer, one can do the best that is within his reach with the fruit of the seed, and that this has countless opportunities[40]in its process of improvement and recovery in its development. And if at the end of the

[36]Jeremiah 17:7-8
[37]Matthew 13:19
[38]Matthew 18:21-22
[39]Romans 11:23
[40]Isaiah 5:4

time, after receiving many rains on it, it has had a good development, it goes to the storehouse, and if it is not good for anything, it is burned.

> *He also told this parable: **A man had a fig tree planted in his vineyard, and he came looking for fruit on it, and found none**. And he said to the vinedresser, "**Look, for three years I have come looking for fruit on this fig tree, and find none. Cut it down**; why does it make the ground unprofitable also?" And he answered and said to him, "**Sir, leave it alone this year, until I dig around it and fertilize it. If it bears fruit, well and good; but if not, then you shall cut it down**." Luke 13:6-9*

> *For **the earth which drinks in the rain** that often **comes upon it, and bears herbs useful** for those by whom it is cultivated, **receives blessing from God**; but **if it bears thorns and briers, it is rejected** and near to being cursed, whose end is to be burned. Hebrews 6:7-8*

Now, considering all this, doesn't it make total and complete sense that these feasts or cycles will continue in heaven and the new earth?

> *And it shall come to pass that from one New Moon to another, and from one Sabbath to another, all flesh shall come to worship before Me," says the Lord. Isaiah 66:23*

> *And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles. Zechariah 14:16*

> *In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations. Revelation 22:2*

> *But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom. Matthew 26:29*

This teaches us that although man had been created in perfection and in free communion with the Son of God and with His angels, He had planned for them processes of growth and maturation even in Eden. Firstly because they had been instructed to till and cultivate the garden, and this served as a visible channel for that invisible thing which Christ wished to accomplish in them; and also because these appointed times are designated for man from the very creation. And it leads us to conclude that in the universe there is no being created by God who does not learn in each refreshing of the Spirit something new about his love, his character, his wisdom, and that a special time is made available for this to receive the rain of the Spirit and seal this cycle with complete growth and maturation in the heart of each one.

The Lord had to condescend to speak to us through the only means that humanity would retain until the end of time and that had the capacity to help us understand what God's timing is like; sowing and reaping with their respective cycles, their necessary patience, their inevitable results and the final purpose of each grain that has borne its fruit.

Now we can read Revelation 14:14-16

> *Then I looked, and behold, a white cloud, and on the cloud sat One like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, "**Thrust in Your sickle and reap, for the time has come for You to reap, for the harvest of the earth is ripe**." So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped.*

# 04

# THE INTERPRETATION OF PROPHECY

> *But **when the fullness of the time had come**, God sent forth His Son, born of a woman, born under the law. Galatians 4:4*

As we are free from Chronos, as we are no longer completely dependent on time limits set by human hands, and free from the anxiety of running out of time; and we begin to dwell in the eternal times of God, a question arises: What about the strictly defined and delimited times of prophecy? How are we to interpret prophecy from now on?

The time frames that God defines in the Scriptures are not wrong, nor have they been manufactured by human hand. Regarding this point, it is necessary to clarify who created each of these time frames and dates where certain events occur:

> *Then I heard a holy man speaking, and another holy man asked the one who was speaking, **Palmoni**, "How long will the vision of the daily sacrifice last? When will the abomination that makes desolate be taken away and brought in, and the sanctuary be trampled underfoot by the army?" Daniel 8:13 (BTX)*[41]

Here we find a word that, at least in the Spanish translations, is almost impossible to find, *Palmoni*, but it is in the original and has always been translated as "that certain one." Just before mentioning the prophecy of the 2300 evenings and mornings, Christ introduces Himself with a name that He had not used before in the Biblical record and does not use again afterwards: *Palmoni* means admirable or marvelous numerator.

This name perfectly suits that admirable numerator who designs and makes known the times of God in a surprising way and with an accuracy with which no one has ever been able to predict.

When understanding God's times as cycles or processes of maturation of the seed in the human heart, we can understand that there are many numbers in the Bible that have not been decided arbitrarily, but that correspond to cycles with a determined

[41] Biblia Textual IV literal's translation to English

end and consequently the opportunity to begin a new cycle of sowing and maturation where the seed gives better or new fruit.

> *And the Lord said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years." Genesis 6:3*

We had defined that the Spirit is like water and that it comes as former and latter rain to water the seed. The Spirit of God could not strive with man forever; the seed would mature after 120 years and He who is the Alpha and the Omega, the Beginning and the End, understood this perfectly and knew its end.

Humanity developed a seed that made every intent of the thought of their heart to continually think only of evil.[42]. Something similar happened to Cain at the end of a certain cycle in his spiritual life, which corresponded to the agricultural cycle, when there were still no calendars of human origin:

> ***When it was time for the harvest,*** *Cain presented some of his crops as a gift to the Lord. Genesis 4:3 (NLT)*

Other versions, instead of "time of the harvest" say "in the designated time" or "at the end of days" which can also be translated as "at the end of the year" according to the original. This suggests that at the end of the agricultural year, when the harvest was ready, the children of Adam and Eve would appear before the Lord once a year to offer Him a sacrifice. It is considered that this day could have been what in the divine calendar we know today as the Day of Atonement, the last day of the agricultural calendar, which is also the end of the civil calendar.

Therefore, it is to be expected that important spiritual aspects of our lives will change or grow to a greater extent in these special times. These are times when the Lord pours out his Spirit in a special way in which we can see the seed develop more quickly, effectively and with deeper results.

In my personal experience, my discovery about the true God occurred at a Feast of Tabernacles, and then upon learning about the feasts I considered it to have been a great blessing to have attended the feast and be able to meet with my brethren who introduced me to the truths that come from the wonderful reality of Justification by Faith revealed between 1888 and 1895. But the feast of the following year was not the same. The fact of having celebrated from the beginning: Passover, Unleavened Bread, First Fruits, Pentecost, Trumpets and Atonement, along with the new moon of each month and each Sabbath day, made the seed that had been growing all year

[42]Genesis 6:5

in me and my family practically explode at the Feast of Tabernacles that year.[43] It was something new and completely different compared to what I had experienced the previous year, completely blessed and for which I am eternally grateful to my Father and His Son for allowing me to experience all of his wonders and all of the knowledge and growth that they wish to give me. This is why I encourage everyone to celebrate at each and every time appointed by God, starting from the first and with a good disposition to celebrate the subsequent ones, to experience a greater spiritual benefit towards the end of the maturation cycle.[44].

Returning to the subject of maturation cycles and its application in prophecies, Palmoni knew exactly how long it would take His people who had rejected Him to receive and accept the message of Christ's righteousness: 2,520 years.

To understand how a God who is agape punishes, and how His wrath operates, and what His strange act is, I recommend the study of Principles of the Character of God.[45]. For now we will reference the fact that our Father punishes or visits the iniquity of the fathers upon the children by giving each one what they desire "in His wrath," and in this way, man, by following his own path, draws upon himself the consequences of his acts. And I add that in this process there is a period of maturation in which man's sin abounds, the bad seed develops and then he has to repent, confess his sin and be willing to receive a transformation of the heart: the core of the seed will be changed from bad to good.

> *Then I also will walk contrary to you in fury; and I, even I, will chastise you seven times for your sins. Leviticus 26:28*

The pioneers knew this text well and understood that this chastisement would come as seven times that were later verified through prophecy, and that are easily verifiable through the explanatory graphics of the prophecy that they themselves developed and that EG White supports as coming from divine design. Palmoni himself had guided the hands that drew these graphics.

This is in accordance with the character of God manifested in Exodus 34

> ...keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, **visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation**". Exodus 34:7

[43]I recommend reading Living Bread from Heaven to more fully understand the particular blessing of each appointed time, available at https://maranathamedia.com/book/view/living-bread-from-heaven
[44]Why you should celebrate the feasts? I recommend reading "What about the feasts?" available at https://maranathamedia.com/book/view/what-about-the-feasts-third-edition-2016
[45]Available at https://maranathamedia.com/book/view/principles-of-the-character-of-god

It is no coincidence that this period in which iniquity is visited is summarized in approximately 120 years. For the people of Israel, the presence of Moses in their midst was an instrument to mature them in their process of leaving Egyptian slavery. In their eyes, Moses as liberator and shepherd of the people guided them from Egypt to the Promised Land, physically and spiritually, through a process that lasted 120 years, which they saw manifested in a physical and visible way in the person of Moses. Of course, the people of Israel were not guided by Moses from infancy, but at the same time that Moses was born, a cycle began in the enslaved Israelite people: the longing for freedom.

> *Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, "Look, the people of the children of Israel are more and mightier than we; come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land." **Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses**. But the more they afflicted them, the more they multiplied and grew. And they were in dread of the children of Israel. So the Egyptians made the children of Israel serve with rigor. **And they made their lives bitter with hard bondage—in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with rigor.** Then the king of Egypt spoke to the Hebrew midwives, of whom the name of one was Shiphrah and the name of the other Puah; and he said, "When you do the duties of a midwife for the Hebrew women, and see them on the birthstools, **if it is a son, then you shall kill him**; but if it is a daughter, then she shall live." Exodus 1:8-15*

These burdens imposed on Israel in the context of Moses' birth awakened the longing for freedom and, of course, the death of the Israelite children led them to long as never before for a prompt and real liberation and turned their hearts towards the God of their fathers, the one they knew before settling in the land of Goshen.

> *Moses was **one hundred and twenty years old** when he died; his eyes were not dim, nor his natural vigor diminished. Deuteronomy 34:7*

120 years later this cycle of maturation ends and the people of Israel, although under their own promises[46] and judgements by which they could not live[47], and which makes it incapable of being transferred to the heavenly dwellings, are enabled to advance towards Canaan, not giving up to return to the land of Egypt by the same route by which they had come. This 120-year cycle was necessary to free Israel, or at least to reveal to them the curse that would have been for them to remain or return to Egypt, ending perhaps in their total destruction. But of course, this 120-year

[46]Hebrews 8:7
[47]Ezekiel 20:25

process could have ended earlier, because they wandered for 40 years in the desert, which was not the will of God. In that specific generation, the showers of grace did not cause the earth to produce profitable grass, but thorns and thistles such that God could not bring them into His rest.

> *Therefore, as the Holy Spirit says: "Today, if you will hear His voice, do not harden your hearts as in the rebellion, in the day of trial in the wilderness, where your fathers tested Me, tried Me, and saw My works forty years. Hebrews 3:7-9*

Since they were not mature enough to enter Canaan, God protects them by giving them their own will of returning to the desert, where only the next generation could listen to Him and bear the fruit of receiving entry into Canaan. And that is where He introduces the matter of the 2520 years already mentioned in Leviticus as a consequence of turning away from God, and we see that following the principle of *a day for a year*[48] and doing the inverse process, they equal 2520 days, which divided by 7 gives us 360: the approximate number of days that fit into a standardized agricultural calendar. And in fact, to calculate almost any prophecy we must begin with the principle of years that last 360 days[49]. 2520 is summarized in seven times 360.

But when we go to the luminaries and their observation, considering them as created to define times, we find that in the case of the sun and the moon, they can have a definite limit, but in the case of the agricultural year, it depends on a maturation process. How can we then have exactly 2520 years that ended exactly on October 22, 1844, a date on our human calendar? This is where God's condescension comes in by providing dates on a calendar of human manufacture, to find us where we are and by the use of this, to call us through the wonderful contemplation of His prophetically appointed times.

I cannot imagine what it would be like for a human being to have to organize this prophetic period of 2520 years so that a certain event triggered in 677 BC coincides in its end with another spiritual event located in October 1844 AD, considering every one of the variables that can affect the course of the year, the cycle of the sun and the moon, of the harvests, of the weeks and the moons. No human being could ever make up such a thing, and this is one of the reasons that the accuracy of the prophecy amazes so many of us. It tells of a 100% divine design, designed to meet the human being in his own understanding and to bear witness to the solemnity of God's timing. This it effectively does and that is why it leaves us speechless in many cases.

In this case, the prophecy of the 2300 days speaks of a specific event that occurs in the realm of the invisible, the purification of the sanctuary. The end of the 2520 years, or the 2300 days, speak of the end of a process of maturation that had to occur

[48]Ezekiel 4:6
[49]Revelation 12:6, 14

in His people in order to be once again fit to receive His justice, which if it were given to them before, would be rejected altogether and His people would have made the decision to return to the slavery of Egypt rather than accept such barbarity.

As we mentioned at the beginning, Jesus' life was also given to us in a human time frame of 33 years on earth, but his ministerial work is a 7-year work, which is a divine maturation cycle translated into human calendar numbers. His ministry on earth lasted 3 and a half years, but the manifestation of the definitive and devastating enmity for the Jews against the Son of God lasted three and a half more years, and those 7 years were sealed with the stoning of Stephen, that first martyr who gave testimony of Jesus before the priests; ending in turn another greater cycle which is that of the seventy weeks of Daniel.

And so we can see this cycle in many ways. From the resurrection of Christ is born the Christian church, which Revelation describes as seven churches and which we correctly interpret as seven times, but it is also the maturation process of the church of Christ throughout history and is quite close to the path that every Christian walks from his first love to the knowledge of the full revelation of the glory of God in his life. Seven trumpets, seven seals, seven plagues, all awaiting the process of the cycle and the full maturation of the seed to be completed. Interpreting prophecy as a cycle of maturation instead of an arbitrarily set time allows us to interpret it correctly, enabling us to agree with the patient character of God and removing the chronological abomination from the midst, casting Chronos to the earth as lightning from heaven.

It is worth mentioning that there are approximately 120 jubilees determined between the fall of man and the coming of Jesus (120x50=6000) and if we can hasten the coming of Jesus, it is because we have the capacity, in collaboration with the Spirit of Jesus, to water a greater part of the field more quickly so that the harvest matures sooner. Again, this gives room for patience, and we see that the love of God does not have an expiration date. The increase is given by God.[50].

Finally, the case of the Adventist Church serves as an example in comparison with the truths that we have recently discovered as a continuation of that light that had begun to shine in 1888. The message lasted 7 years, from 1888 to 1895, and when the seed of rebellion against the light of God bore fruit and the cycle was completed, the rain was interrupted. Now it was going to take God another 120 years to be able to eradicate the evil seed from the hearts of His people and form again a small flock that was willing to listen to His voice and follow Him wherever He goes. And from 1895 to 2015 we have evidence of the patient process on the part of God in observing His precious church being led and diverted along numerous paths of the shadow of death, anguish and confusion, until He could find that group of people willing to

[50]1 Corinthians 3:6

receive all this rejected light and its continuation, the truth of His character of love in the voice of our dear brothers who have been preaching it for almost 10 years now.

Today, knowing the text of Revelation 10:6 cited before beginning this material, and knowing its implications, we are urged to no longer depend on Chronos; and to be part of that church that is clothed in the sun, with the moon under its feet and with a garland of twelve stars, a people that knows the timing of God, knows that agape dwells only in eternity and can glimpse eternal life today.

# 05

# ETERNAL LIFE TODAY

We have finally reached a point where we can consider the first text presented in this material:

> *The angel whom I saw standing on the sea and on the land raised up his hand to heaven and swore by Him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there should be time no more [delay no longer]. Revelation 10:5-6*

Verse 6 ends by saying that time would be no more, that delay is to be no longer, or *chronos* would be no more if we take the original word that appears in the Greek text. Putting an end to Chronos in each of our lives is our desire, because it enables us to finally live in peace.

As Adventists we have correctly interpreted this verse to imply the end of time prophecy for the human race after this point. The sanctuary has been cleansed of the abomination of desolation; we can receive the revelation of Christ's righteousness and behold a God who is truly agape. He no longer needs to condescend to give us specific dates and time frames because He has banished enmity from our hearts. We are no longer waiting for Him to come with the sickle to slay us when the time is full; we are simply waiting patiently and joyfully for the ripening of the harvest to be ready.

Nevertheless, millions of Adventists and non-Adventists, familiar with the message, await the close of probation, that specific day when Jesus says that the patience provided for the human race has been sufficient and, 'what a pity for those who are unjust, but let them continue to be unjust because I am tired.'

There are messengers who speak of the end of probation for the Adventist Church and another end of probation for the world. Others have a strictly delineated time limit of specific events that are currently happening and that are approaching the supposed year 6000 that, for some reason, they know and understand is the day of Christ's second coming. There are dates here and dates there. Naturally, the people who follow these messengers and replicate these messages are afraid. They live in fear thinking about what will happen when the Lord of the house returns to earth.

Will He find faith[51]? Will they be ready for the judgement day[52]? Will you find them doing good deeds or saying 'my master is delaying his coming'?[53] When will be the day that my name will pass before the Lord in the records of heaven? Chronos reigns and this is not our Father's purpose.

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

A lifetime of being subject to servitude, enslaved by the fear of death, wondering and thinking, "How much time do I have left?" Living thinking about the future implies fear and anxiety, living in slavery. Living thinking about the past is regret and depression, loss of courage for having wasted time, for not having been able to offer Chronos enough, because Chronos is an insatiable god, it is never enough.

> *For God so loved the world that He gave His only begotten Son,* ***that whoever believes in Him*** *should not perish but* ***have everlasting life****. John 3:16*

In our regular thought process, inspired by Greek philosophy, by Protestant traditions, by penal substitutionary atonement, and other lies, we read this text and follow the logical process: Christ died in my place. By believing in His sacrifice, I obtain eternal life: That is, on the day He is resurrected at His second coming, I will be able to live forever.

But eternal life is a bit like eternal fire:

> *...as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example,* ***suffering the vengeance of eternal fire.*** *Jude 1:7*

Were Sodom and Gomorrah burned by eternal fire? Of course they were. Is this fire still burning? Of course not. The eternity of the fire does not lie in its duration in time, but in its eternal effects. Sodom, Gomorrah, and the cities of the plain were not raised again and never will be.[54].

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[51]Luke 18:8

[52]"There's a Great Day Coming" by William L. Thompson.

[53]Luke 12:45

[54]In Ezekiel 16:55 we are told that the inhabitants of Sodom and Gomorrah would be restored to their first state, in connection with Matthew 10:15, it will be the day of judgment to receive their punishment, but we are talking about its inhabitants and not the cities, so this concept does not contradict the texts of Ezekiel and Matthew.

Does eternal life mean living forever? One consequence of having eternal life is living forever, but as we have defined before, this does not depend on our permanence in time, but on our closeness to the One who inhabits eternity, the One who is the source of eternity, the agape God who is in heaven. Consequently, we will live for eternity because our God promised it and we believe Him. And having eternal life is only having the Son.

> *And this is the testimony: **that God has given us eternal life, and this life is in His Son. He who has the Son has life**; he who does not have the Son of God does not have life. 1 John 5:11-12*

Can we have eternal life today, then? Of course, but that involves abandoning Chronos completely, banishing him totally from our lives in order to begin experiencing God's eternity here on earth. That certainly was the case for Enoch.

> *So Enoch walked with God, and he was not, for God took him. Genesis 5:24*

Not so to the people of Israel:

> *But My people would not heed My voice, and Israel would have none of Me. So I gave them over to their own stubborn heart, **to walk in their own counsels**... Oh, that my people had listened to me, that Israel had walked in my ways! ... their time would be forever[55]. Psalm 81:11-12, 13, 15 [see note]*

This causes the people to experience death, and it is the story of every human being who has walked on this earth.

> *Because they had not executed My judgments, but had despised My statutes, **profaned My Sabbaths**, and their eyes were fixed on their fathers' idols. Therefore I also gave them up to statutes that were not good, and judgments **by which they could not live.** Ezekiel 20:24-25*

What did Enoch achieve that the rest of humanity could not? And it seems that he was not the only one:

> *Then it happened, as they continued on and talked, that suddenly a chariot of fire appeared with horses of fire, and separated the two of them; **and Elijah went up by a whirlwind into heaven**. 2 Kings 2:11*

[55] Most (if not all) English versions translate this verse like referring to an eternal punishment. This is also the case in Spanish, but many versions (the most popular among christians, e.g. Reina Valera 1960) give the understanding that "they would live forever if they submitted to Jehovah", which fits perfectly with the principle of submission and consequent length of days of the fifth commandment.

Enoch and Elijah, two characters who experience the effects of eternal life instantaneously, are a mystery to us. We think that Enoch was so friendly with God or walked in His laws in a way that God liked him too much and had to take him away; and in regard to Elijah we think that he did such worthy works as a prophet, or perhaps that he had suffered so much that he really deserved to leave the earth. But let us put the Scriptures to the test and let it judge whether our ideas are correct.

At the beginning we quoted another text that tells us the key to finding eternal life or length of days:

> *Honor your father and your mother, **that your days may be long** upon the land which the Lord your God is giving you. Exodus 20:12*

And if we look for another text that talks about long days, we find another one that is key:

> ***The Lord is my shepherd;** I shall not want. He makes me to lie down in green pastures [...] Surely goodness and mercy shall follow me all the days of my life, and **I will dwell in the house of the LORD forever.** Psalm 23:1, 6*

We find a connection between these two texts. The commandment tells us that honoring our parents can lengthen our days. We understand this as submission and obedience to them, and once we are adults, respect and honor. It is the preservation of family values and family unity. Chronos ate his children, Moloch demanded that his children be sacrificed to him. God urges us to form family ties so that our days may be extended. We can do much for our children to facilitate their access to long days, teaching them about submission and obedience to our own earthly parents and to our heavenly Father.

Psalm 23 shows us the same principle. If we look at the sequence of Psalms 22, 23, and 24, we will see that they are telling a story in chronological order that would take place on earth. Psalm 22 tells us about Christ's sufferings; the pain of feeling separated from His Father, the physical torture, and the spiritual torture. Towards the end of the psalm, we find praise to the heavenly God, submission, obedience, and trust in His Father. Christ can only do this if He understands that it is not He who is inflicting such harm on Him, but that when He is lifted up from the earth, He will draw all peoples to Himself.[56] and it was necessary for humanity, upon observing such a sacrifice and shedding of such precious blood, to turn their eyes to the Father and declare, "I want to be reconciled with you."[57].[58]

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[56]John 12:32
[57]2 Corinthians 5:20
[58]I recommend reading "Why did Christ have to die?" available at https://maranathamedia.com/book/view/why-did-jesus-have-to-die

Psalm 24 may be divided into two parts, the first half of which tells us first to whom all creation belongs, and then what the nature of the one who intends to dwell in the mountain of God and in His presence should be. The latter part of the psalm, having established all this, speaks of Christ, one strong and valiant who had won the battle against sin and the flesh that beset the human race, and as the representative of humanity ascended to heaven. When the angel sees a man approaching the entrances of the heavenly gate, he asks the question, "Who is this King of Glory?" The answer is heard, "The Lord of hosts." This kind of answer brings us to the principality of Christ in Isaiah 9:6: "Mighty God, Everlasting Father, Prince of Peace," who inherits the name and titles of His Father.

It is in the middle of these two scenes (the death of Christ and the confidence with which he dies, and on the other hand his reception in heaven) where we find Psalm 23, a song of complete surrender to the Father. Christ tells us in the gospels: "I am the good shepherd[59]". In the channel of blessing, this makes perfect sense, Christ is our Shepherd. But as far as the trust He places in His Father, this is Jesus' Shepherd, and Christ is the "Lamb of God." "The Lord is my Shepherd, I shall not want."

Since Christ has inherited the name of his Father, we can read this text as children, with Christ as our Shepherd. In turn, Christ can read this text seeing the Father as his Shepherd. These are the wonders we find in the scriptures that confirm the truths of the channel of blessing:

> *But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God. 1 Corinthians 11:3*

Also, in that same sense and along the lines of the channel of blessing, Jesus is the shepherd of the husband, and the husband is the shepherd of the wife. The wife can look at her husband ideally positioned in the channel of blessing, as the provider for the physical and spiritual needs of the family, and say with confidence, "This is my shepherd, I shall not want."

Psalm 23 represents Christ's submission and trust in his Father, when he says to him, "Into your hands I commend my spirit."[60] His Father would be his Shepherd, he would take care of him in that valley of the shadow of death, he would give him rest, the rod of his word would breathe life into him again and he would be received in glory, in goodness and in mercy again to dwell for long days in the house of Jehovah.

[59]John 10:11
[60]Luke 23:46

> *Yet it pleased the Lord to bruise Him; He has put Him to grief. When You 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 53:10*

Submission and honoring of parents is the key to obtaining eternal life today, long days on this earth and in some cases, living without seeing death.

There is definitely something to this that the 144,000 who can see Jesus' second coming alive, under all threat of death and torture, understand. Death has no effect on them, even before they are glorified.

> *Though a general decree has fixed the time when commandment keepers may be put to death, their enemies will in some cases anticipate the decree, and before the time specified, will endeavor to take their lives. But none can pass the mighty guardians stationed about every faithful soul. Some are assailed in their flight from the cities and villages; but the swords raised against them break and fall powerless as a straw. GC 631.1*

We can also find out what detail we know from Enoch's story that will help us understand why he was taken, and what made his son live 969 years, the longest-lived person ever recorded on earth:

> *Enoch was troubled in regard to the dead. It seemed to him that the righteous and the wicked would go to the dust together, and that would be their end. He could not clearly see the life of the just beyond the grave. In prophetic vision he was instructed in regard to the Son of God, who was to die man's sacrifice, and was shown the coming of Christ in the clouds of heaven, attended by the angelic host, to give life to the righteous dead and ransom them from their graves. He also saw the corrupt state of the world at the time when Christ should appear the second time—that there would be a boastful, presumptuous, self-willed generation arrayed in rebellion against the law of God and denying the only Lord God and our Lord Jesus Christ, and trampling upon His blood and despising His atonement. He saw the righteous crowned with glory and honor while the wicked were separated from the presence of the Lord and consumed with fire. SR 58.3*

Enoch had concerns about the end of human time. What would happen after death? He is then instructed concerning the Son of God in all that is prophesied in Psalms 22, 23, and 24. Understanding these truths and Christ's regard for his Father in the process of his death are key to Enoch. How can we know that it was these truths of subjection to parents and of God's love as Father for the human race that led to Enoch being said to have walked with God?

> *Of Enoch it is written that he lived sixty-five years, and begat a son. After that he walked with God three hundred years. During these earlier years Enoch had loved*

*and feared God and had kept His commandments. He was one of the holy line, the preservers of the true faith, the progenitors of the promised seed. From the lips of Adam he had learned the dark story of the Fall, and the cheering one of God's grace as seen in the promise; and he relied upon the Redeemer to come.* ***But after the birth of his first son, Enoch reached a higher experience; he was drawn into a closer relationship with God.*** *He realized more fully his own obligations and responsibility as a son of God.* ***And as he saw the child's love for its father, its simple trust in his protection; as he felt the deep, yearning tenderness of his own heart for that first-born son, he learned a precious lesson of the wonderful love of God to men in the gift of His Son, and the confidence which the children of God may repose in their heavenly Father****. The infinite, unfathomable love of God through Christ became the subject of his meditations day and night;* ***and with all the fervor of his soul he sought to reveal that love to the people among whom he dwelt****. PP 84.3*

Anything more to add to this point would be superfluous. It is amazing what the consideration of God as a Father through Christ as the Son of God can do for the human soul. It is amazing what a change it made in Enoch for the better when he had a son and made the association: The love I have for my son is comparable to the love the heavenly Father has for His Son, and consequently for the whole human race. God did not wish to destroy His Son, but He so loved **the world** that He gave Him for us, making the love God has for Jesus comparable to that He has for every member of the human race. Enoch's son received such an example in his life that he consequently was the longest-lived man who ever lived, and perhaps would have lived longer had he not died in the same year as the flood.

Elijah's trial was much harder, because his mind was governed by the wine of human justice, and he had murdered, beheaded and incinerated hundreds of people. But in all of this, God comes to him in a still small voice[61], with love attracts him to the desert and speaks to his heart[62] There he sustains him and finally provides him with a human instrument, the prophet Elisha, who in submission to him teaches him what the channel of blessing is, the relationship of agape love between a Father and a Son. We note the close relationship that existed between Elijah and Elisha, since the latter suffers at the realization that his spiritual father would be taken from him.

*Now the sons of the prophets who were at Bethel came out to Elisha, and said to him, "Do you know that the Lord will take away your master from over you today?" And he said, "****Yes, I know; keep silent****!" 2 Kings 2:3*

This happens twice. Then:

[61] 1 Kings 19:12. In Spanish, "a gentle whisper"
[62] Hosea 2:14

> *Then Elijah said to him, "Stay here, please, for the Lord has sent me on to the Jordan." But he said, "**As the Lord lives, and as your soul lives, I will not leave you!**" So the two of them went on. 2 Kings 2:6*

This also happens twice. "I know that he must be taken away, do not speak to me about it," we see that Elisha is deeply hurt by the mention of being separated from Elijah. Elijah's time was extremely limited, and Elisha places an incalculable value on him. Through an oath he assures him that he will stay with him for all the time he has left. On the other hand, Elijah also seemed to suffer the separation he was about to experience from his spiritual son, which he prefers to suffer alone until he is taken away and so he insists to Elisha that he stay where he was and not follow him, but Elisha firmly clings to the desire to remain with him. Finally, Elisha inherits from his spiritual father the mantle and the character of prophet:

> *And Elisha saw it, and he cried out, **"My father, my father, the chariot of Israel and its horsemen!"** So he saw him no more. And he took hold of his own clothes and tore them into two pieces. He also took up the mantle of Elijah that had fallen from him, and went back and stood by the bank of the Jordan. **Then he took the mantle of Elijah that had fallen from him, and struck the water, and said, "Where is the Lord God of Elijah?"** And when he also had struck the water, it was divided this way and that; and Elisha crossed over. 2 Kings 2:12-14*

Elisha had not yet experienced a deep relationship with God as a Father. He even expressed doubts, similar to those expressed by Israel when they tempted God by saying, "Is the Lord among us or not?[63]" Elisha declares, "Where is the Lord, God of Elijah?" He is still unable to consider God as his Father, and he even refers to Him in a distant way. When Elisha proclaims "My father," he is referring to Elijah, whom he considers a father.

In Elisha's deep love for Elijah as a father, Elijah can understand the Son of God's deep love for His Father, His submission to Him, and a trust never seen before. This enabled him to have eternal life from the moment he accepted God and His Son deeply into his heart, and he was able to experience the consequences of this instantly. Elijah escapes from Chronos while still inhabiting the same earth that we inhabit. Is this not what will happen to the 144,000?

> *Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, **having His Father's name written on their foreheads.** [...] These are **the ones who follow the Lamb wherever He goes...** Revelation 14:1, 4*

[63]Exodus 17:7

The end times, or the end of time, speaks to us of a full understanding of the character of God as a Father, and that only by contemplating a God who is eternal life is how we can access eternal life, and knowing with certainty that He desires to give us eternal life and only that. He does not desire to kill us, nor will He do so, because:

> *His own iniquities entrap the wicked man, and he is caught in the cords of his sin. Proverbs 5:22*[64]

While our Father feels it all:

> *Therefore I said, "Look away from me, I will weep bitterly; do not labor to comfort me because of the plundering of the daughter of my people. Isaiah 22:4*[65]

Once this is understood, once the heart is ready to consider our Father as a Father of love who deeply loves His Son and wants to give Him all things[66]; once we are willing to receive the love and faith of Jesus, then we can begin to experience eternal life today; and not only the resurrection to an unlimited time or Chronos of life, but to live forever, from today onwards, through the coming of Christ and for ever and ever. In Christ is the definitive escape from the slavery of Chronos.

> ***And this is eternal life**, that they may know You, the only true God, and Jesus Christ whom You have sent. John 17:3*

What then about the time of probation? Now it is simple. If we understand each prophetic period as a time of maturation, we have escaped the deadlines and time limits of Chronos. If we understand the relationship of the Father with His Son and get to know them, we have come to know eternal life. If we understand the character of the Father and regard Him as a God of life, who does not change, does not repent,[67], does not lie and remains forever, we have been sealed by the Spirit.

> *In Him you also trusted, after you heard the word of truth, **the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise**, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory. Ephesians 1:13-14*

Christ will continue to intercede for us in the Sanctuary, bringing to light and cleansing each of our inherited and cultivated character traits to receive the Son of God in glory and stand in His presence. He desires for us to reach that moment alive,

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[64]Developed at length in Principles of the Character of God, chapter 4: "The Wages of Sin"
[65]Developed at length in Principles of the Character of God, chapter 12: "The Invisible Cross"
[66]Matthew 7:11
[67]Numbers 23:19

and if we believe Him, He can do that work in us. The time of probation ends for those who completely harden their hearts; grace remains in those who completely surrender their hearts to the transformation of the Spirit. In this sense, faith is what connects us with eternal life and allows us to experience it today, even more so considering that we are the generation that will see Jesus come. But not just any faith; the faith that Jesus has in His Father, the faith of Jesus.

> *Here is the patience of the saints: here are those who keep the commandments of God, and the faith of Jesus. Revelation 14:12*

If our time is unlimited today, if today we have eternal life, all anxiety disappears, we have been freed by the gospel of Christ from servitude and fear of death. It no longer matters how many minutes we lost waiting for the bus, there is no longer pressure to start or end the Sabbath with minutes and seconds. Now life consists of watching the sunset and patiently enjoying it, receiving Christ in our homes in the morning and in the evening. Listening to His voice that calls us to seek Him in prayer and to accept His Word. Praying for the amount of time that the Lord has in our heart to speak to Him. Willingly and for the transformation of the heart, live to receive the seed, and may the rains of our heavenly Father give us the growth that God wants to give us.

We can gladly look forward to the new moon and delight in loving and blessing our families on that day, and carry out every task with the extra impulse of the Spirit of Jesus. We can look up to heaven, wake up at dawn with the heavenly call, and seek our Father's face in prayer. We can rejoice in the blossoming of plants and consider the approaching spring. We can thank God for every cycle of maturation that He created and designed for our benefit, which comes in its own time. The rain, the day and the night, the birth of a new child, the restful sleep, the development of a seed, the precious intimacy of a spotless bed, the workweek and the Sabbath, every solemn season, every hymn of praise to God, the vibration of a joyful heart—all come in cycles designed to satisfy our souls with every blessing that comes from above. From the greatest cycle of 7,000 years in the plan of redemption and maturation of the human race to the smallest cycle in the individual vibration of a musical note, the Creator's imprint is in everything; and His eternal power and deity have been clearly seen since the creation of the world, being understood through the things that have been made, so that they are without excuse. (Rom 1:20)

# *06*

# BLESSED ARE THE DEAD

What about those who die? They are in the grave, they have not made it alive to the coming of Christ, nor have they been raptured to heaven, but they have died trusting that they will receive eternal life. The answer is: they have escaped from Chronos before us.

> *Then I returned and considered all the oppression that is done under the sun: And look! The tears of the oppressed, but they have no comforter—**On the side of their oppressors there is power, but they have no comforter.** Therefore I praised the dead who were already dead, more than the living who are still alive. **Yet, better than both is he who has never existed, who has not seen the evil work that is done under the sun**. Ecclesiastes 4:1-3*

There is no longer oppression for the dead, the dead no longer know anything about what is done under the sun. From our perspective, there seems to be more happiness in nonexistence. Those who rest no longer participate in anything that is done under the sun. For them, time does not pass. They have escaped from the system.

The point is that they have died, and in their minds they have not contemplated that God who wanted to give them eternal life at that very moment. They were brought up in a religious system where God was waiting for the appointed time to give them life or death, and they have judged that death is a blessing from God; and according to their way of thinking, God blessed them.

Many have died without the assurance of their salvation, but they have done what they could based on their knowledge. Many have lived their whole lives trying to appease an angry god, and have been filled with work and weariness, but they have drawn on the merits of Jesus and are destined for eternal life.

Many have even laid down their lives for their friends, of which Jesus says there is no greater act of love than this.[68]. Such is the case of Moses. We know that he was taken to heaven according to the evidence of Jude.[69]and because of his appearance on the Mount of Transfiguration alongside Elijah and Jesus[70] But Moses saw death, and he thought that he could humanly offer himself as a sacrifice for the people of

[68]John 15:13
[69]Jude 1:9
[70]Matthew 17:3

Israel, because he believed that was what God required; and that is what God gave him, because He gives freedom to each one to obtain what he desires, and He reaches us where we are.

> *Then Moses returned to the Lord and said, "Oh, these people have committed a great sin, and have made for themselves a god of gold! Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written." Exodus 32:31-32*

Consciously or unconsciously, we all think that God requires a sacrifice from us in order to satisfy or appease Him, so we do works to please Him when in reality we are saved by faith and not by works. When we possess these notions of justice, we think that God will come to kill us in the end, if we do not manage to appease Him enough, and consequently we obtain death because of our uncertainty of salvation. And that comes from insecurities about God's character, when we think that He is capable of killing us personally if we do not meet a certain standard.

God wants us to live. He is a God of life and there is no darkness in Him.[71]. Glory to God if we manage to escape the wine of Babylon in this world and can see Him alive when He comes. But we must consider that hundreds, thousands of our brethren, will die and see salvation at the end of time by faith, even though they have not fully known their Father.

In this sense we have a work to do for those who still live under the dominion of Chronos. They still have limited time, they consider that their time is running out and they want to make the most of it, and it is our task to be peacemakers and radiate to them the peace of our Father's character. It is our privilege to condescend as our Father has done with us, and in this sense the text makes sense:

> *See then that you walk circumspectly, not as fools but as wise, **redeeming the time, because the days are evil**. Therefore do not be unwise, but understand what the will of the Lord is. Ephesians 5:15-17*

If these people allow themselves to be drawn by the Spirit of Jesus to the divinely appointed times, they will be able to find peace, remove a huge burden from their shoulders, and speed up the process of contemplating a God of life.

> *Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that you break every yoke? Isaiah 58:6*

[71] 1 John 1:5

But what if they die without being able to free themselves from these burdens? God frees them, that is why He calls them blessed. Death to this world is death to all the enslaving systems of this world.

> *Then I heard a voice from heaven saying to me, "Write: '**Blessed are the dead who die in the Lord from now on.**" "Yes," says the Spirit, "**that they may rest from their labors,** and their works follow them." Revelation 14:13*

Let's consider what happens to a person when he or she dies. His life ends, he closes his eyes, and when he opens them again, he is already in the time of Christ's second coming. Wouldn't it be wonderful to experience such a thing? To know that in the blink of an eye you will be seeing Christ coming and it will all be over? Isn't it like traveling in time to the future, to the end of time?

Our Father has freed those who die from Chronos. For them, it all happens in the blink of an eye. One blink of an eye and they are already experiencing eternal life. But we are no different from them, if we are given the ability to experience eternal life now. You could fall prostrate before the Lord, trust Him with all your burdens, beg to be freed from the deadlines and terms that bring bondage and death, and ask for the blessing of entering into the eternal rest and joy of your Lord now, and in the blink of an eye, you could be experiencing that new life.

Death to this world is a cycle that repeats itself every day. We do not lose heart because even though our outward man is perishing, the inward man is being renewed day by day.[72]

Blessed are those who die, for they have rest from their labors. How can we begin this journey of eternal rest in the arms of our Savior?

> *And God called the light Day, and the darkness he called Night. **So the evening and the morning were the first day.** [...] And God called the firmament Heaven. **So the evening and the morning were the second day.** [...] **So the evening and the morning were the third day...** Genesis 1:5, 8, 13*

We notice that each day is well defined by evening and morning; this cycle allows us to define the first six days of the week. Logically, the seventh as well. But we do not find this in the Genesis account.

> *Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and*

[72] 2 Corinthians 4:16-18

*sanctified it, because in it He rested from all His work which God had created and made. Genesis 2:1-3*

The Sabbath is not defined by evening and morning. The Son of God is not defined by a beginning and an end either. He is the beginning and the end. He is the rest.

*I am the Alpha and the Omega, the Beginning and the End, the First and the Last. Revelation 22:13*

*...for the Son of Man is Lord even of the Sabbath. Matthew 12:8*

Christ is our rest, and He calls us to meet Him and enjoy His blessings on a specific day of the week. But Christ dwells in eternity. The Sabbath is not ruled by Chronos, and free from this system we can experience the spiritual rest of the Sabbath every day, forever.

***Come to me, all you who are weary and burdened, and I will give you rest.*** *Take my yoke upon you, and learn from me, for I am gentle and humble in heart; and you will find rest for your souls.* ***For my yoke is easy, and my burden is light****. Matthew 11:28-30*

This gives us complete freedom and fills us with peace, knowing that we can be free from the bondage and fear of death, and this is only thanks to the Son of God.

*For I considered all this in my heart, so that I could declare it all: that the righteous and the wise and their works are in the hand of God. People know neither love nor hatred by anything they see before them. All things come alike to all:*

***One event happens to the righteous and the wicked; to the good, the clean, and the unclean; to him who sacrifices and him who does not sacrifice. As is the good, so is the sinner; he who takes an oath as he who fears an oath.***

*This is an evil in all that is done under the sun: that one thing happens to all. Truly the hearts of the sons of men are full of evil; madness is in their hearts while they live, and after that they go to the dead. But for him who is joined to all the living there is hope, for a living dog is better than a dead lion.*

*For the living know that they will die;* ***but the dead know nothing****, and they have no more reward,* ***for the memory of them is forgotten****. Also their love, their hatred, and their envy have now perished; nevermore will they have a share in anything done under the sun.*

*Go, eat your bread with joy, and drink your wine with a merry heart; for God has already accepted your works.* ***Let your garments always be white, and let your head lack no oil.***

***Live joyfully with the wife whom you love all the days of your vain life which He has given you under the sun****, all your days of vanity;* ***for that is your portion in life, and in the labor which you perform under the sun.***

***Whatever your hand finds to do, do it with your might****; for there is no work or device or knowledge or wisdom in the grave where you are going.*

*I returned and saw under the sun that the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to men of understanding, nor favor to men of skill; but time and chance happen to them all.* ***For man also does not know his time****: like fish taken in a cruel net, like birds caught in a snare,* ***so the sons of men are snared in an evil time, when it falls suddenly upon them.***

*Cast your bread upon the waters, for you will find it after many days. Give a serving to seven, and also to eight, for you do not know what evil will be on the earth.*

***If the clouds are full of rain, they empty themselves upon the earth****; and if a tree falls to the south or the north, in the place where the tree falls, there it shall lie.* ***He who observes the wind will not sow, and he who regards the clouds will not reap.***

*As you do not know what is the way of the wind, or how the bones grow in the womb of her who is with child, so you do not know the works of God who makes everything.*

***In the morning sow your seed, and in the evening do not withhold your hand****; for you do not know which will prosper, either this or that, or whether both alike will be good.*

***Truly the light is sweet, and it is pleasant for the eyes to behold the sun****; but if a man lives many years and rejoices in them all, yet let him remember the days of darkness, for they will be many. All that is coming is vanity.*

***Rejoice, O young man, in your youth, and let your heart cheer you in the days of your youth; walk in the ways of your heart, and in the sight of your eyes****; but know that for all these God will bring you into judgment.* ***Therefore remove sorrow from your heart, and put away evil from your flesh****, for childhood and youth are vanity.*

*Ecclesiastes 9:1–12; 11*

# THE END OF TIME

God is Agape, patient, merciful and slow to anger. We know the wonderful truths about God's love. For a long time we believed that God would run out of patience someday, and that has led us to interpret his word and his character in a wrong way.

Where did this concept come from? How was it introduced into our minds even as children? What do the scriptures reveal to us and how can we free ourselves from the bondage of living tied to human times and deadlines?

How does this relate to God's holy convocations and the interpretation of the times of prophecy? This material will prove liberating regarding all these questions.

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