

6. Justice and Judgment

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Adapted Transcript - Live Streamed on 22 December 2019

Father in heaven, we just thank you for the blessedness of the Sabbath. We open our hearts to receive the Spirit of Jesus, your only begotten son. And we thank you for the gift of eternal life. I thank you for everyone that is gathered here. I thank you for special friendships over many years, and I thank you for those that are watching online and I pray they also will be blessed as we share the word of God together. We thank you in Jesus name, amen.

Craig spoke to you about how I hung onto him and kept asking him if he was the son of God. But there's the other side of the story. In probably the year 2010. Probably I would put down as the worst year of my life. And I think I got down to about 110 pounds. That's, for those of us from the Queen's Dominions, that's 54 kilos. I was not well at all at that particular time, but it was at that time in my life when Craig was always there to help me and support me. And we had moved from northern part of Australia down into the southern part. And I asked him to take my RV to bring it down to me. Now, praise God for GPS. 😊

So Craig was bringing my 24 foot RV, caravan down. And there was the civilized way to go in and around Melbourne, but the GPS took Craig down a path called the Acheron Way. Now for any of you that know Greek mythology, Acheron was a river that flowed into the river Styx. And the river Styx was the river that went to hell. So Acheron Way was a way that led to hell. And this was a logging track that was a dirt road with very windy trails and sheer drops down the side and the GPS took Craig down this path, the Acheron Way. And when he came out the other side, he rang me on the phone and he was not happy.

And he said, "Why did you make me go through there?" And I was thinking of the other highway that went past Highwood and I'm thinking, "Craig's a pretty good driver. And even I could have driven that." So I said, "What's your problem? It wasn't that hard. What?" And then when he said, where he went, I threw down the phone and I ran, I thought he was going to kill me when he got here. And when he came out the other side of the Acheron Way, the ranger

was there and he saw him come out with the caravan. He just had a wide eyed look of amazement on his face.

How did you do that? So we've been through a lot together. And he stuck by me through a lot of those things. So it was a blessing of course. 2010 was also the year that Gary and I first had contact. So it was also the worst, but the best year of my life because that's when Gary and I connected. He found out about Return of Elijah and made contact straight away. And in September of that year, he and Carolyn came out to visit us. And that's where you met Gary. Well, we all met for the first time and the Port Macquarie conference and will go down in history is a very significant conference. That's where a letter was drafted to the president of the General Conference, asking the leadership of the General Conference, asking them politely for the ability to worship the only begotten son within the precincts of the Seventh-day Adventist church.

The rest of that story I won't go into now, but that's where the letter was drafted. It was drafted in Port Macquarie and it was good in that sense, if you watch any of my videos from that particular time, I look like I've just come out of a concentration camp. I didn't look very well at all. I don't know what Gary saw in me, but it was skin and bones, so, okay. It was, when I look back now, I go, "Man, I looked really bad." But out of all those things, the Lord has blessed me and we've continued to grow. And as I've been saying to people, as I travelled from place to place, from country to country and I'm visiting, I'm just laughing all the time because I know what I was like in 2010. I'm just going, I have been walking on water ever since that time.

It's not possible for me to do what I'm doing now, except by the grace of God. And of course in 2011, you can, you can imagine that I've gone from a situation where I was the pastor of two reasonably sized churches. One church was about 200 people. The other one was about 150 and I was pastoring these two churches. And after I accepted the begotten son, I went to pastoring no one. No preaching, no contact. Nothing. Just all cut off. And so that was challenging. But providentially I'd written Identity Wars. And it's like the Lord said to me, "Okay, you've written this book, Identity Wars about your value is only in me. Let's test this out. Let's take away your job, your house, your health, let all those things be taken away. And let's see, whether you still believe that your value only comes from me?"

Whoa. That was a test. It was a test. But in 2011, when I had no one to preach to, I had Dennis and Alora. I was preaching to them on Skype because they

wanted to hear. And Dale as well. You came to Amicalola in 2011.. And we were able to preach there. And we came down from the mountain with faces aglow, didn't we? Went to William Miller's farm and got busted. But that's another story.

[Dennis: We looked forward to those skype sessions.]

Yeah. And so did I, it gave me hope and at least there's someone that wants to listen to what I've got to say because all of my family and friends, not all of my family and friends, but many of my friends didn't want to talk to me. Didn't want to have any contact. I was a complete leper. But I remember one time when I had been writing Return of Elijah and I thought in all the fallout that was occurring from that, and I just felt Satan was telling me, "No one cares about what you're writing. No one's interested in your foolishness." And I do believe I heard the voice of Jesus speak to me and said, "Your wife doesn't think you're foolish." Whoa. That just kept me going. She didn't, she's read your manuscript. She thinks it's on track. So yeah, I'm very thankful to my wife. Real blessing.

So some of the stories of some of the relationships that have been formed through a difficult time, it's been an extreme; It was an extremely difficult thing to the church that had nurtured me and looked after me and trained me and taught me. And then to come to this realization that my church, my beloved church is not worshipping my Father and I hadn't been worshipping my Father. And then, oh, that was such a stress. No wonder I lost all those kilos. I was so stressed. I couldn't sing any hymns for five years, because every time I sang hymn, I broke down and cried because I remembered the churches I've been in and where we'd sung those hymns. And I just couldn't sing. I couldn't sing. I would never be able to finish, but now I can sing hymns. It's a great, a great blessing.

We've been talking about aspects of the First Angel's Message. I know that Obadiah appreciated the wedding cake formula. It's stuck in his brain, which is really good. The First Angel's message is the ingredients of the wedding cake of the bride. Because when you put those elements together, the everlasting gospel, the true God, the character of God, the judgment and the worship of the creator through his appointments is all found in that First Angel's message. And when the ingredients of that cake are baked correctly, then Babylon will fall. Because as soon as those things come, another angel will follow saying, "Babylon is fallen." And so it's getting those pieces of the puzzle together.

So today I want to look at the hour of his judgment is come. And when we think about the judgment, what is the foundational document upon which the judgment is based?

What's the document that we understand? What standard is the judgment based upon? The Law. The Law of God is the standard upon which the judgment is based. You've seen the pictures with the high and the big 10 Commandments and there's this solitary sinner standing there and all of heaven looking down and the 10 Commandments, you've seen those pictures.

[Audience: But Jesus is standing beside you.]

But Jesus is standing beside you, yeah, that's true. That's true. So the Law is the basis of the judgment. Is that right? The Law of God, the 10 commandments is the basis of the judgment. Now, one of the things that those of us who studied this subject, particularly Daniel 7 and found particularly challenging, and there was a mass exodus from the church in 1980, because of this doctrine of the investigating judgement. The idea of God collecting books, and some would have a more jaded nature would say, it's like a heavenly Gestapo or a Stasi in which everything you do is recorded and written down and held against you in a court of law. Now, would God do that to us? This is the question. Of course, the exodus that happened in 1980 was, well, "there is no investigative judgment and everything was finished at the cross." And 1844 is just as a face saving device in order to save Adventism from utter humiliation.

And yet we read in Great Controversy that the central pillar and foundation of our faith is the declaration unto 2,300 days and then shall the sanctuary be cleansed. So for anybody who is a believer in the rising of the Advent movement knows that it's not only an important doctrine, it's the very central pillar of our faith, the cleansing of the sanctuary. So I want to look at this concept of judgment and I want to, like many other things reframe, put old light in new settings as in the context and in the spirit of the 1888 message in which Ellen White says that the 1888 message was old light in new settings. So the first text that I would look at is Romans 7:14, because if the judgment is based on the law, then we need to know what is the law. We know about the 10 commandments in Exodus 20 and Deuteronomy 5. We know the list, but what is the law? Romans 7:14. "For we know that the law is spiritual."

"The law is spiritual, but I am carnal, sold under sin." So this word in the Greek, is pneumatikos from which we get spirit. And it says here in the Strongs, it is ethereal. What's ethereal?

[Audience: you can't put your finger on it.]

It's intangible. It's not something that you can put your finger on. It's spiritual. The law is spiritual. Now I want to read you a statement in Patriarchs and Prophets page 364.2. "If man had kept the law of God as given to Adam after his fall, preserved by Noah and observed by Abraham, there would have been no necessity for the ordinance of circumcision."

Okay. So circumcision is a response to sinfulness, as we studied recently and one of our brothers, Tony Pace on Vancouver Island did some research on this and circumcision is actually something that was practiced by the Egyptians. Okay. It was an Egyptian practice? And it began to surface just around the time of Abraham. So this was a practice that was practiced by a pagan nation. And Abraham was raised in Babylon, in Ur of the Chaldeans. He was raised and he was familiar with this practice.

And so when Abraham is thinking about being in harmony with God, his thoughts, turn to circumcision. And God, gives to Abraham that, which he is thinking. This is the theme that will come back again and again and again. The same in Genesis 15, when, and I just want to spend a bit of time on this with you. I am sidetracking, but hey, it's a great sidetrack. Genesis 15. I want you to think about this because Paul quotes this in Romans 4 and Abraham believed God and was counted unto him for righteousness. Now I want you to notice in verse five, that God, it says, "and he brought him forth abroad and said, look now toward heaven and tell the stars if they'll be able to number them. And he said unto him, so shall thy seed be." And how does Abraham respond? "And Abraham believed in the Lord and he counted it to him for righteousness." So God promises Abraham a seed. He promises him a multitude of descendants. Abraham simply believes God. And he received righteousness. How many animals had to die for that transaction? A big fat zero.

God spoke. Abraham believed and it was done. Now what happens next? "And he said unto him, I am the Lord that brought thee out of Ur of the Chaldeans." Now he's promised him a people, the question is, where are we going to put these people? He said unto him, "I am the Lord, thy God that brought thee out of the Ur of Chaldeans to give thee this land, to inherit it."

What did God just promise to Abraham here? The earth? To give you this land. Okay.

[Gary: He's going to say at the end of the chapter]

He says at the end of the chapter, but this is after Abraham does something. Okay. Because what does Paul say in Romans 4:13? The promise to Abraham and his seed that he should be heir of the world. God promises Abraham the whole earth. Is that right? And Abraham's looking at the Canaanites around him. How does he respond?

[Gary: Well, it's going to take the whole world if they're going to have all the stars in the heavens.]

You will need a lot of room to put them. So Abraham responds and he said, "Lord, whereby shall I know that I shall inherit it?" Give me a sign. What did Jesus say? The heathen asks for signs, a wicked and adulterous generation seek after a sign. Abraham's seeking out for a sign. Why is he seeking after a sign? Because his faith ran out. He could believe that he was going to receive descendants, but he couldn't believe that God could give him the whole earth and his faith ran out. Because his faith ran out and Abraham's trying to comprehend what God is saying to him, and his own sense of worthlessness is starting to manifest. When you give good gifts, when you give big gifts to people, the temptation is to say depart from me. I'm an evil man. Yeah?

So, Abraham's wrestling with himself. He's wrestling with what God is promising. Like "I couldn't be worth that much, Lord. You're going to have to give me a sign. You're going to have to show me something to prove to me that you're going to do this because I am completely unworthy of what you have just promised me." God, knowing the mind of Abraham, it says in verse 19, he said unto him, "Take me a heifer of three years old and a she goat of three years old and a ram of three years old and a turtledove and a young pigeon." Why does God say this? Because this was the custom you read Patriarchs and Prophets, [Page 137] it says that God condescended to enter into a covenant with Abraham using those methods that were customary amongst men.

But notice, God only says, take me this, this, this, and this. And he doesn't say anything else. He didn't say what to do with them. Okay. What does Abraham do with them? "And he took unto him, all of these and divided them in the midst and laid each piece one against another. But the birds divided, he not. And when the fowls came down upon the carcasses, Abraham drove them away."

See God condescended to enter into a covenant with Abraham, according to Abraham's thinking. But all of what is happening now is a response to a lack of faith. This never would have needed to have happened if Abraham had believed, because in the first part, Abraham believed God and it was counted on to him to righteousness. And when God says all of this, you will inherit, if Abraham had believed God, it would have been counted unto him for righteousness. Deal done. End of story. No sacrifice. Finished. Because that's what happened to the first part, isn't it? The only reason the sacrifices came was because Abraham says I'm having trouble believing you would do this for me. I really am. Because I'm really not worth that much. Is this the problem that Peter had? Simon, lovest thou me? Same problem. And He says, Jesus says, "Simon, do you agape me?" "Lord. You know that I phileo you." Couldn't quite get to the agape. Depart from me, I'm an evil man. I'm not worthy of this. And this is the wrestle that every one of us in this room and those listening are dealing with. Do you believe that you are going to just stand on the sea of glass with God and His Son and all of the angels and we will sing with such tremendous joy that it will thunder and the earth will vibrate. Well, when we're in heaven, the heavens will vibrate with the joy within our souls. Are you going to be there?

[Dennis: Amen and you too. We're going to be there together.]

Amen, we're going to be there together. But how are you going to say, but Lord, I need some kind of sign so that I can know I'm going to be there. Don't be wicked. Just believe. Believe your heavenly father. And so it's interesting. God condescends. And it's what I find interesting is God says to him, he says to him this, And he said unto Abraham, verse 30, "Know of a surety that thy seed, which you believed I would give to you, shall be a stranger in a land that is not theirs because you would not believe I would give it to you." Isn't that right? They're going to be strangers in a land that's not theirs because you didn't believe it would be theirs. The consequences of your actions.

Is it any wonder that Abraham went to a horror of a great darkness? The consequences of his actions meant that his children, the vibration of his unbelief would generate for hundreds of years and put his children into slavery. Well, think about that. And so, after this, God brings his promise to Abraham down to a level that he could barely cope with. It'll be between the two rivers. Let's see what it says in verse 18, And the same day, the Lord made a covenant with Abraham saying, "Unto thy seed have I given this land from

the river of Egypt unto the great right, the river Euphrates." That was a greatly reduced promise that Abraham could cope with.

[Gary: I can understand that]

You can see that? That's a different way of reading this, isn't it? So, the other thing that's interesting, and I'm just going a little bit further, is that when the burning lamp and the smoking furnace walked between those pieces, the Spirit of Prophecy says that Abraham then followed and walked behind... Well, specifies that detail, but he walked between those animals that were sacrificed and he promised to God perpetual obedience. What do we call that?

[Audience: All that thou says, we will do.]

All that the Lord hath said, "We will do it." The old covenant. So, is it any wonder that the children of Abraham, when they come to Mount Sinai, they say, "All that the Lord hath said, we will do"? They're only repeating the words of their father Abraham. Interesting, isn't it? So, we come back to this quote, it's very important, it's very important. Patriarchs and Proverbs 364.2. There wouldn't have any necessity for circumcision. Circumcision was a sign given to Abraham to deal with his unbelief. If he had believed God, he wouldn't have needed such an ordinance to be given. It was something of the heathen that was then brought in. God says, "You want to do that? Yeah. I can use that. I can teach you something through this. But it's your idea. It wasn't my idea, but okay, we can use this."

Of which circumcision was a sign. They would have never been seduced into idolatry if they had been faithful in following.... Well, let me back up a bit. *And if the descendants of Abraham had kept the covenant of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt. They would have kept God's law in mind, and there would have been no necessity for it to be proclaimed from Sinai or engraved upon the tables of stone.*

[Gary: So, no necessity for the ordinance of circumcision.]

No circumcision, no written 10 commandments, because when you write... And I'll just take this a little bit further. You think about this in terms of the 10 commandments, Obadiah touched on this. Same law, we were speaking about this, the same law, but seen in a different way. And when God first made the 10 commandments, which he really didn't want to do because the law is spiritual, and if the law is spiritual, nothing written on stone can actually reflect

what that law is because it's in the heart. It's a law of nature. As someone not far from here has said, it's design law. It's not imposed. It's designed.

Ezekiel 36:26. I'll take the stony heart out of your flesh, and I'll give you a heart of flesh. He wrote it on stone as a mirror of their own hearts. That's why it was written on stone. Okay? The other thing that's really important to understand is that 10 commandments, the first set of 10 commandments that was cut out, God cut them out himself and he wrote them himself and he took them down, and what did Moses do with those commandments? He broke them. The second set of commandments was a combination of God's handwriting and man's effort because Moses cut out the second one with his own hand.

And this is all telling you something. It's all highly important detail to show you that the way that Israel entered into this covenant of keeping the 10 commandments with God was a combination of God's effort and man's effort. That's what is symbolized in the writing of the 10 commandments by Moses cutting it out. This is the way men wanted it. They wanted to do a deal with God. But all of these things are written for our admonition upon whom the ends of the earth have come. So, this is all important to tell us that the law is not legal. The law is spiritual. And if the law is spiritual, then the judgment is spiritual. That's a big saying. But it has to be, doesn't it? If the law is spiritual, and that law is the basis of the judgment, the judgment has to be spiritual, it has to be something of the heart. But we have had it presented to us legally, a court setting, with actual books being open and people being examined and judged.

One example, come to the last verse of Ecclesiastes. See, because most people believe He will judge every work, that's what we think that means. But notice what the Bible actually says. Ecclesiastes 12:14, "For God will bring every work into judgment." Doesn't say he will judge every work. He will bring every work into judgment. Is there a difference? Just thinking about some things in terms of the judgment. The judgment is based on a law that is spiritual. And so, I want to spend a little bit of time addressing this issue of the investigative judgment. There is going to be an investigative judgment. That is guaranteed. The reason there is going to be an investigative judgment is because of Matthew seven, verse two. Well, no, let's go to Romans two first.

[Craig: The extra books of Moses would not have been need.]

Yes. The extra books of Moses wouldn't have been needed. Thank you. None of that would have been needed.

Additional instructions. Wouldn't have been required. Okay. This is why there's going to be an investigative judgment, or there is an investigative judgment why it's going on now. Chapter two, verse one, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." And where did we get this judgment from? Romans chapter five tells you where judgment came from. Who was it that instituted principles of judgment that leads to condemnation?

[Gary: Adam.]

Adam. Romans 5:16. "And not as it was by one that's seen, so is the gift. For the judgment was by one to condemnation, but the free gift is of many offenses under justification." Therefore, when Adam said, "The woman who you gave to be with me, she gave me and I ate," that was judgment that Adam made that led to the condemnation, both of the Son of God and his wife. That's where judgment came from that leads to condemnation. And we have inherited that, so we are judgmental beings. We judge, we analyze, we box. Every day, we are making assessments, we are analyzing. It is in the language, we are assessing opportunities and threats. Is this person an opportunity or are they a threat? Am I going to get something out of this person, or is this person going to try and get something out of me? So, you're making judgements all the time. Judgment. Is this person going to benefit me? Or is this person going to be a drain on my resources? Judgment, judgment, constantly assessing individuals. Should I get involved with a person? Should I be connected to this person? Should I talk to this person? Yeah. Nah.

Friend, foe, unfriend. Block. Can you imagine the psychology of Facebook? The idea that when someone is hounding you on Facebook, that you have to hit the button that says unfriend. Ridiculous. I've said to a number of people, "You have my email, you have my phone number. If you're going to keep harassing me on Facebook, then I'm going to disconnect. But please, I'm willing to talk to you through other means where you can be socially responsible and not leave your bird droppings all over my page." ...was that judgment? Ooh! But Facebook doesn't own friendship. It's just a means of communication. And sometimes means of communications get abused, and it's not wrong to shut down means of communications that have been abused. And sometimes it's better to actually sit down and talk to a person face to face. That's where much better dialog is going to occur than through social media. That's just a little footnote.

So, judgment, judgment to condemnation. Now, we want to add to this another layer in terms of our understanding, and that is in the red words. When you come to the red words of Jesus, it's in John five, in terms of our understanding of the investigative judgment, John chapter five. If you think about the implications of these words, you should immediately be entering into investigative judgment when you read them. Okay? How so? Well, 5:22, "For the Father judges or condemns no one." As soon as you read those words, if you are honest with yourself, you should be instantly alarmed. Why?

[Audience: Because that's what we do. That's what we do.]

The Father doesn't judge anyone, but we're judging people every day. God has just, through that text, Christ has just brought many of our works into judgment. Hasn't he? Into judgment. The Father doesn't judge, in the sense of condemnation. The Father's judgment is always mercy, grace, to visit the fatherless and the widow, to care for the poor. This is God's judgment. And as we looked at what Craig presented, Psalms 89:14, "God's justice and judgment is mercy and truth." That's what His justice is. Justice is right-doing, right-doing is to show mercy. And so, God doesn't need to judge and condemn anyone because His justice is to give mercy because his goodness leads people to repentance.

And that was what Jesus was doing, social justice, bringing people up to a place where they were actually. He was lifting them up. Elevating them. And that led them to repentance. You see? So, God doesn't... Our Father doesn't judge. And I must say that as I thought about those words for the first time, the implication, and the thought struck me and my Father spoke to me and said, "Adrian, I have never ever had a condemning thought towards you ever." My response, I started to cry because that's pretty much most of my life has been judging and condemning other people. I found myself in investigative judgment, but it was in a completely reframed situation. And I was the judge. I was sitting in the temple of God as God, and I was passing judgment on myself. As I saw God's character as it really was, suddenly I was in judgment. He brought me into it simply through the recognition of His character.

[Ben: I have this quote I found yesterday. This is Review and Herald Feb 24, 1891. We should carefully consider what is our relation to God and to one another. We are continually sinning against God, but his mercy still follows us; in love he bears with our perversities, our neglect, our ingratitude, our disobedience. He never becomes impatient with us. We insult his mercy, grieve

his Holy Spirit, and do him dishonor before men and angels, and yet his compassions fail not.

He never becomes impatient. How many times have you said, "You know what? I'm getting tired of this"? Now we're all in investigative judgment. How many times have I said that, "You know what? I'm tired of this"?

Or I'll let it pass this time, but you do it again. Yeah, I've gotten to the end of my rope.

End of my rope. I'm done now. I went from forgiving you once and I went straight up to 490 in a burst. I didn't do so well in maths. So, one to 490, bang, just like that. You got one more chance. But... Oh, there's a but here. "But hath committed all judgment to the son." Oh, okay. Well, Jesus is going to judge us. The Father's going to take his hired gun, and Jesus is going to judge us.

[Ben: It seem contradictory to what Christianity pictures which is be afraid of the Father, but Jesus is, He's your friend.]

Which is kind of a bit like... I mean, how did we read these verses in the past? I mean, it was in a fog. Wasn't it? We'll come to John 8: 15. So, this is how Jesus is going to judge us. "You judge after the flesh. I judge no man."

[Alexandra: So, why does God say Jesus judges?]

Okay. "And yet, if I judge, my judgment is true for I am not alone, but I am my Father that sent me." Jesus says, "I don't judge you, if I judge." So, how does He judge? Well, the answer to that is in Romans 2:16. How does Jesus judge? We'll go to Romans 2:16, and then we'll flip back to John 12. "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel," the gospel of the revelation of the character of God manifested in Jesus Christ, when we become aware of the life of Jesus Christ, we then have a standard by which we ourselves will compare ourselves. And this brings us to John chapter 12, verse 47.

John 12:47, "And if any man hear my words and believe not, I judge him not. I condemn him not, for I came not to judge the world, but to save the world." Bless you, Lord Jesus. "He that rejecteth me and receiveth not my words hath one that judges him, the word that I have spoken, the same shall judge him in the last days." How does the word that Jesus has spoken judge us?" Well, it's very simple. You read the Sermon on the Mount, and it says, "When someone strikes you on the one cheek, give to him the other also." Once you read those words and you know they've come from Jesus, and you strike someone on the

cheek, you feel a sense of self-condemnation. You condemn yourself according to your knowledge of His words.

And so, here is one simple lesson that Jesus is going to give you. In Matthew seven, Jesus knowing that there needs to be a massive ministration of death because men love to judge and condemn, so God knowing that men love to judge and condemn, He says, "Okay, we're going to put your judgment system on steroids. We're going to have a big judgment. It's going to be in 1844, and we're going to reflect back to you how you think." That's what the judgment is in Daniel chapter seven. It is a mirror of the thinking of man and how man thinks we should resolve this situation. We need to put it all on the table, we need to get the big... get God to breathe fire and set everything up, and we're going to settle this situation. And we're going to nail you to the wall and speak words of condemnation, and we're going to be done with this thing. Because God knew that that's how we think. He knew that was... "Well, okay. You want to do it that way, we're going to do it that way. You want it? I'm going to give it to you."

[Gary: You thought that I was hard task master.]

You thought that I was a harsh man, reaping where I do not sow. Okay. Out of your own mouth, I will judge you." That gives new meaning to that verse, doesn't it? Daniel seven is a fulfillment of the words of Jesus, "Out of your mouth, I will judge you. You said this is how it had to be done, so we're going to do it this way. We're going to do it your way."

[Dennis: So, man is expecting to be judged by God, so God is allowing that to happen.]

As a ministration of death to bring them to repentance. As Craig said the other day, the prodigal son had judged himself unworthy of being a son. He fabricated an old covenant contract saying, "Make me as one of your hired servants." And that was the judgment he passed on himself. When he came to the father, the father's judgment was to prepare a party for him and to welcome him home. That was the father's judgment. The son's judgment, "I'm no longer worthy to be your son. Make me as one of your hired servants." The father's judgment, "My son's come home. Let's have a party. The sanctuary is restored to its rightful state."

[Dennis: Look at the brother's judgment.]

Okay. Yeah. He was outside in the darkness, where there's weeping and gnashing of teeth, and he would not come in. He had passed judgment on his brother.

[Gary: And his father.]

And his father. "This son of yours." But hadn't he divided to them his living, his life? "All that I have is yours, son. Why don't you come and make merry with... Your brother's come home." Yeah.

[Craig: It's the father that went out of the celebration and met the elder brother where he was.

To meet that fateful Adventist that was out there.

[Gary: Just as he ran to the son that came home. He ran to the older brother to seek and save the lost.]

So, put the story of the parable of the prodigal over the two chapters of Daniel seven and Daniel eight. Daniel seven is written in Aramaic, which the Jews considered to be the language of evil force, the language of death. Daniel eight is written in Hebrew, the heavenly language. When you put those two side by side, you see in Daniel seven how man views the judgment, you see in Daniel eight how God used the judgment. Unto 2,300 days, then shall the sanctuary be restored to its rightful state. The relationships will be restored. Everything will be restored. We will be able to have a celebration. Because my Father doesn't judge anyone. And if this stuff is blowing your mind, and it should, because I'm like, "Whoa, whoa. No Way."

[Alexandra: Adrian, we're busting old wineskins.]

Oh yeah. I knew you were like this, Father. I knew it. I knew you were like this.

[Audience: (A question about Aramaic.)]

I'm not saying the language is evil, but it was the language that the Jewish people, they understood it in this context, and that is why... And you must comprehend this particular point, that when Jesus added the words, "Eloi, Eloi, lama sabachthani?" that was Aramaic. It wasn't Hebrew. He was speaking the language, and everyone around him understood what Aramaic was and why he uttered those words. He's speaking the words of somebody who is cut off from God's people. He knew exactly why he spoke Aramaic at that particular time, because it's the judgment. They understand that God is judging him according to Daniel 7. So he uses the language of Daniel 7 to express those words.

[Craig: Isn't Aramic a mixture of Hebrew and Chaldean?]

Yes, it is a mixture of Hebrew and Chaldean. It's Babylonian. It's an alloy language that has Babylonian concepts and Hebrew concepts mixed together. God's writing. Man's cutting out of the law. The symbolism is powerful. The brass same idea. God did not create brass. Brass is an alloy of copper and zinc. Jesus being raised up like the serpent, the brass serpent, this is God trying to reach us where we are. And so we go a little bit further in this. Why did there have to be a judgment? It started in Ephesus in the church of Ephesus, because what was Ephesus doing to people who were not following the 28? You know what I mean by 28? The creed. What did they do to them? Let's have a look.

Revelation 2:1 "Unto the angel of the church of Ephesus, write these things saith he, that holds the seven stars in his right hand, who walketh in the midst ..." now I'm getting warm. Verse two. "I know thy works and thy labor and thy patience and how they canst not bear them which are evil." What are the people of Ephesus saying? You know what? We're done with you. We've had enough. And what does it say? Thou has tried them. Let's have a court. Let's disfellowship you, because you don't follow our rules. You don't walk according to the rules of Methodism. That's what Ellen White heard when she was booted.

"Which say they are apostles and are not, and has found them liars and has born and has patience and for my name's sake labored, and has not fainted." Jesus understands that they're trying to keep the church pure. He sees their motivation and their desire to do the right thing, but they're going about it, "all that the Lord has said we will do. We will deal with the church in this way. "Nevertheless, verse 4, I have somewhat against thee because thou hast lost thy first love." So that's agape. So the judgment and condemnation of other people and agape never lived together. They are always opposed to each other. So when you give up agape, or when you judge people and you condemn people, you lose your first love. And so Ephesus guaranteed that the rest of the seven churches were going to be on a downward descent. And even by the time, even by the time of Sardis, God's people still don't get it because what are they saying in Sardis?

The seals, which? Fifth seal. That's right. Souls under the altar. So which parallels Sardis the fifth church. All right. So in the fifth seal, which parallels the time period of Sardis, God's people saying, how long do you not judge and avenge us? So those words reinforced that there had to be a judgment. There

had to be a judgment because God had to give to man that which he desired. In order to cause sin to abound, in order that grace might much more abound. Amazing. Absolutely amazing. So let's have a quick look at Daniel 7, because when I thought about this, the Father judges no one, the Son judges no one. Where have I been for the last 50 years? Why didn't I see this before? Like Adventism is about judgment. We are the people of the judgment. But William Millers rules demands of us that we make all the pieces fit. And Jesus says, my Father doesn't condemn anyone.

So when we come to Daniel 7, let's just read it. I said, I got to go back to Daniel 7. I ran back to Daniel 7. I ran back to Great Controversy, the chapter facing life's record. And I started reading them again. Like, what have I missed? What am I missing here? I've completely misunderstood this. Daniel chapter 7 and notice verse 7, Daniel 7:7. "After this I saw in the night visions, behold, a fourth beast, dreadful, terrible, strong, exceeding, and great iron teeth. It devoured and break in pieces and stamped the residue with its feet." Who is this? Rome. Okay.

Verse 8. "I considered the horns and behold, there came up among them a little horn before whom three of the first horns were plucked up." Who was this? Who were the three horns? Father and Son believers. How were they plucked out? They were judged, condemned, and destroyed. So the little horn power is one who judges and condemns and destroys. So while he's in this process; while this is going on, while the little horn is doing this work of judging and condemning and destroying, verse 9. And let me just say that the little horn is only the manifestation of the work that began in Ephesus. Could that be true? They judged and condemned those and tried those to where it said they are apostles and they're not and tried them.

So the papacy is the culmination of that work. We see that the apostle John in 3 John, he speaks of an individual called Diotrephes, who loveth to have the preeminence and cast them out of the church that don't agree with him. This is happening right in the beginning. "So I beheld, till thrones were cast down and the Ancient of Days did sit whose garments was white as snow. And the hair of his head was pure like wool. His throne was like a fiery flame and his wheels as burning fire and a fiery stream issued and came forth from before him." As a younger person reading this passage, I just remember, I was just like, God comes into the assembly and this great burst of fire just goes out from before him, like a fire-breathing dragon. But that's what I thought. Okay, this is the good part, the little horn, the baddy, he's been doing all this bad stuff,

all this rotten stuff. And now they're going to get it. Now God's come. He's going to fix it. He's going to wipe him out. Yeah.

That's what I've been raised on. So that's what I thought when I read this, but you know the word fiery stream, there is actually translated shining river. Shining river. Well, isn't that Revelation 22? The crystal river that flows out from the throne of God. You could easily translate it in that way. "A fiery stream issued and came forth from before him, thousand ministered unto him, 10,000 times 10,000 stood before him, the judgment was set and the books were opened." Now, notice what happens next.

"I beheld then because of the voice of the great words which the horn spake I beheld, even till the beast was slain and destroyed. And his body destroyed and given to the burning flame." Question, did God utter one word in this sequence? Didn't say a word. Nothing. Verse 11, what is it that causes the little horn to be destroyed? "I beheld then because of the voice of the great words, which the horn spake. I beheld even until the beast was slain and his body destroyed." What caused the little horn to be destroyed? His own words, by your words, you should be justified and by your words, you will be condemned. It was the words of the little horn. And how does that happen? Revelation 17:16. This is what happens. The papacy that has taught its children to judge, condemn, and destroy, do that to her. "And the 10 horns, which thou sawest upon the beast these shall hate the whore" Who is the whore? Papacy. "And shall make her desolate and naked and shall eat her flesh and burn her with fire." Isn't that what we read in Daniel 7? Revelation 17:16

[Gary: A daughter of a priest that becomes a whore is to be burnt with fire.]

The daughter of a priest that becomes a whore. So who is it? The 10 horns which thou sawest upon the beast. The Kings of the earth are the ones who destroy the little horn power. What part did God have in this process? Nothing. So when we look at Daniel chapter 7 God, didn't say anything. All that we see is a picture of His face, a revelation of his character. And then the rest is just consequence as a man sow, so shall he also reap.

[Alexandra: Adrian, verse 17, right after that, shall hate the whore and make her desolate for God has put in their hearts to fulfill his will.]

God has put in their hearts. Yes, God hardened Pharaoh's heart. God loved Jacob and he hated Esau. God will send them a strong delusion that they should believe a lie. In that language God sent evil angels among them. Kill and make alive. So yeah, this is, God sent it, because they wouldn't have it any

other way. God did His strange act. He turned aside and you let them have what they wanted. And what he allows, He is seen to cause. And the reason He's seen to cause it is because no man can breathe without power from God because He allows it and it's his power that's being used. I mean, it's His signature on the bottom of the check.

He can't say that Satan had power in himself to do this. That's another whole story in terms of the rod and the serpent, really good story from Fred Wright on that one. Let's see in the light. So Daniel 7 is actually giving us a picture, but it's written in such a way that you impose on this chapter, your own understanding of justice and judgment, it's written perfectly. And it says in Psalms 50:21, "You thought that I was all together, such as one as yourselves." And when I read this chapter and I realized, as I looked upon that judge and my pictures of the judge in these verses in verses 9 and 10, sitting there on that great throne and condemning and sending to destruction those who disagreed with him, the Lord was able to whisper to me in a very, very gentle way and said, "Adrian, that was you sitting on the throne. Not me. It was you." He said it without malice, without impatience, just said it very gently. "You were sitting on that throne."

And it's quite a challenging thought. I just picked this up the other day. Someone said in a documentary to externalize evil is to become evil. We talk about the papacy, sitting in the temple of God, claiming to be God, we externalize this process of judgment. We put it on the papacy, but trying to externalize that, which is within ourselves, it doesn't relinquish us from the evil, but the same process. And if we continue to seek to judge, condemn, and destroy, then we will have one mind with the beast and we will worship the beast and its image. The only way we're going to escape the beast and its image is to worship the only true God who judges no man. So we come to Daniel, Matthew 7, we didn't read that one. Matthew 7. You want to get through the investigative judgment. Here's the key. Jesus gives it to you. It's written in red. "Judge not, and you should not be judged." That's it. You stop judging other people and you won't come into judgment. Condemn not and you will not be condemned it says in Luke.

There is therefore now no condemnation to those who are in Christ Jesus, because when you're in Christ Jesus, Jesus doesn't condemn. Jesus doesn't judge people negatively. And when you're in that character, you will not be condemned because you don't condemn. Judge righteous judgment. Righteous judgment is to turn the other cheek, is to render good for evil is to

overcome evil with good. It's not just to, "okay, you're going to lay this on me, I'm just going to take it. I'm going to sit here and I'm going to bite my tongue."

No, it's not enough. You've got to overcome evil with good. You've got to give to him that is a thirst, if your enemy hunger, feed him, It's easy. It's probably easier to consider to feed your enemy than it is to feed someone in your own home that is sticking the knife in your back. That's hard because they shouldn't do that. They should love you, they should be nice to you. And they deserve to be condemned. What does it say? The enemies of Jesus are those of his own household. His own household. So since that time I've had a number of revelations come to me where the Lord says, "You know, Adrian, if you want to get through the time of Jacob's trouble, I need to show you what you're like. And you've led me through a number of circumstances. Can you see how you judge, can you see your condemnation? Can you see it? This is the guy you're going to have to get past. You're going to have to get past you because I'm not judging you. My father is not judging you, the devil is judging you. Of course the devil's judging you, but you and the devil get together. And you have a judgment party on yourself. And because you feel so judged and condemned, you start hanging it out on everybody else because you just can't handle it anymore. So you just put all your dirty laundry out on everybody else and start judging and condemning everybody else. Judgment and condemnation of other people is a clear sign that you have not stopped judging yourself." I'm getting warm.

Wow. You know that you have finally come to righteousness by faith alone when you stop judging other people. Well, yeah, the preacher must first partake of his own food. Oh, you listen to this, Adrian. Lord I believe, help mine unbelief.

[Audience: You can't do that you can't get rid of darkness with more darkness. You got to let the light come in and dispel it.]

[Sharyn: Comment about seeing the good in others]

Well, this is the thing is that we can only see the goodness in others when we see that God has been good to us, you know what I mean? And when we truly come to the point that we believe that we are no better, we say it, we say, "Oh, but for the grace of God there go I." You don't believe that. I want to believe it.

[Obadiah: One thing that I was wondering on for a second, and I know you don't believe this, but it's just like, it almost seems like, wait, could this go to

the extreme where you say, "Well, it doesn't really matter. So if God's not judging me, then I don't need to feel bad about myself if I'm living in sin." But I know you're not saying that. And I think that with righteousness by faith, with what I'm gathering, I'm putting the pieces together. It's already something I said I'd believed before is that we limit God in all the amazing things that he wants to pour upon us, to do for us change in our characters, He will support on all of us, all the light, everything in His law can be fulfilled through Christ in us when we're in him. And so it's us preventing the waters from flowing and blessing us and allowing us to be changed. We're saying, "No, I will not let God's creative power." When God said, "Let there be light," creation let it be. But we do not want to let God's creative, spiritual light force bring us that eternal life, which will transform our characters.]

We don't want to give up our independence.

[Obadiah: We say, no, I can't be like that. No, there's no way that I could do that.]

Remember, the Law is spiritual. It is impossible for us because of our inheritance from our first father, Adam, it is impossible for us to escape the judgment. There is no escaping the judgment and people say, "Oh God, doesn't judge me. God loves me." And remember, and we come to the story of the woman caught in adultery, which you mentioned there, that the individuals that came into His presence, they come in and Ellen White says they came in carelessly. They were completely oblivious to their soul condition. But I want to ... Now we've actually got to my sermon. Maybe I'll have to do this later.

[Daniel: This is where the relation of God's love to the invisible cross is important. If we think God doesn't judge me, I'm free to do whatever I want. But when I behold His suffering and the anguish of Spirit He goes through because I am rejecting Him....]

If you love him, you can't do it anymore because the Law is spiritual. It's not how much can I get away with and still get in. You don't love God when you think like that. It's like, when you realize what you're doing is hurting him and piercing him and causing tremendous pain, you can't do it anymore. The spirit and the flesh are at war with one another so that you cannot do the things that you would. When you're in the flesh you cannot do that, which is in the spirit. When you're in the spirit, you cannot do the things when you are in the flesh.

And as I write in my latest book, Comforter, which Craig mentioned a lot of self-disclosure there. Quite a number of years ago when I was slowly seduced

into pornography to start to look at pornography. My pornography history lasted 15 minutes because after 10 minutes, my whole body was on fire. And it was screaming at me saying, "No, you can't do this." And I had to stop. I couldn't do it anymore. The Spirit was calling out to me saying, "No, Adrian, no, please. No, don't go down that path." I couldn't do it. I couldn't do it. I had to shut it down. I couldn't, I had to stop because my relationship with Jesus wouldn't allow me to go down that path. I couldn't do it.

And then I've had other friends say to me, you know what? I remember that. But you get past that. You get past that? How can you get past that? Unless you crucify Christ, you have to nail him, tape mask around his mouth and make him be quiet and sit in the corner while he's sobbing and watch you do what you do to yourself. That's monstrous.

[Ben: The Bible doesn't say that the fear of God's judgment leads us to repentance. It could lead us to behavioural change for a time. No, the Bible says the goodness of God leads you to repentance. So if fear is our motivator, we know that Ellen White says that it savours of selfishness. If that's our motivator to try to go to heaven. We're not going to. Can't do it.]

Perfect agape casts out fear.

[Alexandra: Then we would be the "Lord, Lord" Christians.]

Lord, Lord, did we not do all these things for you?

Lord. Did we not do all these things for you? I will tell you what the books are. What are the books? If the Law is spiritual, then what are the books? Listen to this, Desire of Ages 187, "Thou hast well said I have no husband, for thou has had five husbands, and he whom that now hast is not thy husband, in that saidst thou truly." The listener trembled. A mysterious hand was turning the pages of her life history. Jesus was reading a book. What book? Bringing to view that which she hoped to keep forever hidden. Who was He who could read the secrets of her life? There came to her thoughts of eternity ... of the future judgment. So He's turning the pages of her life history and she's thinking about the future judgment. You see the connection? "In it's light, conscience was awakened."

Jeremiah 17:1 "The sin of Judah is written with a pen of iron and with the point of a diamond. It is graven upon the table of their hearts." Where are your sins recorded? And that word table there is exactly the same word that is written for the 10 Commandments.

[Audience: Where is this?]

Jeremiah 17 verse one. The law is spiritual. Where is the 10 Commandments written?

[Sharyn: In our hearts.]

Romans tells you where it's written. Romans chapter two. I love the Bible, it's so good. Got a bit of a download this morning. 2:14, "For when the Gentiles which have not the law do by nature the things contained in the law these having not the law are a law to themselves which show the work of the law ... " Written where?

[Dennis: In their hearts.]

Written in their hearts! Where is the law written? In our hearts. The conscience. We were made, we were programmed, our nature was programmed for the law of God. And when we do things contrary to that law, it is written into our hearts. It is written physically into our hearts, it is not simply an ethereal thing. It is a physical thing. Ethereal, I read your mind.

[Gary: In verse 15 it says, "The conscience bearing witness. And their thoughts, the meanwhile accusing or excusing.]

Or excusing. This is where the judgment takes place. So the law is written into us and when we sin, as we said, there is an atmosphere around every man. 5T111.1 it says, "There is an atmosphere ... there's a vibration and the vibration that we put out, it reverberates into our own hearts and we chemically and vibrationally store the sinfulness of our lives in our hearts, in all the organs of our bodies." It is written into us.

[Ben: Connects with the vibrations that we're talking about.]

These are the books which are opened in the judgment.

[Lumy: Some say that what is in our DNA has some kind of connection in our hearts it's our DNA it's changing.]

Our DNA. It's written into us at the deepest level. The spirit is written physically, because the divine pattern always has a visible. The sinfulness of our lives is written into the organs of our body. And God can read it as an open book, he turns its pages, he can read it, he can see it.

[Sharyn: I don't want to cause any trouble or anything, but ...I have a question, it's not making sense. By reading something here in Patriarchs and Prophets. Page 499 "When the records of heaven shall be opened, the Judge will not in

words declare to man his guilt, but will cast one penetrating, convicting glance, and every deed, every transaction of life, will be vividly impressed upon the memory of the wrongdoer." I see how this come from the memory of the wrongdoer. I get that. That reminds me of when you looked over here...]

You did make the point though, that these records are in heaven and we need to address that issue because we're not in heaven, we're on earth. So how are there records in heaven? And who's keeping them? We'll address that.

[Sharyn: Okay. (Continuing to quote) When the records of heaven shall be opened, the Judge will not in words declare to man his guilt, but will cast one penetrating, convicting glance, and every deed, every transaction of life, will be vividly impressed upon the memory of the wrongdoer. The person will not, as in Joshua's day, need to be hunted out from tribe to family, but his own lips will confess his shame. The sins hidden from the knowledge of men will then be proclaimed to the whole world. {PP 498.2}]

Then proclaimed, he then whispers in the secret place to be shouted from the rooftops. This is what it says. So it's just on the same thought.

[Chris: There is another example connected to the woman caught in adultery, the pharisees were convicted their own conscience, so they had to get out.]

I got a statement for that one.

So ... we have another quote in 4 Testimonies. It says, "As the Holy one upon the throne slightly turns the leads of the ledger and his eyes rest for a moment upon individuals, his glance seems to burn into their very souls. And at the same moment every word and action of their lives passes before their minds as clearly as though traced before their vision, in letters of fire or written in sand."

Jesus didn't write out specific sins of these individuals, but he simply revealed the Torah, which is a reflection of the character of God. And when they saw God's character written in the sand, it convicted them that they were not doing these things. And it brought them under conviction because it says here that, "Every eye is riveted upon the face of the one upon the throne." And this is Ellen White talking about the investigative judgment. "And as his solemn searching eye sweeps over that company there was a quaking of heart for they are self condemned without one word being uttered. 4T 385

God doesn't utter a word they are self condemned. And they say with Cain, "My iniquities are greater than can be forgiven." But how is it that the records

are written in heaven? If you are not writing out your record with pens and recording them with devices, but you are recording every sin, every action of your life within your being. And you are living by the life of Christ, then is not everything that we have done written into him as well? Are we not graven into the palms of his hands? Does that make sense?

That every aspect of your life, you could only live because Christ has given you life. And because he has walked with you every day of your life, he has eyes, he has ears. He cannot help but record everything that you have done. It is recorded spiritually, it is a spiritual recording of your life.

[Gary: Second Corinthians 3:2 You are our epistle, written in our hearts and read of all men.]

Epistle written in the heart. So everything that you have done is written in at least three places. It's written in your heart, in the heart of Christ because he witnesses everything and it's written on your guardian angel because don't they witness everything you do? They can't help. And as a younger person, I had this idea of my angel writing everything down. Knowing the true recording principle when my angel witnesses wrongdoing, he is in the corner, weeping for what they saw. It's recorded. The heavenly angels record everything you do, but it's not in the context that we thought it was in. They're trying to protect us, to look after us, to care for us. They are forced to record our life history. It completely changes everything. So there is a record in heaven, there is a record that the heavenly angels keep. But it's written into them because our vibration ... do you know our vibrations have an effect on them?

They have to be continually filled with the spirit. What is it for an angel to walk into the deep dark recesses of Atlanta city where a red light district exists and the angels have to walk and feel the vibration of wicked humanity? And record everything that they see. They don't want to record it. How do they withstand the images that they have to behold? They are forced to record it. How do they deal with the images that they see? And I've said this to people before, when I was younger, I wish I could have been one of the angels and I could be in heaven. They see far more filth and evil than I'll ever see.

[Craig: So what you saying, this is an old truth put into a new framework.]

Yes, Its an old truth put into a new setting, a new framework. And it just liberates the soul. This gospel of the kingdom will be preached in all the world for a witness unto all nations and then the end shall come. My Father is not a condemning judge, my Father is not like this. The books are spiritual because

the law is spiritual but they are literal in the sense that they are written into us, literally. It is not a spiritual realization of the judgment. It is a reframing of it into its correct setting and to make sense of the statements of Jesus when He says, "My father judges no man." And that is good news.

It is wonderfully good news that this is what the judgment is all about. And if you read *Great Controversy*, the beginning of *Facing Life's Record* and she quotes from Daniel chapter seven, and she says, "Thus was represented to the prophet." What does that mean? It was a representation for us to comprehend it, to understand. It was a mirror to cause our sin of judging to abound and the final piece in the puzzle for me, because as it says in *Great Controversy* 652, "The mystery of the cross explains all other mysteries." The attributes of God which have appeared to us to be terrifying become beautiful and attractive. And the answer to that is found in *Testimonies to Ministers* page 245.2, where the mystery of the cross explains the mystery of the judgment. And this is what it says.

"Here in his love not that we loved God, but he loved us and sent his son to be the propitiation for our sins. Here is language that expresses His mind toward a corrupt and idolatrous people. How shall I give the upper frame? How shall I deliver the Israel? How shall I make this adultery? How shall I set these Admah and Zeboim." and they were the two towns that were destroyed with Sodom and Gomorrah.

"Mine heart is turned within me, my repentings are kindled together. Must he give up the people for whom such a provision had been made. Even his only begotten son, the express image of himself?" Here's the quote ... this is the punchline. "God permits His son to be delivered up for our offenses. He himself assumes toward the sin bearer the character of a judge divesting himself of the endearing qualities of a father." Why does it say assume?

[Craig: That's the way it appears to us.]

Because that's the way it appears to us. Jesus as our sin bearer, God appears to him as a judge divested of the endearing qualities of a father and thus in that state, Jesus speaks in Aramaic. He speaks the language of death, he speaks that according to that image, because as man, He sees God as man at that moment. And to him, God is a judge divested of the enduring qualities of a father because a father would never ever give up his child. Only a judge would do this, divested of the endearing qualities of a father. And this is the great tragedy for humanity who believe God is a judge who will burn and destroy his

children. In believing in such a God, they must believe in a God divested of the elements of fatherhood, which means that in the concept of this justice, the fatherhood of God is destroyed. Which means that our Father is destroyed in this concept of judgment.

[Craig: At the very moment, when Christ was feeling that, His father was there standing beside Him.]

Our Father was there in the darkness of their wrong understanding, but Christ suffered as one of us. So every sin bearer, every person who refuses to lay his sins upon the sin bearer must go through this same process. They must see God assume the character of a judge, divested of the endearing qualities of a father. And thus we have Daniel chapter seven explaining to us what God looks like when you refuse to accept the sin bearer. Do I hear wow? You better believe it was wow. This is beautiful light. This is such a beautiful picture of our Father in heaven.

[Craig: This is Revelation 18.]

This is Revelation 18, this is history in the making right here in Jasper, Georgia. Why I'm excited about this message is, finally all the pieces are coming together. Finally, it all made sense, I can put everything together and say, "Yes, now I understand, now it makes sense." The only thing that remains for us to do now is to stop judging one another. But we can't do this ourselves, we can't manufacture this, we can't do it. We can only ask God to fill us with a spirit that does not judge and condemn.

We have to come to his appointments morning and evening Sabbath, New Moon and the Feast Days, three times in the year and beg God, "Give us the spirit that stops judging other people, help me to stop judging other people." And by beholding you will become changed. And as daily we become more and more changed, the earth will begin to reverberate. It will start to feel a vibration that it just hasn't heard for a long time, at least 2000 years. And then there will have to be a death decree. And then they're going to have to shut this down. They will say "We have to stop this vibration because it's upsetting the balance of nature."

[Gary: Arise shine for thy light is come.]

The glory of the Lord. The character of the Lord has risen upon me.

So there's more that we could say on this subject, but it's a one o'clock but I hope that this will stir up your minds to study. To show you what the books

are, the books ... and let's remember the books are real because your heart is real, isn't it? It's a physical organism and it's recording. I mean you've read the stories of people that have had heart transplants and people that have woken up one individual had a heart transplant. And when he woke up, he had this intense anger inside of him because the person who gave that heart when he died, he died in intense anger and all that was written into the very physical organ itself. And it came into that person and other people that have taken on other people's hearts and their whole personality has changed. They've taken up new endeavors and had picked up skills that they didn't have before it's written into your organs.

So it is physical. So I just want to put to rest the idea saying, "You're spiritualizing the judgment." No it's real, it will happen, there is a judgment, we are the judges. We will judge ourselves in the light of the character of God who judges no one. And the judgment of 1844 is a ministration of death. It is showing man what he is like and how he thinks and how he operates in order to bring us to repentance for thinking this way.

[Dennis: So then during the thousand years, it's my understanding that the redeemed will look at their record, let's say a friend or a loved one can see why they're being recorded. They're going to be looking at the judgment of that person, judgment of itself, but God will make that available and have everything open for the redeemed to look at.]

Yes. To look at and to judge angels and to judge those and how will we judge them? I've forgiven you for everything that you ever did to me, I forgive you.

[Dennis: Do we judge or do we just look at the record?]

Do you not know that you will judge angels?

[Dennis: I know that's what the Bible says but is that, but...]

In this new reframed understanding of judgment, we won't condemn them. We would wish them to be with us. And at the end of the thousand years, God leaves the gate of the city wide open. If it were possible, they could walk into that city and have eternal life. But that will be impossible because they have so trained their being to be an opposition to God and to be condemning, not one individual steps through that city. Not one, even though the gate is open. but God is saying, "I'm not keeping you out, we're not against you. We would love you to join us. And even now, we forgive you, we don't hold anything against you." But they won't come in.

[Audience: The father is being judged.]

Yeah. They judge him as unrighteous.

[Gary: Just like the older brother.]

Just like the older brother.

They judge ... their judgment is so much so that they rush to the city to destroy and kill him, that sits upon the throne. That is their judgment because they are so out of harmony. And when the gate is shut ... remember the mirror principle, Jesus doesn't shut the gate to protect us. He shuts the gate to show that they have shut the door of their mind against him. That's why the gate is shut. That's why the gate was shut in the time of Noah, it's not to keep people out. It's to say, "You made this decision. I'm just reflecting your vibration in your brain."

[Audience: Even we will or whoever is going to be in heaven is going to need a lot of things straightened out.]

Yeah, absolutely. Only at the end of the thousand years, do we stop weeping? A lot of things and a lot of healing, that's going to need to take place the stuff that was done to us or that we did to others in this life.

[Chris: What you have bound on earth will be bound in heaven.]

Amen brother, what you bound on earth will be bound in heaven because every throb of our being vibrates to the heart of God, Desire of Ages 356. Bounded on earth, go straight to heaven, everything. What a God! What an amazing Father we have! All right, well, now that our brains are totally blown, do you want to be brainwashed? I want my brainwashed I want to wash clean of all filth and all nonsense. I want a clean mind.

The truth can withstand, investigation can bear investigation. Let's pray, Father in heaven, I just thank you so much for revealing these beautiful truths to us. Father we ask forgiveness for being so judgmental, deliver us from condemnation, deliver us from the inheritance of our first father. And we believe in Jesus Christ, you have delivered us. And that we can cease to condemn, we can cease to have that spirit that rises up in irritation and anger when other people don't treat us as they ought to treat us. I believe Lord, that you can make us like you so that when you shall appear we shall be like you. For we are seeing you now as you are and I thank you in Jesus name Father, amen.