

The Judgement

By Adrian Ebens, 3 April 2021

I want to talk a little bit about, As You Judge tonight, this book, it's just the principles in this book have just been an absolute revolution from my own thinking and the joy. And I know others that have read this, just the joy that is brought to them and the revelations of our Father.

But before we do that, I'd like to pray and we're going to remember Sister Brigitta, who's going for a cancer operation.

Ruben: *She's going to get some naturopathic remedy.*

Father in heaven, we just thank you that we can kneel before you. We thank you that we have felt heaven drawn near to us, or we've been brought up to you would be better. It's just wonderful to just be present here and with your beautiful character. And again, we're just praying for your Spirit. We see the difference between what you are like and by nature, what we are like. And we believe that you will give us your Spirit and we ask forgiveness for all of the failings of the past. It's easy to ask forgiveness when we know that you don't condemn us.

And Father, as we speak about this subject that deals with overcoming sin and the belief that came to us in 1888 regarding to character perfection. And the great problem of why this hasn't come up about among God's people and how the very heart of the judgment rather than being a door to life, is proving to be a door to death for so many. And we just pray you would give us a deeper understanding. We do pray for our sister, Brigitta. We pray that your healing hand will be upon her as upon John. And I just pray that Brigitta will know your comfort and your love. We pray for our dear brethren in Germany and thank you for the beautiful things that are happening there and their heart response to the truth. It's very heartwarming to hear the reports and we receive the love and the greetings and we pray that you would bless us now as we speak together in Jesus' name. Amen.

Just picking up on what Colin mentioned, we were thinking the same thing, justice and judgment. He comes to the earth. It's the concept of judgment is very much aligned with all forms of Christianity. Judgment is the very highest day in the Jewish calendar. The Day of Atonement, Yom Kippur is the day of judgment where we must all stand before our Maker and give account for the deeds that we have done and the principle of judgment. When we look at the Scriptures, there's many, many Scriptures that we can read.

And I just like to give a bit of an overview and we can look at Psalm Chapter 50. Let's just read a little bit here from verse 4 or verse 3, "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous around about him." Verse 4, "He shall call to the heavens from above, and to the earth, that he may judge his people."

When you read a text like that what do you think? God's going to judge His people. And the context is this fire comes down and as it says, it devours before him and its very tempestuous round about him. It doesn't give you a very, I was going to say warm feeling, but maybe it does. There's no comfort in it. That's the point we're getting at, isn't it, in terms of judgment?

One of the verses that was impressed upon me as a child. Ecclesiastes, 12:13. This should be familiar to many of us raised in the Adventist Tradition, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." I'm so thankful that my father taught me this verse. It's been a central feature of my thoughts.

And then it says, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." You feel comfortable about that?

Come to Matthew 12:36. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words, thou shall be condemned."

So, when you read verses like this, what does it sound like?

Audience: *Very condemnatory.*

2 Corinthians 5:10. What do we read? "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he has done, whether it be good or whether it be bad."

These are fairly standard texts that anyone who knows anything about the judgment and you study any of the Christian or Abrahamic religions, other religions, there's a judgment that we all must face God in the judgment and we can repeat text after text along these lines.

But of course, for us in Revelation 14 verse 6, 7. 6 is the angel, the first angel's message, "Saying with a loud voice, Fear God, and give it to him; for the hour of his judgment is come." The hour of his judgment. He's come. And for those of us who study, we can go through the prophetic framework. Okay, if you can help me here.

Daniel chapter 9 gives to us the whole prophetic framework in which Christ, through the 490-year prophecy, tells us about the time of the baptism, the death and the gospel going to the Gentiles. And of course, Daniel 8 gives to us 2300 days and in 1844, what commences in 1844? The judgment, and how do we know this?

Daniel 7, when we read Daniel chapter 7, the judgment was set and the books were opened. And you correlate that with Daniel chapter 8, unto 2300 days then shall the sanctuary be cleansed. So, the cleansing of the sanctuary is parallel to the judgment where the judgment is set and the books are open. And this work begins in 1844.

Okay, this is pretty basic Adventist teaching. The prophetic framework of the judgment in Adventist's thinking is laid upon many layers of thought and the prophetic framework of the books of Daniel and Revelation correlating together lead us to this date of October 22nd, 1844, and then that is correlated to Revelation 14, where it says: The hour of his judgment is come.

And I've spent many years as an Adventist minister teaching these principles relating to the judgment from many, many different angles to warn the world that God is now in judgment, in a process of judgment. And He's going through the books and He is seeing who is going to be retained in the book of life and who is going to be struck out.

Is that right? Is that what we were taught?

Audience: *Traditionally.*

So blotted out is the actual biblical word, isn't it? And what many of us were raised with is that at some point the judgment would shift from the dead to the living. And then at any moment, your name might come up in the judgment. And if, like Belshazzar, you were found wanting, you would be struck out of the Book of Life, the judgment of the living.

A tremendously challenging thought for a young Seventh Day Adventist, and probably more so for older ones living under a theology that didn't deliver what it promised. Victory over sin. That's rather daunting. And that's why other forms of theology started to enter in, to offer Adventists a different way out of this dilemma of coming closer and closer to the end and yet seeing no significant changes in your life.

Adventism, apart from it being built upon the books of Daniel and Revelation, is also very much built around the subject of the sanctuary. It is a model. That is used to show how God is working through the plan of salvation.

One of the key aspects, of course, is in Psalms 77:13, which is, "Thy way is in the sanctuary." And in the new translation says, "Thy ways, O God, are holy." You don't get the same feel. Your way, O God, is in the

sanctuary. And of course, that ties up really, really nicely with Jesus saying I am the way the truth and the life. If God's way is in the sanctuary and Jesus is the way. Then the sanctuary is the story of Christ, of His crucifixion, of the washing or the baptism that takes place here. (*Starts drawing the sanctuary on the board.*) He is the one that is crucified for us. He is the water of life.

And then we come into the sanctuary and He is the bread of life. He is the light of the world with the menorah that is there. And then we have the altar, the altar of incense.

And then we have the most holy place. So, this is the holy place and this is the most holy place. Most holy place, and this is the courtyard.

And so what's particularly interesting about the sanctuary... Well, as many, many interesting things as a young Seventh Day Adventist, I read books like *The Cross and Its Shadow* by Stephen Haskell. I read several other books. I was instructed heavily on the sanctuary, learned all about the curtains, learned all about what was embroidered in the curtains. And like in this particular curtain here you have three angels embroidered.

And for Seventh Day Adventists, the movement between the holy place, what would happen every day is that the priest would minister in this area here for every day of the year. But on the 10th day of the seventh month, the high priest would go into the most holy place. And the whole ritual that would take place there where they would cast lots between the Lord's goat and as Israel, and the Lord's goat was slaughtered and the blood is apply here, and then they go out and a strong man would take the other goat out into the desert and it was to be left out there to die. We understand a symbol of Satan.

Audience: *And the character of God.*

And there are many, many interesting things that are revealed in this. But I don't want to get too far off track, but the general idea that we get is this the sinner is starting at this entry point. Is that right? And as he is progressing, God is seated here, at least on the day of judgment.

There's much discussion about the fact that God is seated here because there's a double edging. There's the gold. The golden table here actually has two crowns around the edge, which is interesting. Not three, two. Two stacks of bread. Not three, two. I really enjoyed Nadar's presentation, but that was really great. It was very, very good.

In any case, the concept that we get is that as the sinner is moving through this and he's going into the holy place, he accepts Christ as his Savior, he is baptized, he's washed, he is reading the word of God, and he is washed in the word of God. He is feeding upon the bread of life. He is looking to the light of the world. He is praying. These three symbols here represent prayer, Bible study and witnessing. Ye are the light of the world.

So many different applications that we can be given to the sanctuary and that makes up the Christian life: prayer, reading the word of God and witnessing. Is that true? It's true.

And then you approach the most holy place, and that is the day of judgment. In which you must have confessed all of your sins, but nothing be left remaining upon the books of record on the day of judgment.

Now what courses of is of interest is that when we put all this together, we see that the 490 year prophecy takes us to the cross and the 2300 year prophecy brings us to the most holy place. The two main prophecies of Daniel and Revelation both have to do with the cross and the judgment. This is dealing with the cross. This is dealing with a judgment.

What is really interesting is when you actually diagrammatically put this together, this whole sanctuary system is actually two squares that are jarred together. At the center of this square is the most holy place. At the center of this square is the altar of sacrifice.

This is the center of this square. Sacrifice is the center of this square, the day of atonement, the judgment, the Ten Commandments is the center and the angels looking down into the sanctuary is the center of this square. It's telling you the two central themes of the Sanctuary Service are those two things. And those two things just happen to be linked into the 490 and the 2300 year prophecies.

So, there's a lot of Scripture that's locking down onto this. That's why I love to talk about this, because there is so much of the Scripture that locked together onto this framework. And when you can get a model to house a tremendous amount of theology, you have a tremendously powerful tool. Like the Pentagon of lies. It's another very powerful tool to house a lot of theology.

The thing that we could fall into is the thought that the further you move along this sequence here, you may have the illusion that you are actually becoming holier as you are moving in this direction. Is anybody falling under that illusion in the past?

Audience: *Yes, I feel worse.*

You feel worse. But if you are in the holy place, doesn't that mean that you're holy?

Audience: *No, He's holy and I'm sinful.*

Okay. You're sinful. All right. But we could have this illusion, couldn't we?

And then we come in the most holy place. The only way to come into the most holy places to be holy either he that touches the altar of the Lord or, you know, be holy for I am holy. All these things.

But of course, as you pointed out, we have in the book Great Controversy the statement, the closer we come to Christ, the more sinful we appear in our own eyes. So, what we need to understand here is that the further we move along in this direction, the deeper the revelation of human sinfulness. That's a really important point.

The deeper the revelation of human sinfulness. Which means that the highest level of human sinfulness is being manifested right here. You've come to the very zenith, you come to the very heart of the whole system, of the plan of salvation to reveal your sinfulness.

Audience: *That's where the character of God is fully manifested.*

And this is where the character of God, the shekinah glory, a light that dwell between the two cherubs that are existing here as you come into that presence, that human nature is fully revealed.

Audience: *That correlate with the seven churches, because technically there are seven steps there.*

There are references, I have put a chart together on this that talk about the seven churches being reflected. That's another layer that we can we can put it in there. I don't know what the seven steps are directly related to that, but that could be another component. Yeah, but that's another whole layer that we could instill there.

So of course, what we have understood here is that God Himself is engaging in this work of judgment, and let's come to Daniel chapter 7 verse 9. "I beheld till the thrones were cast down," or put in place, that's what the Hebrew mean, "and the Ancient of Days did sit, whose garments was white as snow, and the hair of his head like pure wool: his throne was like a fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

Now, for those of us who are students of history and are reading the earlier part of Daniel chapter 7, we see the description of the little horn, which Colin spoke about earlier in the week and says in verse 8, "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." Who is this referring to?

The papacy particularly during the 1260 year period from 538 A.D. until 1798 A.D., and during that time period, how many of God's people were destroyed? Many of them. Between 50 and 150 million people perished. During that time period, between 538 and 1798. Between 50 and 150 million people were slaughtered because as it says later on in verse 25, it tells you, "And he shall speak great words against the most High," the little horn, "and shall wear out the saints of the most High." For how long? "And shall think to change times and laws." And when you read that more carefully the changing of the times and the laws are to change the sacred festivals and the law. That's what it's saying. Not just the Sabbath, but all the sacred festivals and the law. "And they shall be given into his hand until a time and times and the dividing of a time," which is 1260 years in prophetic language.

So, it's during that prophetic period that the people of God are worn out. And what do the people of God do during this time? Revelation chapter 6:9, because the seven seals are relating to this time period of the 1260, we don't have time to go into all the detail. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." God's people, during the 1260 year period.

And what are they crying out? "They cried out with a loud voice, saying, How long, O Lord, holy and true dost thou not judge and avenge our blood on them that dwell in the earth?" And of course, as being a true believer and the papacy is destroying God's people. The comfort that God's people receive in Daniel chapter 7 is that in Daniel chapter 7 in 1844, which represents... (*writes on board*) 1844, coming into the most holy place that the destroyer of God's people is going to meet his demise. Isn't that what we understand? We want God to judge and damn those who destroyed God's people for the papacy to get his judgment and to be destroyed for its wickedness in destroying God's people. This is the Adventist mind.

And all of these pieces seem to fit together when we read verse 11, it says, "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."

So, after the judgment takes place, the little horn power is destroyed and given to the burning flame because God has judged the whore that rides upon the beast. We read that Revelation chapter 17. The whore that rode on the beast, she is burnt and destroyed. And so, when we think about persecuting powers, this is the context in which we operate and in speaking to many... Listening to many evangelistic campaigns, I have letter boxed for big evangelists. I have sat in there, I've operated the slide projectors, and I've listened to this over and over and over again. That the great wickedness of this world, those who have done atrocities to God's people, that God is a God of justice and He will right those wrongs and those that have done evil will be destroyed. Is that not what we were taught?

So just be patient. Here is the patience of the Saints. Here are they that keep the commandments of God and wait for God to destroy our enemies. It wasn't quite said that way, was it? It wasn't quite stated that way. But that's the meaning of the text. And we can look at great dictators like Hitler and Pol Pot and Idi Amin, and we can know that in the judgment these men will meet justice.

How long ago do you not judge and avenge? Well, we know that our God is just and then from 1844, that the judgment is set, the books are open. Everyone is going to face the judgment. Everyone is going to give account for the deeds they did in their body and God is going to judge them.

And our job as God's people was to warn the world about the judgment, the hour of his judgment is come. We are to warn the world about these things and to tell them about God's judgment and that we should be preparing for the second coming and keeping the commandments of God and fleeing and pleading for forgiveness and asking God to forgive us and preparing for the second coming of Christ.

That's what we were taught and there are many, many elements of this that are very beautiful. There are many elements of this, the framework, the way this is all set up. It's beautiful. It's a wonderful system. The great problem that we have had and I still remember the time after looking at all that in that concept of the judgment and looking at my Father.

And if we look at Daniel 7:9, we often see the pictures of God seated upon His throne high and lifted up, looking down. And you've seen the picture. Sometimes you see the picture there where the sinner is standing there and Jesus has His arm around him. Yes, the praise God for that Mediator, interceding. Father, My blood, My blood. This person is confessed Me. Comfort, it brings comfort. The Father is seated way up and all the angels are looking down. Quite a challenging thought process to go through.

Other pictures of the sinner standing there on his own. God, help him. And to think of my Father as a judge, to think of my Father as one who is going through the books of record and is sentencing to death and preparing for the execution of those who have done wickedness, gave me a picture of my Father as one who condemns and destroys. Isn't that what it tells you?

Of course, those who turn to God and plead for mercy, He will not destroy, but He will show them mercy and He will be gracious unto them. But those who are wicked and those who do evil, God will blot out their name out of the book of life, and they shall be destroyed.

And of course, because the Adventist hell is far less hot than the eternally burning hell of all the other Christian churches. That was a good package deal, wasn't it? Two or three days in the flames of hell for the wicked, for the deeds that they have done as opposed to eternally burning hell forever. It makes sense that if people have done wicked things that they should pay for it. It makes sense to us. It's fair. If Hitler has destroyed millions and millions of people, the fact that he should roast for two or three days, that's fair, isn't it?

Well, that's what I used to think. It's fair that he should take a little bit of heat for a little while and just experience a little bit of what he did to other people just for a little while. The problem is that in looking upon my Father in this way, I saw in my Father the attributes of condemnation. Condemnation. And of course, the way to address the issues of condemnation is to come to Romans chapter 8, verse 1. "There is therefore now no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the Spirit." But what is going on in this picture? Jesus is covering you from whose condemnation? Of the Father's condemnation.

And as we discovered recently in Romans chapter 5... We'll take a bit of a detour. Romans 5:16. Remember that Peter said some things that Paul writes are hard to understand. "And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses under justification." For the judgment was by one. Which one? Adam. The judgment was by one, because we're contrasting in this chapter, we're contrasting Adam and Christ, the two Adam's. First Adam has put up as Adam the first.

"Not as it was by one that sinned, so is the gift: for the judgment was by one." And that was 'by one' is actually 'out of one'. *Ek*. In the grave. "The judgment was out of one to condemnation," Adam, "but the free gift is of many offenses unto justification." Romans chapter five is telling us that condemnation originated in the heart of Adam.

And when we correlate this text with the words of Jesus, I love the red words. "For the Father judges no man." So, if the Father judges no man like uhm, what about all this? Where did all this go? We just going to hit the flush button and it's all gone?

Well, that's what happened in 1980, wasn't it? Coming to verses like this, reading the red letters. It's the words of Jesus, trumps the book of Daniel. Reinterpret the book of Daniel and as Colin talked about, introduce antiacrus epiphanies, changed the whole concept of the daily. Take the heat of the papacy. Move off 1844. Bang, bang, bang. Judgment gone.

Because of this, suddenly we have this contradiction in Scripture. Suddenly we have this tremendous body of information, all pointing towards God as a judge who condemns. And then and here we have John 5:22, which says the Father judges no man.

And I look at the text. Where does it say 'while He is here on earth'? No, it doesn't say it. "The Father judges no man." Period. "But has committed all judgment unto the Son." Oh, so the Son is going to judge us.

So, we come to the words of Jesus John 8:15, and we read here, Jesus saying, "Ye judge after the flesh; I judge no man." The Father doesn't judge anyone, the Son doesn't judge anyone. How does this whole judgment system work? God is going to judge the earth, He's going to bring every work into judgment, every idle word you speak, you'll give account thereof on the day of judgment. But He's not going to judge anyone, and neither is the Son going to judge anyone.

Is anyone paying attention? Like, do you see a massive contradiction here? And that's at that point that you get on your knees and you say, "Father, I'm confused. I'm not quite understanding."

And of course, we go on and we look in, John, 12:47 and it says, "And if any man hear my words, and believe them not, I judge him not: for I came not to judge the world," bless you, Lord Jesus, "but to save the world. He then rejecteth me, and receiveth not my words, hath one that judgeth him," ah ha, what is it? "The word that I have spoken, the same shall judge him in the last day."

And what is the word that Christ has spoken? Love your enemies. Do good to them that hate you. Turn the other cheek. Go the extra mile. Father, forgive them for they know not what they do.

John 3:19. "And this is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil."

So now we have this apparent contradiction between the gospel of John. Anyone here going to take a ticket to line up and give John a hug and a kiss? Bless you, John. I know he's just reflecting the character of Jesus, but you can love the channel, it's all right. Okay, thank you, John, for the beautiful things you wrote in your gospel, it brought me so much joy. And, of course, Jesus, you inspired all of this, to you be glory, because you listen to your Father. We know how it works.

So now we have this contradiction between these texts, particularly in John. And then Paul is supporting this and saying that condemnation came out of Adam and didn't come from God. And so we have quite a number of texts. And then we add to this because the complexity of this goes even deeper, because, as it says, every idle word you shall speak you will give account thereof in the day of judgment. Which means, as we said, the books of record. And what are the books of record?

Well, we can come to Malachi chapter 3 and verse 16, "They that feared the Lord and spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

There is a book of remembrance. There is a book of life. What is the other book? Where in the Bible does it say there is a book of death? It doesn't. There is no book of death. But it does say this though, there is a place where your sins are recorded. 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," where? "Their hearts, and upon the horns of your altars."

Where is the book of Death? Where is the book of your sinful deeds? On your heart. The horns of your altars.

It's very interesting, I remember reading in in the story of John chapter 8, where the Pharisees bring in the woman caught in adultery, and obviously they framed her so they could catch her out. Didn't bring the man, just brought the woman, and placed her at Jesus feet. Spirit of Prophecy says that as they came into His presence, He read their life record as an open book. Why? Because everything is written in your heart. This is the book, it's written in your heart, it's written and engraved in your mind, it's all stored there.

So when the books are opened, He's reading your heart. It's really you, it's all recorded there. And, of course, it's recorded somewhere else. Because it says, I've engraved you upon the palms of My hands. Every deed you have committed, good or bad, is recorded on Christ.

Ruben: *On the breastplate of judgment.*

On the breastplate of judgment. Exodus 28:29. Will we take a look at that? Exodus 28:29, "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place." Let me have a look at that word, memorial. What does that say? Memorial or record. Record. Record on the breastplate.

Yes, writing, memorial, record. Written on his heart. Because Christ has been with you. Lo, I am with you always, even until the end of the world, the end of the age.

So, everything that you have done is written on Christ and is written on you. So, this is the book, this is the book, it's written on His heart and it's written on us. Which is interesting, isn't it? Very interesting.

So how do we resolve this issue of the judgment? If God is not judging anybody what is the purpose of all this information about the judgment? And this is where it gets really exciting in terms of what God is actually doing, rather than... Because this is what Satan wants you to do, remember? He wants you to see a contradiction and then he wants you to wipe out one side of the contradiction and just wipe it out.

And so, in the case of Desmond Ford and all of those followers, they just wiped all of this out. It's all gone. 1844 is irrelevant. Boom, gone, flushed, out. And in doing that, they destroyed the mirror. That shows the truthfulness of our human nature.

Audience: *It became a profession.*

Profession. To get a remedy, you need correct diagnosis. If you don't get a correct diagnosis of your human condition, you cannot get remedy. This gives you a diagnosis.

But the problem is... Now I want to come to the punch line of Jonathan's presentation, John 8:10, "When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee." What's the punctuation after that? Definition. Then what's the definition? "Go, and sin no more."

In order for you to say no more, you must have the assurance that you are not condemned by God. You see that? As long as you have a thought that you are condemned in any way or that God does engage in any kind of condemnation on any other person, there may be the danger that you yourself may come under His condemnation.

The only way for you to guarantee that you will not come under condemnation is to believe the words of Jesus that God does not condemn anyone. This is the only way for you to overcome sin. That's what Jesus said, isn't it? Neither do I condemn you. Once you believe this, once you understand this, you will sin no more. And this is the great Achilles heel for Adventism, because if God condemns and destroys, you cannot overcome sin because fear have torment. Only perfect love casts out fear. All fear.

This has been the great difficulty we have had in this situation, in reading this story, and so as I'm reading and I'm thinking about the words of John and all of these types of things, then I'm thinking about what God is doing in the gospel and how He is relating to us. And then, of course, Romans 5:20 comes back to my mind, oh, what God is doing in the judgment, He is causing sin to abound. Daniel 9:25. Yes, He's bringing sin to the full. He's bringing sin to the full. This is as Ruben presented in his presentation.

So, the whole point of the judgment in opening books and in showing judgment and bringing condemnation is to show you and I what we do. When people do the wrong thing, God is showing you how you act. And as I start out in this book, The God of Christianity, the God of Adventism, and I don't say this with any sense of irreverence, but it's true, you better watch out. You better watch out, He's got a list and He's checking it twice, He's going to see whether you've been naughty or nice. Santa Claus is coming to town. This is the personification of the Christian religion, isn't it?

I give you a certain period of time to amend your ways, and if you do not amend your ways, I will blot you out of the Book of Life and will destroy you. That is indeed a dead line, isn't it?

Audience: *Twenty fifth of December and then boxing day.*

Ruben: *It's significant that Santa's coming at the end of the year.*

He's coming at the end of the year. Of course, in the Jewish system end of the year is the judgment, same principle, same idea. And this is what we're all caught up in this idea.

But as long as you have an idea that God is judging and that God is condemning, you cannot stop sinning. It's not possible because... And this is where we come to the heart of the identity message. "You are my beloved son in whom I am well pleased" is diametrically opposed to "I'm sorry, but its time is up and you are going to die."

Those two ideas are irreconcilable. You cannot reconcile those ideas. If you have the slightest notion in your mind that God gets to the point where He draws a line in the sand and then some of His children, He has decided they are of no value to Him anymore, then He could do that to you. And if He could do that to you in those moments when you're lying there wracked with guilt because of the garbage that you've been involved in and you think about this God sitting on His throne, looking down at you, you haven't got a hope. You haven't got a hope.

And Satan's whispering in your ear, You're going to die. There's no hope for you when your name comes up in the judgment, you're toast. And so, there's trembling, Oh, lord, Lord, Lord, please have mercy. What do you want me to do? I'll be an evangelist. I'll do whatever you want, just don't kill me.

And that's why so many go to the evangelical gospel, It's all right, don't worry, take the tranquilizers. Just sit until Jesus comes. Who cares? Doesn't matter. Jesus loves me. It doesn't matter. Just lose your conscience. It's all over.

Ruben has something to read out of the book, Mercy Not Sacrifice. It's a transcript of one of Ruben's sermons.

"Perhaps he is not yet sufficiently appeased to accept me. Surely, he cannot love so guilty of being as I am. And the more one realizes his guilt, the greater would be his doubt. But when we know that God never had any enmity towards us, but that He loved us with an everlasting love, that He's loved us so much that He gave Himself for us, that we might be reconciled to Him. We can joyfully exclaim, if God be for us, who can be against us."

This is why Laodicea... Rich and increased with goods, this tremendous body of knowledge, a tremendous gift, has been completely placed in the wrong framework.

And what God intended to show through the judgment is what we are like in our condemnation and judgment of others, but we have in our self-defense projected onto Him and made Him the great condemning, destroying judge. And as long as we hold onto that idea you haven't got a hope in hell of getting victory over sin. You are completely without hope.

But if we do not have this system... This is our diagnostic tool. This is to show us what we are like. This is to cause us to repent. And this is why in evangelical teaching and all the other denominations, they still present God as a judge who will condemn and destroy. They haven't dealt with that. They have neutralized the condemnation that it shows in their character. And they have still projected off onto God that He will still condemn and destroy the wicked and burn them forever, which makes it impossible for people to overcome and to receive the seal of God.

It is not possible to do this. You cannot be sealed with the Father's name if you don't have a correct diagnosis of the problem, you have to take the condemnation and put it in its proper place. Man is pushing it off either onto Christ and He's dealt with it all and on to God, but doesn't present itself towards myself.

That I am the one that is condemning. I am the one that is looking at others and wanting condemnation and never wanting to see them again. And until you accept that understanding of what this is telling you, you cannot have a remedy for sin.

Thank God for the sanctuary, the perfect diagnostic tool, the mirror back to you. Who you are. And to give you a perfect picture, because as it says, "Moreover, the law entered that sin might bound." And in that moment... And this is what I saw as I was reading Daniel chapter 7.

It's another one of those moments. Daniel chapter 7 and verse 10. And I'm reading through this passage and I'm thinking about the Ancient of Days. And suddenly as I'm reading this passage and I'm looking up on the throne, I hear the words: "You thought that I was like you."

And suddenly it was like a bolt, just like, Oh my. That's me that's been sitting on that throne all that time. I'm the one that's on that front, I'm the one that's condemning, I'm the one that's paying out on the papacy, I'm the one that's destroying all those people that didn't believe in consigning them to death. It's not my Father because He doesn't judge anyone. This is me. This is a diagnosis of who I am. And then as I began to look... When I realized that I am the one that judges, I am the one that condemns, then my Father was able to truly enter into an investigative judgment. And I saw myself in a completely united light.

And I got on my knees and I repeated I said, Oh, Father, my brain is complete mess. Every living, breathing aspect of my being is to condemn other people, to compare myself with other people. All my thoughts are about comparing and condemning and dealing with other people secretly. Of course, you don't do it openly because you're supposed to be a nice Christian. But was in these secret parts, when suddenly I saw myself. And this is what I talk about in the book, this is the most challenging thing. I am Apollo. I am Apollo. I'm the one that judged and sentenced Jesus to death. I'm the one that condemned Him to death.

You think about the whole process of casting lots. Let's roll some dice and let's see which one is the Lord's goat and which one is which one is Satan. Rolling dice, casting lots. That's pagan. And all that it's saying is, I don't care which one of you is going to take the sin as long as it's not me. One of you can die and one of you can rot.

And as I point out in the book, the two ghosts are representative of Adam standing there. He consigns Christ to death, and his wife is consigned to a thousand years of hell. He blamed her. You see the picture? Because the story only ends where it begins.

And it comes back to Adam, the Lord's goat, you can die. And the woman, you did this to me, and she has to live for a thousand years thinking about the fact that her husband blamed her for the mess that they are in. Whenever things got really tough for Adam, he could always turn to her and say, Remember, darling, who went to the tree? He could always pull that out on her. Couldn't he?

She had to carry that burden with her. Oh, if I hadn't gone to the tree. I have to labor under that. Was death a wonderful release for Eve? Sure, it was.

God had to... And this is the thing that really caught my attention. I want you to notice a statement. I want you to notice the statement. Testimonies to ministers, page 245. I want you to notice something which is really interesting. "God permits His Son to be delivered up for our offences. He Himself assumes toward the sin bearer the character of a judge."

If you're assuming the position of a judge, what does that mean? That He's not a judge, but He's assuming the character of a judge. For what purpose? "Divesting Himself of the endearing qualities of a Father." When does God ever divest Himself of who He is? Never.

But in the clouds of the darkness that surrounded, He allowed Himself to be seen as an unrelenting judge that condemned and destroyed His Son. He allowed Himself to be seen that way, because that's the only language that you and I understand. And this is what we see in the judgment, God allows Himself to be seen as the judge in the two squares of the sanctuary, both here and here, He allows Himself to be seen as the judge so that you and I can believe what God is telling us.

That was one of the most profound... What inspired her to say "assumes the character of a judge"? This pure inspiration. That woman never could have worked it out. Impossible. "Assumes toward the sin bearer the character of a judge." That is straight from heaven.

And that's what unlocks my mind. Whoa, that's what's going on here. It's going on here and it's going on here. This is the beginning. This is the result. But this is where it starts. Judging and condemning leaves to death.

And this is what needs to be repentant of. This is why the sealing relates to giving up judgment, giving up the condemnation of other people and then giving up the judgment of other people, we come to the beautiful statement of Jesus: judge not, that you be not judged. When you come to the point that you have ceased to judge other people, you are guaranteed eternal life.

That's why, as it says in Romans chapter 3, that God will overcome when He is judged. Why does God overcome when He is judged? Why does He not feel any recrimination when billions of people are screaming at him that He's unfair and unrighteous? Why does He not flinch? Because He doesn't judge anyone and therefore, He cannot be judged. Such a beautiful principle.

You have nothing to fear in the judgment if you stop judging other people and this is what this is all about in the most holy place, God is magnifying the sinfulness of humanity and He's showing us this is what you do. This is what you're engaged in. And when I see that what God is doing is causing our sin to abound. This completely reframes the judgment; it puts it into a completely different context from what we were taught.

Old light in new settings. That's what happened in 1888, wasn't it? Old light in new settings. This is old light in a new setting that harmonizes John 5:22 with all the books of Daniel and all the other statements about judgment. It is the most beautiful thing to me. It just makes me go, Oh, Father. Oh, you think you're rich, and increased with goods, and have need of nothing; and don't know that you're wretched, miserable, poor, blind and naked. How could you not see this?

And as we point out in the book, it's very, very interesting that Daniel 7 is written in Aramaic, not in Hebrew. Daniel 8 is written in Hebrew and even to the, as we point out in here, to the Jewish people, they did not discard the use of Aramaic. Aramaic was used for dirges. It was used to express the language of evil force. It was one of the languages that they used. But Daniel tells us the purity of what goes on in the most holy place. Then shall the sanctuary be cleansed. Then the whole principle of judgment will be purged from man. But what man sees in the language of evil force is God with books open, judging, condemning and destroying people. That's why it's written in Aramaic. That's what Jesus said in Aramaic, My God, why have You forsaken Me? It's in Aramaic that He speaks these words because it's the language of evil force. It's the language that is understood to the Jewish mind to represent someone outside of the favor of God.

These things are important. They they're written for a reason. And all these pieces fit together.

The hour of His judgment is come. And we were taught this many years ago, weren't we, Tony? Robert Wieland, the hour His judgment. I tried and I didn't have the framework, but they got our minds thinking in that direction.

It is us who is judging God. And this goes back to Adam. Condemnation came out of one man, Adam. He is the one that was doing the condemning. And so, every time we believe that God condemns and destroys, we are judging God. But Jesus says My Father condemns no one.

If your heart condemns, God is greater than our heart and he knows all things. That's what it says. God is greater than our hearts and he knows all things. This is the most beautiful truth for those that have walked under the shadow of this system. On the wrong side of this equation, you can't even begin to imagine the joy that this brings.

Oh, Father, You are so beautiful. I believe You, Jesus, I believe You. But I also believe what this means as a completed system. The closer I walk this path, the more sinful I become in my own eyes. All the pieces fit together. Everything lines up. There's a beautiful symmetry between all of what Scripture says. And I say,

Great and marvelous, Father, You are. How is it that we can come into this position to understand these things?

Do you think that men in their own wisdom could put all this together? God has come down to earth. The Fourth Angels message is speaking to us and we've been invited into eternal life. You are invited study. Make sure you understand. This is such an important issue for us to understand.

It's so beautiful and it's here. It's been given to us. I praise you, Father, for these things. Oh, that our brothers and sisters... I feel like those two lepers outside Jerusalem, when they went out. They were being surrounded. They said, We might as well go to the Assyrians and if they kill us, they kill us. And they go out and they were all dead.

And so, they're stuffing themselves with food. Here we are stuffing ourselves with this beautiful food. What about the starving souls out there? What are we going to do with them? They've got to know this beautiful truth. They have to know it. We have to tell it to them.

Her father is not a condemning judge. He's a loving, righteous Father. And we come back to that point because the woman caught in adultery, she represents the entire process of the judgment. We are going to be brought before the world and thrown before them and condemned before them. And we're going to be asked, is there no one that judges you? And if you have condemned and judged other people, you're toast. If you haven't repented of doing those things.

The woman is a church, and in believing all the things that we believed about God be condemning Judge, isn't that proof that we are an adulterous woman drinking the wine of Babylon? Isn't that proof of those things? Confessed. Let's confess. Caught in the very act. At least thank God we're admitting it.

Is there no man that condemns you? Is there no one that condemns you? Neither do I condemn you. Now you can go and sin no more, because now you can believe that you are My beloved child, in whom I am well pleased. Now you can believe. Unhindered, unrestricted by the thought of Me being a condemning judge. But I had to assume the character of a condemning judge in order for Me to reach you.

If it wasn't for the idea that God was condemning His Son in order to save me and that there's going to be a judgment in which justice is going to be meted out, if I didn't have that initial understanding, I wouldn't have found my way to where I am today. He had to speak to me in my language. He had to reach out to me to get through to my mind.

Reach you in the old covenant to bring you into the new covenant so that all the brass of the courtyard can be swept away. And as it says in Revelation chapter 11, leave out the courtyard, just measure the temple and those that worship there in which is only gold and silver. These are the metals that God made, not what man made.

So, I hope that has been a blessing to you. If you want to examine more of this, you can read As You Judge. This is the one with the Adventist cover because it mentions the investigative judgment. The other one is the man in the cage. Thank you, Shane, for putting that together for us. And the lovely diagrams inside look very, very good. Very, very nice.

But I just thank God for giving us this information, helping us to put this together. It's such a beautiful thing. I pray that people can realize: your Father doesn't condemn you, He doesn't condemn you. And that really comes to the death knell. The whole issue about whether God kills people is completely mute and irrelevant compared to whether He judges and condemns you, because if He doesn't judge and condemn you, He cannot kill you. It's a completely irrelevant point. You have to judge and condemn people to kill them.

So, we've moved on from that discussion about killing to judgment.

Audience: *And the woman caught in adultery was also Jesus' chance to show the application of the Torah. The Pharisees came and said, Oh, you know, Moses and the law said that she had to be stoned. But here He is showing how He intended it to be applied.*

He that is without sin, let him first cast a stone at her. She walked away without being stoned. Just like the people who looked at the brass serpent, how many animals had to be slaughtered for them to be healed? None, they just had to look and live (*click fingers*), just like that.

Audience: *What's so sad with this, is in Adventism we brag how much knowledge we had to get us there. And all this so-called blessing of knowledge is actually become our biggest curse. And when we became humbled to realize that knowledge puffeth up then we were ready to perhaps start to investigate our hearts about what's inside us. Very humbling.*

Once we realized we were wrong about the Godhead, we talk about the great reset. What else am I wrong about? Like, if I could be so wrong about the God that I'm worshipping. My goodness, where am I? There is no goodness. But I mean...

Audience: *I'm just curious. You talked about the most holy place. Being under the judgement, being part of the 1844 message. What changed them? Like with this paradigm that you are talking about? That's a timeless thing, like people of all history are walking that same journey. So how is it different in 1844 to now, the judgment?*

And that's a really, really good question, you're talking about the corporate nature of man, the corporate element in which all of humanity is being expressed here. And that's a big question for the end of a presentation. I mean, I deal with this in here (*points to As You Judge book*) in terms of the judgment of the dead.

How does that work? How do people who are dead come up in the judgment? People that live way back here in the past from Adam all the way forward? How does all that work? I address that in here in the book as to how that all takes place. And why 1844? Because God is responding to the souls under the altar that are asking God to avenge them through the seven-church period, the seventh seal period. He's showing us those of us, I'm sorry I'm a bit cryptic here, but those of us who live in the world of Cronos and worship Cronos, that God is giving to us a judgment. Because...

Let me put it this way. When the woman was brought in before Jesus, who initiated that process? Those who brought her in. It wasn't Jesus that initiated that judgment. It was the judges. It was the Pharisees who initiated that process. And so, Jesus allowed them, He allowed Himself to enter into a process of judgment with those who had organized it. So, this whole process here is all part of mirroring back to us how we think and how we think judgment should take place. Does that make sense?

Audience: *Can you repeat that please?*

As it was the Pharisees themselves that initiated the judgment process, wasn't Jesus who initiated the judgment process...

Audience: *Definitely wasn't woman.*

It wasn't the woman who initiated the judgment process. It was the leaders, the judges of Israel who initiated this process. The rot began in the church of Ephesus when the leaders Ephesus began to try those who were not doctrinally pure, they began to disfellowship people. And that process escalated to the point where suddenly the souls of God's people are there crying out for judgment and damnation of those that have destroyed them. And so, God has to play all of that out in this judgment scene. But it's all a reflection of how we think sin should be dealt with.

Audience: *And also, we say judgement but if this is Yom Kippur, Day of Atonement, I mean, God's atoning process is not necessarily... Righteous judgment, isn't it atonement?*

Atonement, reconciliation. Sanctuary cleansed. Condemnation removed.

Audience: *So, in 1844 Jesus moved from the holy place to the most holy place and start doing something different in heaven?*

Yes, He did. But the reason for why He did that is other reasons why He needed to do this. And that relates... I talk about this in the book Divine Pattern. By this stage, everything the Christians believe is ethereal. It's all ethereal and spiritual. The fact that Jesus is moving, this geography occurring, within heaven means that God... And God, moving from one place to the other tells me that God can move. He's a real being. That's what that tells you.

Audience: *The wheels in Daniel 7.*

That's one understanding. Yes. That we are also moving through Ezekiel. So the movement from here to here. It's addressing a number of issues, the cheapest one is this proves that God is a real being and that He has a body. This is the issue of Advent... You know, Daniel 7, He has eyes, He has hair, He has nose. You study Christianity. None of that is true. They don't believe in that. He is an ethereal being without body, without parts. What the judgment tells us is God is real. He has a body and He has parts.

So, it's meeting a number of other issues there on that particular point. I don't want to fry anyone's brains completely. We can keep going, but I'm just... I don't know how many more people can hang onto this.

Audience: *So, I'm just confused as to why in 1844, Jesus' ministry would need to do something different when this whole process was about mirroring what all of humanity is doing anyway.*

Jesus Himself didn't need to do anything different. Humanity needed to see something different, needed to gain a deeper appreciation of the work of God. It's the same as in the time of Christ ascending up into heaven. And after He had died and He had to raise to heaven, He obtained a more excellent ministry. Does that mean He began a more excellent ministry or that man had become to understand that He was having a more excellent ministry all this time? You see what I'm saying?

Audience: *Our comprehension changes.*

Our comprehension is what changes. It's our comprehension that changes and what the difference is... And I'll just finish on this point and I'll deal with that in this book. What the change between here and here brought for God's people is that Christianity taught that sin repent, sin repent, sin repent, no victory over sin. The change in human perception was that Jesus can only come back when there's a group of people that have fully overcome sin. That's what the changes.

Did you catch that? That's the difference between the holy and the most holy place: the most holy place you are entering into a belief that humanity can completely overcome sin before Christ returns. Yeah, that's the difference. And once you believe that, you can then be open to a gospel that can achieve that for you. In here, you're not looking for a gospel that completely overcomes. Just go to the priest or just go whatever and just keep sin, repent, sin, repent. You don't have to overcome sin, but when Jesus moves here, you have to overcome sin.

Audience: *That's where the veil is torn.*

That's right. So, just remember we got people here are fairly new, so I don't want to fry the circuits too much, alright? So maybe we can just talk about this after, alright? I don't want to lose that point because we've covered a lot of territory.

So, I hope that you can see the beauty of this and the fact that God has given the evidence and it's all within the gospel framework. This is causing sin to abound, presenting God as a judge, but God does not judge any person. But this is a mirror reflecting who we are and how we deal with things. And if you can believe that, then you will hear the words that were spoken to the woman caught in adultery, Go and sin no more. Shall we pray?

Father in heaven, I thank You so much for leading Your people step by step. Thank you for helping us. Thank You that you have given us the evidence, piece by piece and You have brought it to us and you have shown us. Thank You, Lord Jesus, that You have faithfully revealed to us a message that will lighten the earth with Your glory, that You do not judge any person, and that we will be judged as we judge. Our words will condemn us, as it says in Romans 2:16, that God will judge men by My gospel according to Jesus Christ, who judged no person. And I pray, Father, for this Spirit. I believe that You will give it to us. I thank You that in the Passover we are at the beginning of this harvest process. By the time we get to the day of Atonement, as Shimon was saying, we can have complete reconciliation. Our temples can be cleansed of the desire to condemn and judge other people.

And we need this because our neighbors, our friends are fully engaged in condemnation of the government, of everything around them. Condemnation. Lord, let us be free of these things. I believe that you can do it for us, that we may be sealed with the Father's name. In Jesus name. Amen.