



2022 4Q On Death, Dying, and the Future Hope—Lesson 13 The Judging Process

by Tim Jennings

SABBATH

What does the title, “The Judging Process” cause you to think? What law lens do you understand judgment through?

Read the first paragraph,

If Scripture is clear about one thing, it is the reality of judgment. God will judge the world. The texts, both in the Old Testament and the New, are numerous and without ambiguity. The justice so lacking here and now will one day come. (Adult SS Guide 4Q 2022, p. 104)

What does this mean to you?

- What is the purpose of God’s judgment? –provide justice, as the lesson says?
- Then what does God’s judgment do? –determine guilt, innocence, reward and punishment?
- Does God’s judgment determine guilt or innocence?
- Does God’s judgment determine punishment or reward?

Keep these questions in mind as we explore the various aspects of judgment.

Read second paragraph,

The Bible says that God has “perfect knowledge” (Job 37:16, NIV) and “knows everything” (1 John 3:20, NIV), including our most secret intentions (Eccl. 12:14, Jer. 17:10). We can hide from everyone and everything else, **but nothing is hidden from God.**

Do you believe this to be true? Yes, I do also. But what about ideas like this from previous study guides:

“Saving souls from death is possible only through the ‘covering’ of sins, by apply the gospel to our lives, and become instruments of mercy.” (2014 fourth quarter *The Book of James* Lesson 12 Thursday).

“no matter how bad sin is, God’s grace is sufficient to cover it for those who claim His promises by faith.” (2014 second quarter *Christ and His Law* lesson 7 Sunday).



What about ideas that suggest that for the righteous their sins are erased from the record books, that they wear the robe of Christ's righteousness so when the Father looks at them He doesn't know all their sins? Are the sins of the righteous hidden from the Father? In the judgment will the sins of the saved be known and revealed or hidden and covered up?

The Bible says:

I, even I, am he who blots out your transgressions, for my own sake, and remembers your sins no more. (Isaiah 43:25 NIV84)

For I will forgive their wickedness and will remember their sins no more (Hebrews 8:12 NIV84).

Does this mean at some point some things are hidden from God? Or God does some selective memory erasure to cause Himself a form of amnesia?

No! Nothing is hidden from God, including the future. To God all reality is outspread, past, present, and future are alike to God. Nothing is hidden from Him.

The texts above are not about cognitive knowledge or awareness, they are about relationship relevance. When your child is sick and dying from a terminal condition, and you have a remedy to cure them, you must pay attention, you must focus on their sickness and the treatment to cure them. But when they are completely well, you don't have to focus on or think about their sickness, the vomiting, diarrhea, fevers, anymore. When the fully healthy child says, "mommy I'm sorry I vomited on your new shoes" you say, "it's forgotten." It's over. This is what the Bible means, it is no longer an issue for God to focus upon because sin is no longer in us.

And that is what it means to blot out our sins and transgressions—God blots them out of our hearts, minds, and characters when He writes His law into our hearts and minds. God erases nothing from history, but He does erase fear, selfishness, guilt, shame, and evil motives from our hearts, minds, and characters.

Thoughts?

SUNDAY

Read first paragraph,

For many, the idea of judgment means condemnation. And though that's part of the process, we mustn't forget that the idea of judgment has a positive side, in that judgment also involves the vindication of the righteous. Actually, the book of Daniel refers to an end-time judgment "in favor of the saints of the Most High" (Dan. 7:22, NKJV). God's judgment includes both — a principle found in this Old Testament text: "Then hear in heaven, and act, and judge Your servants, condemning the wicked, bringing his way on his head, and justifying the righteous by giving him according to his righteousness" (1 Kings 8:32, NKJV). (Adult SS Guide 4Q 2022, p. 105)



The lesson quotes the NKJV which reads:

until the Ancient of Days came, and a judgment was made in favor of the saints of the Most High (Daniel 7:22 NKJV).

But what do you think of these versions?

until the Ancient One came; then judgment was given for the holy ones of the Most High, and the time arrived when the holy ones gained possession of the kingdom. (Daniel 7:22 NRSV).

until the Ancient of Days came, and judgment was given for the saints of the Most High (Daniel 7:22 ESV).

Until the Ancient of days came, and judgment was given to the saints of the most High (Daniel 7:22 KJV).

The Hebrew is נָתַן [yâhab /yeh·hab/] and has 28 occurrences, and is translated as “give” 21 times, “given” twice, “delivered” once, “laid” once, “paid” once, “prolonged” once, and “yielded” once. It means to give, provide. 1A2 to place, lay (foundations). (Strong, J. (1995). In Enhanced Strong’s Lexicon. Woodside Bible Fellowship.)

So is there a difference in the meaning of God pronouncing judgment in favor of the saints and God giving judgment to the saints?

What is the core problem in the Great Controversy? What is the root to sin and rebellion in God’s universe? It is distrust of God! It is the lies of Satan that undermine our faith and trust in God.

Paul wrote:

For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. **We demolish arguments and every pretension that sets itself up against the knowledge of God**, and we take captive every thought to make it obedient to Christ. (2 Corinthians 10:3–5 NIV84).

Paul wrote in Romans:

God must be true, even though every human being is a liar. As the scripture says, “You must be shown to be right when you speak; you must win your case when you are being tried.” (Romans 3:4 GNT).

Let God be proven true, and every human being shown up as a liar, just as it is written: “*so that you will be justified in your words and will prevail when you are judged.*” (Romans 3:4 NET)



What is God revealing to Daniel in Daniel 7:22? A time in human history when the saints are given judgment, discernment, the ability to see through the lies, the ability to make a right judgment about God. This corresponds with the final message to the world of the 3 Angels:

Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language and people. He said in a loud voice, “Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water.” (Revelation 14:6-7 NIV84).

It is the time in human history for people to make a right judgment about God.

Why wait until this time in human history, hasn't God been calling people to trust Him and make a right judgment about Him all along?

Yes, this is not about individual salvation, that has been going on all along. This is about the worldwide movements that bring everyone to the point of making a decision as to what view of God they hold and whether they will believe and trust Him or deny Him.

The wine of Babylon are the false views of God taught throughout the world that intoxicates or confuses and benumbs the minds of people. The eternal gospel counters those false views, calling people back to worship the Creator, by expounding the reality of His design laws of truth, love, and liberty. These truths of God's character and how He runs His universe in genuine freedom and love based on truth, stands in sharp contrast to the totalitarian methods of earthly governments and the beast. Liberty of conscience draws people whereas coercive force drives people away from love and trust.

Thus, the final message is about God's character and government of truth, love, and liberty, of design law. We reject the imposed Roman-law fraud that has infected Christianity and call people out of that fallen system of imposed rules with a god waiting to use his power to inflict pain and suffering and death that would not otherwise be experienced if that god didn't do so. That view of God is pagan, it is a lie, and it destroys in the hearts and minds of those who believe it the very faculties that respond to love and truth.

Such a view of God, if embraced and practiced, will turn people into beings who will use external power and force to inflict punishment upon those who don't comply with their mandates.

So the judgment given to the saints is the revelation of the truth about God, His design laws, methods, and principles which exposes the imposed law system of Rome as a fraud and allows the saints to make the judgment that God is not the kind of person Satan says, but is completely trustworthy.

Further, it allows the saints to judge the methods they will embrace and employ in how they treat others. By choosing the methods of God, truth, love, and liberty, they give glory to God and reveal His character drawing more people to the truth about God and out of the fallen system of Babylon.



And even in the OT Bible verse quoted by the lesson to try and prove imposed law and a punishing God, the text reveals God's method are design law:

Then hear in heaven, and act, and judge Your servants, condemning the wicked, **bringing his way on his head**, and justifying the righteous by giving him according to his righteousness" (1 Kings 8:32, NKJV).

Paul states this very directly in Galatians 6:7-9:

Do not be deceived: God cannot be mocked. **A man reaps what he sows.** The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life. Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. (Galatians 6:7-9 NIV84).

In the Bible there are five types of judgments, let's review them:

Legal judgment—which is based upon human law, and how human governments operate. It is when an external legal authority makes a legal ruling determining guilt or innocence and reward and punishment.

This type of judgment was used by the Sanhedrin and Pilate to judge and condemn Jesus to death.

This type of judgment does not exist in God's kingdom because the law upon which it is based does not exist in God's kingdom.

God's law is not human law and does not function like human law, made up rules. God is the Creator whose laws are [design laws](#) and biblical judgment has more meanings than external legal pronouncements.

The First Judgment

We have already discussed the first judgment, which is our judgment about God. This first type of judgment was first described in the Bible in Genesis, in Eden, when Adam and Eve had to make a judgment: Who would they believe, who would they trust—God or the serpent?

When we are presented with lies about someone we know, someone we love and trust, we have to make a judgment: Do we believe the lies or reject them? Likewise, the first judgment is our judgment of God—do we judge Him to be trustworthy or not? It is that simple.

We see this first judgment at Mount Carmel, when Elijah confronts the 450 priests of Baal and challenges the people:

If the LORD is God, worship him; but if Baal is God, worship him! (1 Kings 18:21 GNT).



This judgment of God is not a judicial judgment, it is not a courtroom; it is the judgment of reality, the choice every sapient being throughout the entire universe must make in the aftermath of Satan's rebellion.

It is the judgment Daniel 7 is describing, God giving discernment to the saints to make a right judgment about God and break free of the lies that have held them in bondage.

Why was this necessary after Jesus Himself came and revealed the truth about God?

Tragically, shortly after the apostles died, the Christian church began embracing the Roman imposed law lies. And Christianity was corrupted into arbitrary and legal rules and requirements with a punishing god who needed a human blood sacrifice to propitiate his wrath.

Paul describes this infection of imposed law when he describes the man of lawlessness:

Don't let anyone deceive you in any way, for that day will not come until the rebellion occurs and the **man of lawlessness** is revealed, the man doomed to destruction. He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God. (2 Thessalonians 3-4 NIV84).

This is describing Satan's attack to do away with God's law, the man of lawlessness. He comes with a theory, a philosophy, a theology that infects the minds of people and thereby sets himself upon in God's temple—the Spirit temple, the hearts and minds of people as the one to be worshiped. By embracing the idea that God's law functions like Roman law, and that God is a being who makes up rules and then enforces those rules with inflicted punishment, and who requires a legal payment be made to Him for our sins, Satan has replaced God in the hearts of people and enthroned himself into human hearts, the temple of God, as the one who is worshiped and adored.

He is lawless and is doomed to destruction because he sets aside the design laws of God for made up rules and the only outcome for those who continue to break God's design laws for life is ruin and death.

This perversion of imposed law has infected every branch of Christianity and judgment, for almost all Christians, has come to mean judicial proceedings: Satan, the accuser; Jesus, our defense attorney; and the Father, the judge who decides our destiny and grants rewards or inflicts punishments. But this way of legal functioning is a sinful-human law system. It is not the way God and His heavenly kingdom operate.

Thus, before Christ returns, God sends a message that contains the eternal good news about Him as our Creator. We are called to make a right judgment about God, to stop worshiping the imperial dictator of that fallen Babylonian system, and come out of that imperial legal distortion. It is now the time to glorify God by revealing His methods in our lives and by worshiping Him who made the heavens, earth, sea and springs of water. The hour of God's judgment has come, the question is how will you judge God?



The first judgment is our judgment of God.

The Second Judgment

When we understand design law, we can see that **Adam and Eve's sin did not create a legal problem; it created a lethal problem.**

They were not loyal, faithful, and holy beings filled with godly love and trust who were now suddenly in legal trouble with God. No—their sin altered them in such a way that without direct intervention from God, they would die. Their condition was terminal, and every human being born since is born with this same terminal condition.

The Messiah, the Remedy to our terminal state, was promised in Genesis 3:15; the seed of the woman would come to crush the serpent's head. While Adam's sin introduced the death condition, the promised Messiah would bring the cure—eradicate the death condition and reconnect humanity to the source of life.

Thus, the entire Old Testament is a record of the battle for human salvation—God working through His agencies to bring Christ, for the purposes of overcoming sin and healing humanity, and Satan working to stop God's plan.

How could Satan prevent Jesus from being born as a human? By getting every human being to harden their heart so that there wouldn't be a single woman willing to be the mother of our Messiah. God would not force a woman against her will, and God would not have Jesus born to a vile, hate-filled woman like Jezebel.

The Bible tells us that at the time of the global flood, there was only *one* righteous man left on the earth. Think about it: An entire planet of people and only one person was still loyal to God. The avenue through which the Messiah would come was almost closed.

So God made a “judgment.” It was not a judicial judgment. It was a therapeutic judgment, a judgment of what reality required in order for God to save His precious creation.

God decided—judged—that He must protect the family of the one man left loyal to Him so that the Messiah could come, lest every single human be lost. Thus, God sent the flood not as a legal punishment for sin, but as a therapeutic intervention for all humanity, for those who died before the flood (they still needed Jesus to come) and those who have lived since. And also for those who died in the flood.

Noah preached for 120 years, warning of the coming flood and proclaiming God's grace in providing the ark for anyone who was willing to get on board. No one else did. But think of the gracious opportunity the flood provided those rebellious people. The rains and rising waters were evidence that Noah had been telling the truth. Those evidences gave the rebellious people time to repent before their mortal lives were lost and to experience salvation and receive eternal life. They would be like the thief



on the cross next to Christ; he had lived rebelliously but, at the end of his life, he accepted Jesus and received salvation even though his temporal death was unavoidable. The flood was a therapeutic act to keep open the avenue for Messiah to save the world, but it was also therapeutic for the people of that time, giving them one final opportunity to repent.

And sadly, some people have tried to impugn our position by quoting from one of the founders of the SDA church who wrote that no righteous died in the flood. This position, in the mind of those who prefer a human law view of things negates the argument I just made about giving one more opportunity. But that is because they mix issues. The issue I just described was about God, God's actions, God's character, it was not about any sinner? I just described how God's actions in bringing the flood was therapeutic to keep open the avenue for the Messiah, and was also therapeutic for those who died in the flood, giving them time to repent. That is true—I have no idea whether someone availed themselves of the evidence of the rains and rising waters and the truths Noah preached and actually repented. That is a different question. The question is what is God's judgment, is it judicial or therapeutic. Those who assume God's law is like human law see the world and the Bible through the warp of human legality and insist God must inflict punishment for sin and therefore, look to stories like the flood to prove God inflicts punishment for sin.

But even their own theology contradicts them. Even for those who insist on believing the lie that God's law functions like Satan's law, I would remind them that even in their false narrative, the judgment for sin is a future event—and punishment for sin is not inflicted before judgment. Further, punishment for sin according to Scripture is not sleep in the grave until resurrection, but the eternal death that happens after the 1000 years. Thus, the flood is not judicial in any shape or fashion. It is therapeutic.

We find God's "judgments" throughout history to fall into this category. God's "judgments" on Egypt were His therapeutic interventions to expose the Egyptian gods as false and to turn the hearts of the people—both Hebrew *and* Egyptian—to Him for salvation. We find God's "judgments" in the life of Jonah: When God sent him to Nineveh, and he ran away to avoid it, God sent a storm and the great fish; then after the warning was delivered and the Ninevites repented, God "judged" that destruction wasn't necessary. In other words, God's "judgment" was that the most therapeutic action was to send a message of warning, which worked. Further, God knew that Jonah suffered with certain prejudices and that this would be therapeutic for Jonah as well.

There is another aspect of God's healing, therapeutic, judgment: His work in the hearts and minds of people. David understood this and prayed:

Examine me, O God, and know my mind; test me, and discover my thoughts. Find out if there is any evil in me and guide me in the everlasting way (Psalm 139:23, 24 GNT).

Malachi describes this judgment:

"Suddenly the Lord you are seeking will **come to his temple**; the messenger of the covenant, whom you desire, will come," says the Lord Almighty. But who can endure the day of his



coming? Who can stand when he appears? For he will be like a refiner's fire or a launderer's soap. He will sit as a refiner and purifier of silver; **he will purify the Levites** and refine them like gold and silver. Then the Lord will have men who will bring offerings in righteousness, and the offerings of Judah and Jerusalem will be acceptable to the Lord, as in days gone by, as in former years. **"So I will come near to you for judgment"** (Malachi 3:1–5 NIV84).

This is the "judgment" of the Great Heavenly Physician, our Creator: examining us, diagnosing what is wrong in us, and determining what is the best therapeutic intervention to bring to bear to heal and restore us. This is the judgment of our High Priest going on in heaven as He examines the people and prepares them for His return, to complete His healing of them so that when He does come, we will be like Him—for "we know that when he appears, we shall be like him, for we shall see him as he is" (1 John 3:2 NIV84). This healing, this transformation, this final work of preparation is what Malachi describes above—the cleansing of our temples, the purifying of the Levites (His people today), is all taught metaphorically in the Day of Atonement rituals, which is also taught in the wedding metaphor, Christ cleansing His bride and the two becoming one.

And today we are releasing our new magazine: *The Wedding of Christ to His Bride: Preparing the Church for the Second Coming.*

Just as with the first judgment, the second judgment is also not a judicial process. It is God's judgment of what is therapeutically needed for the plan of salvation to be realized on both a global and an individual scale.

The Third Judgment

The third judgment is the judgment that the righteous render during the thousand years after they are taken to heaven and all the evidence of history is before them.

I saw thrones on which were seated those who had been given authority to **judge**. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years (Revelation 20:4–6 NIV84).

This is also not a judicial process; it is an answering of all the questions people have about the great controversy. It is the assessment, discerning, and settling of minds regarding how God's laws govern all reality. It is the confirmation of what sin does and how salvation occurs—and why some are saved and others are not, when God loves all equally, and wants all to be saved, and is all powerful.

This judgment by the saints includes more than judging why some of our friends and loved ones are not in heaven; it also includes judging what the angels did and how they possibly could have rebelled: "Do you not know that we will **judge** angels?" (1 Corinthians 6:3 NIV84).

The saints will review the history of what transpired on earth and the lives of the lost, humans and angels alike, and they will judge that there was nothing more that God could have done. God's design



laws and government will stand vindicated, and God will not be falsely blamed for any soul not being in heaven. Without this judgment, doubt about God's goodness would remain in the hearts and minds of those, who like the thief on the cross, were saved near the end of their lives and didn't have time to work through all their doubts and misunderstandings. This is the judgment in which the saved exercise their God-given ability to think, reason, discern and settle all their questions so that sin will never arise again.

The third judgment is also not a judicial process but a review of reality, of actual history, of applying our understanding of the design laws of God and making the judgment that all who are lost are lost because that is what they prefer and that there was nothing more God could have done for them.

The Fourth Judgment

The fourth and final judgment is the judgment that occurs at the end of the thousand years. It is often called the Great White Throne Judgment.

I saw a great white throne and him who was seated on it. ... And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were **judged** according to what they had done as recorded in the books (Revelation 20:11, 12 NIV84).

Surely this judgment must be judicial ... right? No, it isn't.

What is recorded in the books of life? The names of people (Philippians 4:3, Revelation 3:5, 13:8, 17:8, 20:15, 21:27). But in Scripture, names are symbolic of one's character. So, what is recorded is our actual characters, which we have developed through our judgment of God—our judgment to trust Him, to open our hearts to Him, to embrace His design laws and methods of truth, love, and liberty or not. Our judgments of God result in whether we open the heart and are reborn—or harden our hearts in selfishness. Our characters develop along whichever line our judgment decides about God, whether we trust Him and His methods or reject them. Thus, we are judged, diagnosed, based on what is the actual condition of our character.

Here's another way to say it: The books record the accurate picture of who we are in heart—they are like medical records. The records don't determine the condition; they merely record the condition.

This is exactly what Jesus taught when He said:

Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad, for a tree is recognized by its fruit. You brood of vipers, how can you who are evil say anything good? For out of the overflow of the heart the mouth speaks. The good man brings good things out of the good stored up in him, and the evil man brings evil things out of the evil stored up in him. But I tell you that men will have to give account on **the day of judgment** for every careless word they have spoken. **For by your words you will be acquitted, and by your words you will be condemned** (Matthew 12:33–37 NIV84).



What is being described? Character—the actual condition of each heart, a diagnosis of what the reality actually is. God is the God of reality, the builder of all Creation. His laws are the protocols upon which life operates. There has never been a heavenly judicial law court like humans make; the idea that God is an arbitrary judge who is the source of inflicted punishment for sin is a lie from Satan.

The fourth and final judgment is not judicial; it is the final confirmation of the accurate diagnosis of each heart and mind:

He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still (Revelation 22:11 NKJV).

And so our memory text for this week about appearing before God's judgment seat, means appearing before the most accurate diagnostician, the one who perfectly and accurately diagnosis what is. This is how I rendered it in *The Remedy*:

for we will all appear in Christ's examining room so that each one may be accurately diagnosed and receive what their condition warrants, whether from compliance or non-compliance with God's treatment plan. (2 Corinthians 5:10 REM).

MONDAY

Any questions about the pre-advent judgment?

Does the Bible teach this concept of Jesus examining people and cleansing the sanctuary from sin before He returns?

Where do you find this concept?

- Daniel 8:14
- The parable of the wedding guests being examined
- Malachi 3:1-5
- Also in the wedding and wedding supper
 - Hallelujah! For our Lord God Almighty reigns. Let us rejoice and be glad and give him glory! For the **wedding of the Lamb has come, and his bride has made herself ready**. Fine linen, bright and clean, was given her to wear.” [Fine linen stands for the righteous acts of the saints.] Then the angel said to me, “Write: ‘**Blessed are those who are invited to the wedding supper of the Lamb!**’” (Revelation 19:6–9 NIV84).
- But also in the symbolism of the annual feasts

And this is how we approach it in our new magazine:



The purpose of the ceremonial system was to teach the plan of salvation, to teach the reality of Jesus. In that symbolic system, there were seven annual feasts that were like a theatrical play meant to illustrate, to teach sinful humans, God's saving plan from the fall of Adam to the earth made new. Each of the seven major feasts had a real-life fulfillment and covered a portion of human history from Adam's fall all the way to the earth made new:

- **Passover:** The first feast in the annual cycle was the Passover. As soon as Adam and Eve sinned, God “passed over” their sins. He “left the sins committed beforehand unpunished” (Romans 3:25 NIV84) and promised a Passover Lamb who “takes away the sin of the world” (John 1:29 NIV84). This feast had its fulfillment in Jesus—the Passover Lamb, who was crucified on Passover Friday. The time in human history covered by this feast was from Adam's sin until Christ's death on the cross.
- **Unleavened Bread:** This feast was concurrent with the Passover and symbolizes that after Adam's sin, God immediately began dispensing truth unmixed with error (symbolized by the unleavened bread) to nurture and feed His children. The bitter herbs represent the bitterness caused by sin, which became a part of human life. Both the Lamb slain and the bread without yeast represent Christ, the source of truth and healing for sinful humanity.

This Passover meal was eaten before the death angel came, which symbolizes that God had predetermined to “passover” our transgression and provide a remedy to save and heal us from our terminal sin condition. Jesus is our remedy; He is the Lamb slain from the foundation of the world (Revelation 13:8).

The Feast of Unleavened Bread symbolized the internalization of the truth about God as provided by Christ. The time period represented in the Feast of Unleavened Bread is from Adam's fall until the crucifixion of Christ. This feast was replaced with the communion service to commemorate the sacrifice of Christ after the crucifixion and to represent the continual necessity of the partaking of Jesus to be saved.

- **The Wave Sheaf:** This was also symbolic of Christ, who is the sinless first fruit raised from the dead. Just as the wheat is buried in the ground, symbolically dying, and comes forth in newness of life, so also Christ was buried in the ground, came forth in newness of life, and brought forth many righteous with Him. The time frame represented by this ceremony was from the time of Christ's resurrection until Pentecost—the time Jesus and those resurrected with Him witnessed in person in Jerusalem (Matthew 27:52, 53).
- **Feast of Weeks (Pentecost):** The truth spreads and takes root in many hearts and a harvest is experienced. This was fulfilled during Pentecost two thousand years ago, when the Holy Spirit fell upon those believers of the early church and the truth about God spread throughout the known world. The time frame covered is from ad 31 (Pentecost) until the nineteenth century.
- **Trumpets:** A special message for the end of time that is to awaken the end-time church (symbolized by the ten virgins in Christ's parable) from their slumber and announce Jesus, the Bridegroom, is coming soon. Prepare! Get Ready! Christ is coming back soon! This trumpet call is to call the people to the wedding of Christ, the Groom, with His bride, the church, and occurred with the Great Awakening in the nineteenth century.
- **Atonement:** At-one-ment is the time immediately before the second coming of Christ, when the Groom puts the final cleansing touches upon His bride, wedding her to Himself, purifying



her into complete harmony of heart, mind, motive, method, and character with Him, for “we know that when he appears, we shall be like him, for we shall see him as he is” (1 John 3:2). This is the time in which we are living today!

- **Tabernacles:** This feast symbolically taught the time after the wedding (two becoming one), when the saints tabernacle (dwell) with God away from the world of sin in the earth made new. This is the wedding supper of the Lamb.

Just as the Old Testament Passover feast had a real and literal fulfillment when Jesus died as our Passover Lamb on Passover Friday, so also there is a real and literal cleansing, uniting, bonding, and at-one-ment of the Bridegroom and His bride that precedes the second coming. We are living in that time right now!

So Jesus is in heaven working through His agencies to heal the hearts and minds of those who have placed their faith/trust in Him to prepare us for His return.

TUESDAY

Any questions about the millennial judgment?

WEDNESDAY

Read the first two paragraphs:

During the Middle Ages there was a strong tendency to portray God as a severe, punitive Judge. Today the tendency is to describe Him as a loving, permissive Father who never punishes His children. Yet, love without justice will turn into chaos and lawlessness, and justice without love will become oppression and subjugation. God’s judging process is a perfect blend of justice and mercy, both of which derive from His unconditional love.

The executive judgment is God’s final and irreversible punitive intervention in human history. Limited punitive judgments occurred, for example, in the casting out of Satan and his rebellious angels from heaven (Rev. 12:7-12), the driving out of Adam and Eve from the garden of Eden (Genesis 3), the Great Flood (Genesis 6-8), the destruction of Sodom and Gomorrah (Genesis 19, Jude 7), the death of the firstborn in Egypt (Exodus 11-12), and the death of Ananias and Sapphira (Acts 5:1-11). So it is no surprise that there will be an executive judgment of the wicked also at the end of human history. (Adult SS Guide 4Q 2022, p. 108)

What is being described? What law lens are they presenting God, God’s law, God’s government, and God’s justice through?



When I read stuff like this it makes me sick, breaks my heart, saddens me because this is the wine of Babylon, this in the view of the man of sin Paul wrote about, this is the way things are described when one accepts the lie that God's law functions like human law. This view obstructs the final message of mercy, this type of presentation is one the reasons the world has not yet been lighted with God's glory.

From one of the founders of the SDA church, in the book *The Desire of Ages* we read:

In the opening of the great controversy, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned. **Every sin must meet its punishment, urged Satan; and if God should remit the punishment of sin, He would not be a God of truth and justice.** The Desire of Ages 761

Do we see this very same argument, coming right out of the mouth of Satan being made in our own study guide? And we wonder why Jesus waits, why the latter rain has not fallen.

Will God pour out His Spirit upon people to empower them to take Satan's lies about Him to the world?

If we want the latter rain to be pour out upon us, we must reject the wine of Babylon, the imposed law lie, and return to worshiping the Creator whose laws are design laws and then as a people we will receive His power to lighten the world.

Viewing the Bible through the wrong law lens, the lesson makes a predictable and all too common mistake and that is using the Old Testament actions of God as evidence of the final end of sin and sinners, as God making judicial judgments and inflicting punishment.

First, every person who died in human history died the first death, the sleep death, and not the death that is the punishment for sin. To equate these two diverse experiences creates a lie.

The first death is an artificial state permitted because of God's grace to allow for the plan of salvation to be realized. The natural result of sin is separation from God and eternal death, the destruction of body and soul, annihilation.

But God so loved the world that He gave us His Son so that all who believe in Him would not die that eternal death. And Jesus was given to us from the foundation of the world, the Lamb of God slain from the foundation of the world.

As soon as Adam sinned Jesus was there carrying out God's plan of mercy and applying His grace to hold at bay the full results of sin, which is eternal death. Thus God allowed for the first death to be experienced, in which bodies cease to operate but the individualities of people are stored on heavenly servers, the Lamb's book of life. The Bible describes this first death as a state of sleep.



Every person who died from any cause in human history is sleeping, they have not experienced eternal death.

And the punishment for sin is eternal death, not sleep until resurrection. So the lesson creates a falsehood by using God's OT therapeutic intervention in putting some people to sleep as evidence of what happens to the unrepentant in the end.

Questions?

But the lesson quotes EGW, one of the founders of our church to suggest that God does inflict punishment, let's read the third paragraph:

“God’s goodness and long forbearance, His patience and mercy exercised to His subjects, will not hinder Him from punishing the sinner who refused to be obedient to His requirements. It is not for a man — a criminal against God’s holy law, pardoned only through the great sacrifice He made in giving His Son to die for the guilty because His law was changeless — to dictate to God.” — Ellen G. White, Manuscript Releases, vol. 12, p. 208.

Do you see how this quote can serve those who believe God’s law functions like human law? And the problem is that they take quotes like this in isolation to support the false view they already hold rather than allowing the author to describe the method of bringing punishment.

This case is placed on record for our benefit. Just what took place in Pharaoh’s heart will take place in every soul that neglects to cherish the light and walk promptly in its rays. **God destroys no one. The sinner destroys himself by his own impenitence.** When a person once neglects to heed the invitations, reproofs, and warnings of the Spirit of God, his conscience becomes seared, and the next time he is admonished, it will be more difficult to yield obedience than before. And thus with every repetition. Conscience is the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved. — {Testimonies vol. 5, p. 120.}

The Jews had forged their own fetters; they had filled for themselves the cup of vengeance. In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, they were but reaping the harvest which their own hands had sown. Says the prophet: “O Israel, thou hast destroyed thyself;” “for thou hast fallen by thine iniquity.” Hosea 13:9; 14:1. **Their sufferings are often represented as a punishment visited upon them by the direct decree of God. It is thus that the great deceiver seeks to conceal his own work. By stubborn rejection of divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will. The horrible cruelties enacted in the destruction of Jerusalem are a demonstration of Satan's vindictive power over those who yield to his control.** Great Controversy 35.3

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it



more easy for him to transgress again. **By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death.** Selected Messages vol.1, p 235.

"I was shown that the **judgments of God would not come directly out from the Lord** upon them, but in this way;

"They place themselves beyond His protection. He warns, corrects, reproves, and points out the only path of safety; then if those who have been the objects of His special care will follow their own course, independent of the Spirit of God, after repeated warnings, **if they choose their own way, then He does not commission His angels to prevent Satan's decided attacks upon them.**

"It is Satan's power that is at work at sea and on land, bringing calamity and distress, and sweeping off multitudes to make sure of his prey, and storm and tempest both by sea and land will be, for Satan has come down in great wrath. He is at work. He knows his time is short and, he is not restrained; we shall see more terrible manifestations of his great power than we have ever dreamed of." Manuscript Release vol. 14, p. 3

Satan and sin destroy, God is the source of life and since sin God has been using His power to hold Satan, sin, and the ultimate result of sin—eternal death—at bay. God brings punishment NOT by dispensing power, but by ceasing to dispense power and allowing what naturally happens when sin is not removed, eternal separation from God and eternal destruction from sin, not from God.

THURSDAY

The lesson states at the end of the millennium the wicked are raised to receive their final punitive sentence.

Is that why they are raised? Does God raised people who are experiencing no pain, no suffering, not distress simply to inflict some pain and suffering on them and then kill them?

Understand, this is what the imposed law view says. That in order to be just God must raise dead people, bring them back to consciousness in order to use His divine power to torture them the appropriate amount of time to make them pay and suffer for their sins before He kills them.

Fortunately, this is a lie. When we return to design law we understand a completely different process is happening.

God raises every single person back to life and allows them to complete their lives as they freely choose, which will demonstrate the truth, that God keeps no one out of heaven, every single sapient being who is eternally lost is eternally lost because they prefer death over life in God's kingdom.



At the end of the 1000 years the New Jerusalem comes down from heaven and the wicked are raised from the dead, a period of time goes by during which the wicked are building weapons of war. During this time the gates of the New Jerusalem are open, and not one single person on the outside comes in.

What does this reveal? It reveals that God is not keeping people out, they keep themselves out. Only when they march in mass to attack the city does Jesus order the gates closed.

At last the order to advance is given, and the countless host moves on—an army such as was never summoned by earthly conquerors, such as the combined forces of all ages since war began on earth could never equal. Satan, the mightiest of warriors, leads the van, and his angels unite their forces for this final struggle. Kings and warriors are in his train, and the multitudes follow in vast companies, each under its appointed leader. With military precision the serried ranks advance over the earth's broken and uneven surface to the City of God. **By command of Jesus, the gates of the New Jerusalem are closed**, and the armies of Satan surround the city and make ready for the onset. GC 664.3

Now Christ again appears to the view of His enemies. Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around Him are the subjects of His kingdom. The power and majesty of Christ no language can describe, no pen portray. The glory of the Eternal Father is enshrouding His Son. **The brightness of His presence fills the City of God, and flows out beyond the gates, flooding the whole earth with its radiance.** GC 665.1

Where does His fiery glory flow first? Into the city, and who is in the city? The saved, and the fire doesn't harm them in the least, demonstrating the fire is not the source of pain, suffering, or death. Sin is the source of pain suffering and death. And when the fires of infinite truth and love flow over the wicked, it causes overwhelming agony of mind and heart as each person has full awareness of their sin, the pain and suffering they have caused others, complete guilt and shame that they can no longer avoid with their lies and distortions and awareness of what they have given up. Eventually, person by person they all acknowledge they would rather not live than live in the fires of God's presence and they surrender letting go their hold on life. Some do this in a moment, others linger hours, others for days, and Satan the last.

But none of this is inflicted by God. God has been shielding His creatures from this fate the entire time. This is God's strange act, removing His protective shield and letting sinners reap fully the pain, suffering, and torment that unremedied sin causes.



ANNOUNCEMENTS:

Christian Psychiatrist Wanted: If you are a Christian psychiatrist, or know one, who is interested in coming to Liberty University to be part of our team in building a world-class scientifically sound but biblically consistent treatment program and residency program, then contact me at trjennings@liberty.edu.

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