

Judgments and Resurrections

The Justice and Mercy of God



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For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand (Rev. 19:2).

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Introduction

Today, many people believe that we are living in the end of time on the earth. The idea of life after death, eternal life, and heaven, has captivated the thoughts of man for millennia. God is life. Almost every Christian can quote John 3:16, "*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life*". Jesus' resurrection from the dead confirmed that there is life after death. His ascension into heaven validates the existence of heaven itself. Nave's topical index has 65 references for the term judgment and 42 references for the term resurrection. Further, the word *judgment* appears 408 times in the Bible and *resurrection* 40. Today, there are multiple theories and explanations on the topics judgment and resurrection, despite the Bible's witness to the fact that there is only one faith (Eph. 4:5, Phil. 1:27) and one gospel (Gal. 1:6-9). What is the truth regarding these topics from the Bible?

God's Government and Law

Matt. 22:35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying, 36 Master, which is the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.

Luke 6:31 And as ye would that men should do to you, do ye also to them likewise.

Rom. 13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in

this saying, namely, Thou shalt love thy neighbour as thyself. 10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

Gal. 5:14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

Jude 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard [speeches] which ungodly sinners have spoken against him.

Psalms 119:71 [It is] good for me that I have been afflicted; that I might learn thy statutes.

Deut. 30:19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

Joshua 24:15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. See also Isaiah 1:19, Psalm 54:6 110:3, 119:30, 108

Romans 2:13 For not the hearers of the law are just before God, but the doers of the law shall be justified.

Psalms 106:3 Blessed are they that keep judgment, and he that doeth righteousness at all times. See also Psalms 119:44

Rom. 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? 5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 Who will render to every man according to his deeds: 7 To them who by patient continuance in well doing seek for glory and honour

and immortality, eternal life: 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 For there is no respect of persons with God.

Matt. 7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (Luke 6:31)

Luke 6:36 Be ye therefore merciful, as your Father also is merciful. 37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

1 John 4:11 Beloved, if God so loved us, we ought also to love one another. (See also Matt. 18:35, Romans 11:22)

Before we proceed, we must first establish a postulate/baseline for our position. We will start with the assumption that God (the Godhead Father, Son and Holy Spirit) is (are), and the creator of all things, including all intelligent beings. We understand that the first intelligent being God created was Lucifer. The moment that God created Lucifer, as the result of Lucifer being created, a necessity arose for law(s) to define Lucifer's relationship to his Creator, God's duty toward Lucifer and Lucifer's duty to his Creator. Or stated differently, laws (precepts and statutes) were required to govern the conduct between God and Lucifer.

In pursuance to this line of reasoning, when God created another being or beings, as a result of the creation of other beings, another necessity arose for additional law(s) to define the relationship between each of the beings and each beings

duty to his fellow beings.

We will also assume that God is good, righteous, the source of all benevolence. All God's laws are laws of love, verity and righteousness (Psalms 119:128, 145:17, 111:7-8). Further, that God created all beings with noble physical, mental and moral abilities and endowed each with a propensity for good and right in the exercise of these abilities (Eccl. 7:29, Gen. 1:26-28, Ezek. 28:15). All actions and interactions that result from God's laws (of love) produce beneficence, peace, harmony and happiness (Rom. 2:4-11, Matt. 7:12, Luke 6:36-38, Rom. 13:8-10). The only law necessary to govern all created beings was love to God and our neighbor (Matt. 22:35-40). Continuing, we see the whole duty of every being is love toward God and his fellow beings. The law of love requires perfect obedience at all times to its statutes (Rom. 2:13, Psalm 119:44, 106:3).

We see from the scriptures that God gave all created beings the power of choice and free will to serve Him and follow His laws (Josh. 24:15, Deut. 30:19, Psalms 54:6). If the individual chooses to freely follow the law, the result will be blessings, goodness, right, benevolence, love, life etc. If the individual freely chooses to disobey the law, the result/consequence will be cursing, injury, damage, sadness, death, etc. We see this principle in the second commandment, the section which states: "*...visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.*" The Bible is filled with numerous other scriptures that validate this point, which we suggest the reader study on their own. This treatise will only recommend that Deuteronomy chapter 28 be read.

We presuppose that from the beginning of time when God created Lucifer and other beings, and the period time immediately following, there was perfect harmony in the

universe. Now, consider the following:

Gen. 4:6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? 7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

Psalms 51:4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

2 Sam 12:13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

Ex.32:33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

2 Peter 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

Matt. 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Jude 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Lev. 24:13 And the Lord spake unto Moses, saying, 14 Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. 15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. 16 And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death. 17 And he that killeth any man shall surely be put to death. 18 And he that killeth a beast shall make it good; beast for beast. 19 And if a man cause

a blemish in his neighbour; as he hath done, so shall it be done to him; 20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again. 21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death. 22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the Lord your God. 23 And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the Lord commanded Moses. (See also Deut. 19:4-13)

James 2:13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

Psalms 64:3 Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: 4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

Psalms 11:2 For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

The Rebellion. The Origin of Judgments.

This is the beginning from which we will begin our treatise on judgments and resurrections. The account in Genesis Chapter 1 begins with the statement: *“that there was darkness upon the face of the deep.”* This darkness was the entrance of sin into the universe. The details of the actual account of Lucifer’s rebellion are accounted in Isaiah 14 and Ezekiel 28. Lucifer had violated the laws governing his relationship and duty toward God and his fellow beings. In this action, Lucifer trespassed, transgressed, violated, and injured God and his fellow beings (Ezek. 28:18, 22:16, 2 Chron. 28:13, Hosea 13:1, Psa. 51:4). The definition of violating the law is sin (1 John 3:4, Roman 3:20). Yes we do acknowledge that the Bible also uses the terms iniquity, transgress, and trespass, but for the purpose of this discussion we will simply use the term sin.

When sin entered into the world, many changes resulted. The law needed to be stated differently to define the way(s) in which one could/would possibly work ill toward his neighbor and the means of compensating the one who had been violated. Every violation of the law is an invasion upon the rights and liberties of the citizens. Hence the purpose of the law stated in Exodus Chapter 20 (Romans 7:7, 1 Tim. 1:9-10, John 16:7-11, Exo. 21-23). New and strange relations are introduced. New interests spring up. New duties evolve upon both God (His government) and the criminal. The governor must then take steps to maintain the integrity of the law, the honor of the State, and thereby to protect the subjects from the consequences of wrong-doing.

It became necessary for procedures or means to be created for the party that was injured (plaintiff) to be compensated for the injury caused him by the violator (defendant). From this arose the need for courts, trials, judgments and sentences (Isaiah 59, Psalms 97:2, 89:4, Rev. 6:10, Psalms 64:3, 11:2, Ezek. 17:20, 20:27). Leviticus 24:13-23 defines this principle, which is summarized in verses 19-20 which state: *“And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; 20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.”*

When one considers the ramification of these realities, the question arises, how can one quantify the damage done to God, and His law? (Consider Luke 6:45 in the light of when He spoke the commandments in Exodus 20, the commandments spoken by God came from His heart.) Psalms 79:12 which states *“And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord,”* attempts to quantify the damage. The more one considers the question, it becomes clearly evident that the only answer one can arrive at is infinite,

unquantifiable, or at best immensely, extremely large. Worse, whatever the amount, one does not have the means to pay the amount. This principle is seen in the parable of the two debtors in Matt. 18. Hence, Romans 6:23 states that the wages (reward or recompense) for committing sin is death (see also James 1:13-15).

We know that God is love and the Father of all, including Lucifer. Hence, love begets mercy and forgiveness (Isaiah 59:12-18, Hos. 6:6, James 2:13, Psalm 25:6, 10, John 16:7-11). As we shall notice more particularly hereafter, two parties or sentiments then arise; one, pitying the criminal, pleading for mercy; the other, fearing for the safety of the State and the welfare of its subjects, and demands for retribution/vengeance upon the criminal for the harm inflicted, pleading for justice. And such are the realities now before us. Lucifer (later man) had a need for a saviour. Hence God provided a means, a substitute (propitiation, Romans 3:25, 1 John 2:2, 4:10), Jesus crucified from the foundation of the world (Rev. 13:8, Rom. 5:9-10). Also, one needs a perfect righteous life for the past sinful one, which Jesus also provides (Romans 2:13, Psalm 106:3, 119:44, Heb.4:15, 2 Cor. 5:17-21).

We can see an illustration of these principles in the American judicial system which was founded upon these principles. In any court case in our country, there are two determinations/judgments made by the court: first the innocence or guilt of the accused; Second, if found guilty, the court determines/awards the plaintiff an amount/judgment which the guilty party is to compensate the plaintiff (person wronged) for the damages which he (person wronged) incurred by the guilty party. The jury or the plaintiff may decide to have mercy on the defendant, the one who violated him by deferring or suspending the judgment. This deferring or suspending may be contingent on certain conditions that the defendant may need first to meet before the deferring or suspending of the

judgment may be granted. Such conditions may include the defendant show remorse for, sorrow for, and make some effort to correct the wrong done. But most important of the conditions upon which pardon is to be granted is a promise by the defendant not to commit the same act again, to live in harmony with his fellow beings, and to follow all the laws of the land. A period of time may be specified in which the defendant is to prove himself faithful to his professed repentance and adherence to the conditions. If the defendant is faithful and compliant with the conditions during the specified period, the suspension of the sentence is granted. If the defendant is not faithful to the conditions offered, then the original sentence is executed upon the defendant. In our judicial system the terms described in this scenario are probation and pardon.

The purpose of this treatise is not a full-blown dissertation on the origins of government, law, justice and society. Nor is the purpose to prove that God is love, merciful, just and righteous in all His ways. The purpose is only to establish the principles, axioms, and a foundation necessary for the discussion of the topics judgments and resurrections.

The Original Judgments

When Lucifer (and the other angels) sinned, God judged them guilty for violating His law and His government, and they were sentenced to death. God offered Lucifer and the evil angels mercy through Jesus. Satan and his angels rejected God's offer, and as a result of this rejection, they were kicked out of heaven. Ezekiel 28 accounts that Lucifer was the light bearer, the covering cherub in God's government. Psalm 104:4 states that the angels were ministers of God in His government. A consequence of the evil angels sinning (Rev. 12:4 states that a third of the angels) was that a void was created in God's government. How was God to fill this void? Further, now that sin had entered into the universe, and all beings have freedom

of choice/will to choose, how could the universe be assured that similar episodes (sin) would not be repeated in the future? Satan's rebellion also brought into question the justice of God, His government, and His laws. The universe appeared to be in or on the verge of turmoil. This was the state of affairs when the Bible begins its account in Genesis Chapter 1.

Genesis Chapter 1 begins "*In the beginning God created the heaven and the earth.*" God began to rebuild His government and repair the damage done by Lucifer when He and the evil angels sinned. God created the earth. The final act of His creation was man (Gen. 1:26-28, 2:5-8, 15-25). We know from Genesis Chapter 3, that man disobeyed God when man ate from the tree of the knowledge of good and evil, which God had prohibited man from eating back in Genesis Chapter 2. Man's eating from the tree has overshadowed or caused to be overlooked the consideration of the thought; what was God's original purpose in creating man? What would have happened if man had not eaten from the tree? Would there still have been a judgment or resurrection? The reader himself may have many other questions concerning this conjecture.

1 Cor. 6:3 Know ye not that we shall judge angels? how much more things that pertain to this life?

Romans 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Romans 3:23 For all have sinned, and come short of the glory of God;

Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

2 Cor. 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Gen. 2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Gen. 4:6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? 7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

Gen. 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. See also verse 28

Acts 13:46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

Luke 15:18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, See also verse 21

Psalms 8:4 What is man, that thou art mindful of him? and the son of man, that thou visitest him? 5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Psalms 145:13 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

Matt. 10:22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

Ezek. 21:27 I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.

Psalm 115:16 The heaven, even the heavens, are the LORD's: but

the earth hath he given to the children of men.

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; 8 Wherein he hath abounded toward us in all wisdom and prudence; 9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: 11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 12 That we should be to the praise of his glory, who first trusted in Christ.

Isa. 43:7 Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

Isa. 45:18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.

John 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with

thine own self with the glory which I had with thee before the world was. 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

John 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

Isa. 45:23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

Rom. 14:11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

Phil. 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Isa. 42:21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable.

Eph. 3:8 Unto me, who am less than the least of all saints, is this

grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, 11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

Col. 1: 12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: 14 In whom we have redemption through his blood, even the forgiveness of sins: 15 Who is the image of the invisible God, the firstborn of every creature: (see also Rom. 14:8, 1 Cor. 6:19-20)

Deut. 8:1 All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers. 2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. 3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

Deut. 13:3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

2 Chron. 32:31 Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.

Psalms 7:9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

Luke 22:29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Matt. 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (see also Rev. 3:21)

2 Tim. 1:9 Who hath saved us, and called [us] with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel...12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day...18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

Jer. 9:23 Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: 24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.

1 Tim. 6:14 That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: 15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 Who only hath

immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

The first observation that we may conclude from the scriptures above is that God wanted to glorify Jesus. Hence one reason for God creating man was to glorify Jesus. Isaiah 43:7 states: *“Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.”* Eph. 2:10 states: *“For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”* 2 Tim. 1:9 states that God had a purpose for man in Jesus before the world began. Colossians 1:16 states *“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.”* Man was made to know God and reveal God’s character (Jer. 9:23-24, Matt. 5:13-16). See also John 14:6, John 17:1-2, 5, 21-25, Psalm 50:15, Acts 5:31, Eph. 3:8-11, 1:3-12. Let us now consider another thought and reexamine Genesis Chapters 1 to 3:

God intended that man should live forever (John 12:48, Titus 1:2, Isaiah 45:18). God gave to man His occupation/work which was to dress the garden and keep it. God also gave man a commission to populate the earth and subdue it. God also created the institutions of the family/marriage relationship and the Sabbath (Genesis 2). When God created the earth, He intended to give it to man (Psalms 115:16). Notice at the time in Genesis Chapter 1, that heaven where God resided and earth where man was placed (the garden of Eden) were two separate places. It is not until Revelation 21 that heaven descends out of heaven to the earth and the two are united.

From the scriptures quoted above, we conclude/deduce that God would not immediately exalt or place man on the throne with Him as He had done with Lucifer. The main point which

this treatise wishes to emphasize is that all these blessings described above and man's continued existence were conditional on man's obedience to God's statutes, laws, commandments and judgments (Gen. 2:16). God would test man, require man to prove his qualifications and worthiness, before God would seat man on the throne with Him (Deut. 8:1-3, 16; 13:3; 2 Chron. 32:31, Psalms 7:9, Heb. 10:36).

We see in Genesis 1:28 that man was to populate the earth with God's righteous character. Man had a certain time to accomplish this. For Eph. 1:10 says: "*That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.*" There was also an additional test or potential obstacle to man's test of loyalty, the temptations/allures of satan. In the great controversy between Jesus and satan, satan was given the opportunity to tempt man, to solicit man to his side or government (1 Thes. 3:5, James 1:12-18, Matt. 4:1-11, Luke 4:1-13).

We also notice from Genesis 1 to 3, that man in tilling the garden, his interaction(s) with His fellow beings, and observation of the Sabbath would provide man an education and training that would fit him and provide him the expertise, skills, qualities necessary for the position to sit on the throne of God. Jesus said in Luke 22:29 "*And I appoint unto you a kingdom, as my Father hath appointed unto me;*" Also in Luke 12:32 "*Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*" (See also Rev. 3:21, Matt. 19:28, Luke 22:28-30, Rev. 1:6)

13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. 14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. (see also 2 Cor. 5:10, Rom. 14:12, Rom. 3:5-6, Psalms 51:4)

Mal. 3:6 For I [am] the LORD, I change not; therefore ye

sons of Jacob are not consumed.

If man had not sinned would these scriptures still have been written, still applicable, and carried out? From the evidence presented above, the answer is “Yes!”. Before God would fulfill Eph. 1:10, man would have to have been judged or evaluated whether he (man) was faithful and qualified to sit on the throne with God for eternity. If man had been faithful walking in the works in Eph. 2:10 and 1 Tim 1:9-12, then Psalms 8:4-5 would be fulfilled, man would have been exalted to the throne and crowned with glory and honor. Further, man would sit and judge the penalty, sentence due to the evil angels and satan for disobeying/violating God’s law (Jude 6, 1 Cor. 6:3 and 2 Peter 2:4). The judgment determined would have been pronounced and executed by Jesus. In conjunction with this event, every knee would bow to Jesus (Isa. 45:23, Rom. 14:11, Phil 2:9), heaven would have come down to earth, and heaven and earth would be one (per Revelation Chapter 21), and the evil angels, Satan and sin would have burned out of existence. Then, the eternal reign of God and Jesus with man as the representatives of the government would begin.

Hence, we see from the above discourse that God had from the beginning of the world determined that there would be two (2) judgments: the first whether man have proven himself obedient and qualified to sit on the throne of Jesus. The second, the determination of sentence due the evil angels who had violated God’s law. If man had not sinned, there would be zero, no resurrections, because man would not have died, and would have no need to be resurrected. However, there would have been an ascension. Man would have been elevated/ascended to the throne of God (Christ’s throne).

The Consequences of Man’s Sin

We know that man ate from the tree of the knowledge of good

and evil, and death befell all mankind. Man in the act of disobeying God, in reality violated God's law. God judged man guilty for the infraction, and pronounced the sentence for the violation, death. The judgment, consequences and sentence for man's sin was the same as when satan violated the law. God is not a respecter of persons. God offered man the plan of salvation. Unlike Lucifer and the evil angels, man accepted God's offer of mercy, the plan of salvation (Gen. 3:15). What effect did man's sin have on judgments and resurrections, the topics of this treatise? Did God's original purpose defined above for creating man change when Adam sinned? The treatise will present evidence that supports the response, "No!" God's purpose never changes (Mal. 3:6, Isaiah 55:8-11). The means necessary to fulfill God's purpose may have changed, now to be accomplished in the second Adam, Jesus (Rom. 5:12-21, Heb. 2), but God's original purpose never changed.

A consequence of man's sin was that the ground which Adam *tilled was cursed for his sake, thorns also and thistles shall it bring forth to thee. Also in the sweat of thy face shalt thou eat bread, and in sorrow shalt thou eat of it all the days of thy life till thou return unto the ground (Gen. 3:17-19 paraphrased)*. Adam was driven out of Eden to till the ground from which he was taken. A sword was place to keep the way to the tree of life.

Adam was now to labor in toil, which the Bible states was for Adam's benefit. In addition, the ground was to bring forth thorns and thistles. This curse became more severe when Cain murdered Abel (Gen.4:12). The earth was made to share the consequences for Adam's sin (Rom. 8:18-23).

The Plan of Salvation

Acts 26:8 Why should it be thought a thing incredible with you, that God should raise the dead?

Psalms 4:3 But know that the Lord hath set apart him that is godly

for himself: the Lord will hear when I call unto him. 4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

Heb. 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. 27 And as it is appointed unto men once to die, but after this the judgment: 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Eccl. 3:17 I said in mine heart, God shall judge the righteous and the wicked: for [there is] a time there for every purpose and for every work.

John 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Acts 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

John 14:3 states And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Dan. 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. 10 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.

1 Thes. 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent

them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1 Cor. 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Dan 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

John 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself; 27 And hath given him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

John 11:23 Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in

me shall never die. Believest thou this?

1 Cor. 15:20 “But now is Christ risen from the dead, and become the firstfruits of them that slept...“For as in Adam all die, even so in Christ shall all be made alive”

Revelation 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Psalms 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Psalms 89:1 I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations. 2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens. 3 I have made a covenant with my chosen, I have sworn unto David my servant, 4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah...19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. 20 I have found David my servant; with my holy oil have I anointed him...25 I will set his hand also in the sea, and his right hand in the rivers...29 His seed also will I make to endure for ever, and his throne as the days of heaven...35 Once have I sworn by my holiness that I will not lie unto David. 36 His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

Matt 8:11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Rom. 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the

whole creation groaneth and travaileth in pain together until now.
(See also Isaiah 24:1-7, Num.35:33-34)

We have already stated that when man sinned (eating from the tree), death fell upon the human race. Another consequence of man's sin was that he became separated from God (Isa. 59:1-2, Psalms 18:21, Jer. 2:5-3:1). As a result of the death sentence and separation from God, a need for a means for man to be restored to God became necessary, the plan of salvation. As a result of the death sentence, one part of the plan, was the need for man to be resurrected. What were the effects, if any, did the plan of salvation, which include the resurrection and restoration of man have on the original judgments defined above? Let us see.

Psalm 77:13 Thy way, O God, is in the sanctuary: who is so great a God as our God?

Psalm 63:2 To see thy power and thy glory, so as I have seen thee in the sanctuary. (See also Psalm 73:17)

Isaiah 11:11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

1 Cor. 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory?

The garden was originally a training ground, the means which Adam was to learn of God's character. Nature reveals that

God is a God of order and of laws. The garden in revealing the laws of nature testify of the Creator of nature. Nature reveals the power, strength, omnipotence, omniscience and omnificence of God. The laws of nature are perfect and in harmony with each other. Most importantly the laws of nature are unrelenting. However, when sin entered, the garden (the whole earth) was changed. The garden was no longer the perfect training ground for man to learn of God's character.

This necessitated a replacement for the garden or a supplement; the sanctuary. When salvation was offered to man and accepted by man, another element(s) of God's character was revealed; lovingkindness, mercy, grace, long suffering, etc. The characteristics of God spoken of in 1 Corinthians 13 are nowhere to be found in the garden, but are revealed in the sanctuary service.

J. H. Waggoner stated it this way in his series of articles An Atonement Consistent with Reason:

THE psalmist well says: "The heavens declare the glory of God; and the firmament showeth his handiwork." Ps. 19: 7. The works of the material creation are wonderful. When we look at the countless globes in the heavens, and consider the inconceivable distances which separate them, and consider that they move in exact and harmonious order, compared with which the working of the most perfect machinery that man ever made, is rough and jarring, we may somewhat appreciate the words of the psalmist; and we cannot wonder that Dr. Young said: "The undevout astronomer is mad." Every well-executed work of design speaks the praise of the designer. And wherever we see arrangement, order, harmony, especially in mechanism, in movements, we know that there is a designer. We cannot be persuaded that any successful piece of machinery is an accident; we cannot by any effort bring our minds to believe that the works of a watch, or anything similar to them, came by chance, or happened so. They need no voice to speak to us to assure us that they had their origin in power

and intelligence, or in mind. So said David of the material heavens: " There is no speech nor language; without these their voice is heard."...

It is truly strange that men, of ability and intelligence in other respects, will deny that there are any but natural laws, or laws of nature. They ignore the distinction between natural and moral laws. But when judged in such a light the laws of nature are found to be imperfect and incomplete. In what respect? In this, that they present no standard of right, and are therefore no sufficient guides for human action. We cannot shape our conduct after such a model with reference to the rights of our fellow-men. As lovers of the most expansive benevolence, we may strive to imitate nature when she spreads abroad her bounties: her precious fruits and golden grain. But again, she withholds these, and famine is the dire result. Shall we imitate nature in the desolations of the whirlwind, the earthquake, and the pestilence? Shall we indiscriminately spread ruin and destruction around us, involving alike: the innocent and the guilty, the gray-headed and the prattling child? All answer, No. But each hand that is raised to check such a mad career practically acknowledges that nature, which so blindly worshiped by many, presents to us no example worthy of our imitation.

Thus, in fact the laws of nature do not and cannot satisfy the aspirations of man; no one can accept them as a standard of action, no matter what his theory may be, because they are destitute of the element of morality. We cannot trace a single moral element in their frame-work or their execution. He who studies them intelligently must be convinced that they are designed solely for a natural system,—not at all for a moral system. And this being so, it follows that they have no penalties, but only consequences. On this point many well-meaning men err, who recognize the distinction of moral and natural law; they speak of the penalties of the laws of nature, when no such penalties exist. The violations of natural laws are attended with consequences, uniform in operation, so that in nature we

see an unbroken series of causes and effects, the results being the same whether issuing upon a responsible or an irresponsible object, regarding no distinctions of moral good or evil.” (end of quote)

The Sanctuary Introduced

Before we proceed, we want to notice in Genesis Chapter 4:1-2, that the earth began to be populated, the fulfillment of the command “*populate the earth*”, the purpose of God stated in Genesis 1:28. Hence we see that man’s act of sin, or satan’s plan to thwart/hinder God’s original plan failed.

The first statement of the plan of salvation (mercy) is found in Genesis 3:15; “*And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*” The next account is in Genesis Chapter 4:3-7, when we see Cain and Abel bringing an offering to God. Abel’s offering was accepted and Cain’s rejected. Here we see the exercise of the plan of salvation, which would be more fully outlined beginning in Exodus 25:8-9 with the instituting of the sanctuary service.

The sanctuary, instituted in Exodus 25-40, was a pattern of the ministrations of Jesus (prophet, priest and king), the outline of the steps necessary for man to be restored back to God and qualify him to a position in His government. The great thought and purpose of the heavenly sanctuary, its priesthood, and ministry, is that God shall dwell in the hearts of the people. The great thought and purpose of His dwelling in the hearts of the people is perfection; the moral and spiritual perfection of the worshiper. “Therefore,” that is, because of this, for this reason, “leaving the principles of the doctrine of Christ, let us go on unto perfection” (Heb. 6:1, 8:10-12, 10:16-17, Col. 1:27, Rev. 10:6-7, Matt. 5:48, 1 Peter 1:16, Rom. 8:9-11).

Christ attained this perfection in human flesh while in this

world through His temptations and sufferings, by His holy living and sacrificial dying, by His triumphant resurrection and glorious ascension. Jesus, as an overcomer, having attained the victory on earth has become our great High Priest. By His death on the cross and His priestly ministry in the true sanctuary in heaven, He has made and consecrated a way by which every believer may be restored back to God (Heb. 8 and 9, 1 Tim. 2:4-6).

This experience is gained through/by faith in Jesus, “Christ in you the Hope of Glory” (Col. 1:27-29, read verse 28-29,) Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily.

The Sanctuary Service is an outline, a pathway which one must travel for the person to be restored back to God. The pathway defines, describes the three experiences (doors) one will pass through, live, realize as one passes along this path. A quick review and summary of the sanctuary service is as follows:

The Outer Court: The Cross

The first door is the door of repentance, which when one passes through and enters into the section called the outer court. In the outer court we see the altar and laver. These articles symbolize/represent the means by which one is reconciled to God. The altar symbolically represents the cross, redemption. The laver represents baptism, justification. These two articles symbolizes the work Jesus does in making one a new creation in the inner man, where one’s nature is restored back in the inner man to the moral state which Adam and Eve possessed before sin.

In the sanctuary service, the person must confess his/her sins

when he/she places his/hers hands upon the head of the sacrifice (which transfers them to the sacrifice), slays the sacrifice (a representation of Christ, 1 Cor. 5:7), by which act, the individual accepts Christ's death for his/her sins. The sin is transferred through the blood, which is caught by the priest. The priest then sprinkles the blood, before the veil in the inner tabernacle, signifying the nature and record of sin transferred to heaven. Paroled is place before his/her name in the books of heaven. The person must endure to the end before pardon can be written.

This is the new birth experience, which is an instantaneous work done by our Great High Priest (Zech. 3, John 3:3, 7, Psalms 51:10, Ezek. 36:25-27, 1 Cor. 5:17, Titus 3:5-6). Notice, the new birth experience of the sanctuary service is a new birth in the inner man, not outer man. Man still has sinful flesh, which will not be made new until Christ comes the second time (Eph. 4:17-25, 3:16, Col. 3:10, Rom. 12:2, 1 Cor. 15:51-54).

The Sanctified Life

Once one passes through the outer court experience, and made right, the next object in the pathway is a door to a tent/structure that one cannot see inside. This tent is a representation/symbol of heaven. Once one is made a new creature (righteous, holy, without sin) in the inner man, the person can now enter through this door into heaven by faith (John 3:3,7, Heb. 4:14-16, 6:16-20, 8:1-5). When one first enters the door, one sees the first compartment, called the Holy Place. In this compartment, one sees three articles: the altar of incense (prayer), the table of showbread (Bible Study), and the candlestick (symbolic of the church which you are now a member, the gospel work, the light of the world, the Holy Spirit in you, Rev. 1:20, 22:17). The Holy Place represents a daily experience in one's life.

1 Thes. 3:12 And the Lord make you to increase and abound in

love one toward another, and toward all men, even as we do toward you: 13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

1 Thes. 4:1 Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more...9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. 10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

2 Thes. 1:3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; (see also Eph. 4:8-15)

Sanctification is not merely a process; it is an experience, lived out every day in the life of the believer in Jesus (Gal. 2:20). Sanctification (the sanctified life) is a daily experience, characterized by daily walking in the newness of life with Jesus (Col. 2:6), growing in holiness and purity, and growing in the knowledge of God. This walk is literally an intimate relationship, one of intimacy, and fellowship with God. This intimacy is accomplished by reading the word of God (symbolized by the showbread, Deut. 8:3), prayer (Symbolized by the altar of incense, Psalms 141:3, Rev. 5:8), and the fellowship in the church (symbolized by the candlestick, Rev. 1:20). David described this love as one that surpasses a love for a woman (2 Samuel 1:26). Abraham was called a friend of God (Gen. 15:6, James 2:23, 2 Peter 3:18, 1 Thes. 3:12-13, 4:9-10, Eph. 4:15, read all of Romans 6, 1 John 1:3). This experience has augmented God's original plan for man's education in the knowledge of God to qualify man to sit on the throne of God for eternity.

The Final Experience

The daily walk (sanctification) leads the believing one to the final door (experience), the final step on the pathway which is called glorification or perfection. In this step, one who has demonstrated in his sanctification experience a blameless, flawless life (without blemish) is sealed in that state forever. This step (which began in 1844) is referenced as the Day of Atonement, which literally means at-one-ment with God.

This compartment of the sanctuary is called the most holy place. Paul references it in Heb. 9:2 after the second veil, and in verse 7 as the second tabernacle. The contents after the second veil are described in verses 4-5:

Heb. 9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein [was] the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; 5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

Verse 7 continues: *“But into the second [went] the high priest alone once every year...”* The High Priest in the type is a reference to Jesus. Notice the garments that Jesus is wearing, referenced in Exodus 28 and 29, giving special notice to the ephod. The ephod contained:

Exo. 28:12 two stones upon the shoulders of the ephod [for] stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

Exo. 28:15 And thou shalt make¹ the breastplate of judgment...²¹ And the stones shall be with the names of the children of Israel, twelve, according to their names, [like] the engravings of a signet; every one with his name shall they be according to the twelve tribes...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], for a memorial before the LORD continually. 30 And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

Isaiah 59:17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance [for] clothing, and was clad with zeal as a cloke. (See Eph. 6:14)

1 Thes. 5:8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

1 Cor. 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Rev. 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

John 5:21 For as the Father raiseth up the dead, and quickeneth [them]; even so the Son quickeneth whom he will. 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

2 Tim. 4:1 I charge [thee] therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given assurance unto all [men], in that he hath raised him from the dead.

The purpose of this discourse is not a complete dissertation on the sanctuary, but only to provide details necessary for our topics of resurrections and judgments. One can study the significance of the two onyx stones on Jesus' shoulders (Isaiah 40:11), 4 rows of stones (which are over Jesus' heart, Exo. 28:30), and the breast plate of judgment on their own. The point of the discussion of the Most Holy place, including the High Priest's garments, is that these represent in the type the restoration of the harmony and unity between God and man, man with God's law, and man with heaven. This unity is accomplished in Jesus. This is a fulfillment of God's original intent defined above.

The Judgment in the Most Holy Place

The part of the sanctuary service that is most relevant to our discussion of judgments and resurrections is found in the judgments referenced in the Most Holy Place. Before man can be sealed in righteousness and restored back to God forever, man must first be judged faithful. This judgment has its fulfillment in the Day of Atonement, the last phase of the plan of salvation. The highlight of the sanctuary service and the book of Daniel is Daniel 8:14 *"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."* This event is represented in the type by the Day of Atonement, which is explained in Leviticus Chapter 16. Daniel 7:9-10 speaks of this judgment being set. This event is foretold by Peter in Acts 3:18-26 and Paul in Acts 17:31.

The sanctuary clearly teaches before one enters into the most holy place or even the holy place, one must have confessed his/her sins, and sent them before to the judgment (1 Tim. 5:24, Rev. 11:1-2, Job 14:17 *"my transgression is sealed up in a*

bag”). The judgment spoken of in Dan. 7:9-10 is a probationary hearing for those who have claimed the expiation granted by Jesus’ sacrifice and High Priestly ministry for an atonement for their sins. In the judgment, the Father is the judge, the angels are the jury, and Jesus is our Advocate before the Father. Jesus will only present/stand for those who have the Day of Atonement experience defined above, living a sanctified life without sin (Matt. 10:32-33, Luke 12:8-9, Rev. 3:5, 1 John 2:1, 1 Tim. 2:5, Daniel 7:9-10, Heb. 7:25).

The Judgment Seat of Christ

2 Cor. 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Eph. 6:5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;...8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Rom. 14:9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. 10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

In the judgment in the Day of Atonement, the Father is the judge and Jesus is our Advocate. When does the judgment seat of Christ sit or begin? What sentence is determined or pronounced by Christ’s judgment seat (court)? Consider the following:

Rev. 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Matt. 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon

twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. (Luke 22:28-30)

Heb. 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Col. 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: (2 Peter 1:11)

1 Cor. 3:23: And ye are Christ's; and Christ is God's.

1 Cor. 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (1 Cor. 3:16-17)

2 Peter 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

Prov. 16:4 The Lord hath made all things for himself: yea, even the wicked for the day of evil.

Luke 19:12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come... 16 Then came the first, saying, Lord, thy pound hath gained ten pounds. 17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. 18 And the second came, saying, Lord, thy pound hath gained five pounds. 19 And he said likewise to him, Be thou also over five cities.

Matt. 25: For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey...19 After a long time the lord of those servants cometh, and reckoneth with them. 20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. 21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Rev. 20:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

From these verses and the discussions of the previous sections above, we conclude the following concerning the Judgment Seat of Christ:

1. When Jesus ascended into heaven, He sat down on the throne of God, The Father. Jesus received all power and authority in heaven and on earth upon His ascension into heaven. The source and power of His authority was granted to Him by the Father as a consequence of Jesus overcoming on the earth. The kingdom which Jesus established in heaven and on earth, which He is Lord of, is the kingdom of grace (Heb. 4:16, 10:29, Zech. 12:10, Gal. 6:18, see the closing of Paul's letters). Jesus is a priestly king.

2. When man sinned, mankind became the property of the devil and sold under sin (Rom. 6:16-18, 7:14, John 8:34). Jesus' righteous life and death on the cross ransomed/ redeemed mankind from the devil. Jesus paid the price for all of man's sins (1 John 2:2). Hence mankind belongs to Jesus. As the owner of mankind, He appropriates and reserves the right to execute the judgment or to pardon (John 5:27, Psalm 149:9, Rom. 9:18-33).

3. Jesus went into Heaven to receive a kingdom (parable in Luke 19:12, Matt. 25:14, Psalms 110:1, 1 Cor. 15:24-26). The judgments rendered in the Day of Atonement will determine the righteous who will become citizens (fit) to make up His kingdom. This judgment is in harmony with the first judgment spoken of above in God's original purpose.

4. When Jesus finishes His work as High Priest (our Advocate, Intercessor), after the last judgment rendered, Jesus changes his High Priestly garments and puts on His kingly garments. He will be crowned King of Kings (Rev. 19:11-21). Once again we see that this is in complete harmony with God's original purpose for man defined above to gather all things in Christ (Eph. 1:10).

5. This is when the Judgment Seat of Christ begins, when everyone will receive the just recompense due for the things done (works) in his body, according to that he hath done, whether it be good (righteous) or bad (evil). For those whose who have been judged faithful, their record of sin is expunged. Their sins and the very nature of sin (stored in heaven as explained in the outer court experience defined above) is placed on the scapegoat, symbolic of satan the originator of sin (Lev. 16:18-22, John 8:44). The seven last plagues begin to fall on the earth (Rev. 15:6-16:1-21).

6. He comes back to the earth to resurrect those that are asleep. The resurrected come up with new bodies, like His glorious body. The bodies of the people that are alive at Jesus' coming, the 144,000, are likewise changed (transformed) in like manner as those that are resurrected from the grave. The people resurrected and the living transformed reign with Jesus a thousand years as priests (1 Thes. 4:16-17, Phil. 3:21, 1 Cor. 15:42-55, John 5:24-29, 11:22-26, Rev. 20:4-7, Dan. 12:2 first part, Matt. 25:46, Dan. 2:44-45, 7:9-14, 26-27).

Rev. 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there

was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

1 Cor. 15:24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death...28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

John 5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself; 27 And hath given him authority to execute judgment also, because he is the Son of man.

7. The kingdom of glory begins. Those resurrected in the first resurrection will sit with Jesus as priests to judge the wicked (Rev. 20:4-6). During this time (1,000 years), they are deciding/judging/affirming the sentence of the evil angels and men who did not accept the plan of salvation (Rev. 20:12).

8. After the judgment of 1,000 years, it is at this time, that the sentences/decisions determined by the Judgment Seat of Christ will be executed. The men who died, who did not accept the plan of salvation, are raised from the dead (Dan. 12:2 second part, Matt 25:46, Rev. 20:12-15, John 5:29, Mal. 4:1). *Then every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him (Rev. 1:7).* The sentence determined during the 1000 years shall be executed by Jesus. The judgment/sentence is the

casting of the evil ones into the lake of fire where they will burn for the time determined by the saints during the thousand years above until they become ashes, extinct, dead, non-existent.

9. In conjunction with this event, we see the New City Jerusalem descending from heaven, the bride (Rev. 21). This event is when Jesus actually receives the kingdom, His bride. The earth will be made new (2 Peter 3:11-13). The righteous at this time will also receive their judgment. The first reward rendered by the judgment to the righteous is eternal life (Dan. 12:3). The second reward is the work or rulership that the righteous will receive in the Father's and Christ's eternal kingdom (Luke 19:12-27). Then the eternal reign of righteousness of the Father and Christ will begin. Jesus will surrender the kingdom to the Father. Then shall the reign of everlasting righteousness begin (2 Peter 3:7, 10-14).

The second resurrection, is likewise in perfect harmony, in conjunction with, the second judgment when the punishment of the wicked is executed as defined above in God's original plan. God had not intended this death sentence for man, but only for the evil angels (Matt. 25:41, 1 Tim. 2:4, Ezek. 18: 32, 33:11). Also, we see that the Judgement seat of Christ referenced in the scriptures is in perfect harmony with God's original purpose to exalt Jesus (Luke 24:26, 46-48) and God's original purpose for man (Eph. 2:10). The fulfillment of this purpose has only been elevated/ennobled.

Hell and the Second Death

What is death? One may argue, why even ask the question. The answer to the question is simple enough, Webster's 2000 Unabridged Dictionary has the following definition:

Dead: 1. the state of being no longer alive...2 without power to move, feel, or respond...3. not naturally endowed with life...not producing or sustaining life

Death: 1. the ending of all vital functions without possibility of recovery...2 the cause or occasion of loss of life...3 the bringer of death personified and conventionally represented as a skeleton with a scythe: the destroyer of life: GRIM REAPER...4. the state of being no longer alive

State: 1. a mode or condition of being... a condition of mind or temperament...2 a condition or stage in the physical constitution of something

Genesis 3:4 And the serpent said unto the woman, Ye shall not surely die:

Yet despite this simple definition, the true meaning has been perverted to mean that there is life in death. From Genesis 3:4, we see the source of this perversion and confusion is satan, the devil, when the devil told Eve “*thou shall not surely die.*” The common phraseology of stating the question is: “What is the state of the dead?” This is a most confusing statement/question indeed. The definition of the word *state* is the “quality of something existing.” The definition of dead/death is “nothingness, non-existence”. The question “what is the state of the dead” is in reality asking or translated what existence is there in nonexistence? This similar paradox is expressed in math by attempting to divide a number (say 3) by zero. The translation of the math expression is like asking how many nothings are there in 3? Both of these questions are by definition unanswerable.

The Catholic Church’s Doctrine

The Catholic Church has established a doctrinal belief system based upon this false premise that there is life in death, or death is not really death. The following is an excerpt from the Catechism of the Catholic Church, Second edition, found at <http://www.scborromeo.org/ccc/p123a12.htm>

III. THE FINAL PURIFICATION, OR PURGATORY

1030 All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.

1031 The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned.⁶⁰⁶ The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent. The tradition of the Church, by reference to certain texts of Scripture, speaks of a cleansing fire:⁶⁰⁷

IV. HELL

1033 ...To die in mortal sin without repenting and accepting God's merciful love means remaining separated from him for ever by our own free choice. This state of definitive self-exclusion from communion with God and the blessed is called "hell."

1034 Jesus often speaks of "Gehenna" of "the unquenchable fire" reserved for those who to the end of their lives refuse to believe and be converted, where both soul and body can be lost.⁶¹⁴ Jesus solemnly proclaims that he "will send his angels, and they will gather . . . all evil doers, and throw them into the furnace of fire,"⁶¹⁵ and that he will pronounce the condemnation: "Depart from me, you cursed, into the eternal fire!"⁶¹⁶

1035 The teaching of the Church affirms the existence of hell and its eternity. Immediately after death the souls of those who die in a state of mortal sin descend into hell, where they suffer the punishments of hell, "eternal fire..."

A Summary of the Catholic Doctrine is taken from Diocese of Allentown: <https://www.allentowndiocese.org/catholic-life/catholic-q/what-happens-us-after-we-die?>

Question: I would really like to know the truth about what happens to us after we die?

Answer: Our Church teaches that immediately after death, our soul separates from our earthly body and we stand before God for judgement. We then enter heaven, Purgatory or hell.

Heaven is the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness. Those who are free from all sin enter heaven immediately.

Purgatory is a place of purification, for those who die in a state of grace and friendship with God but who are not yet fully purified. Those in Purgatory are assured a place in heaven after their purification. We pray for those in Purgatory, that they may soon be with God in heaven.

Hell is for those who have willingly chosen to reject God and his love. If we persist in a state of serious sin, we damn ourselves to hell.

At the end of time, our Lord will come again to judge the living and the dead. All souls will be rejoined with their bodies, and those in Purgatory will be joined to the blessed in heaven. The Last Judgement will reveal that God's justice triumphs over all the injustices committed by his creatures and that God's love is stronger than death.

Adapted from United States Catholic Catechism for Adults.

Biblical Thoughts on Purgatory

Our discussion concerning the question "what happens when one dies" is limited only to the realm or relevance to the topic of judgments and resurrections. We especially want to emphasize the reproach these doctrines bring upon God's character. If one is interested in a more complete study on the subject, we would like to recommend "The Great Controversy", Chapters 33 and 34 by Sister Ellen White, the pamphlet "Bible Questions & Answers Concerning Man" by A.T. Jones, Modern Spiritualism: A subject of Prophecy by Uriah Smith, The Rich Man and Lazarus by J N Andrews,

From our discourse above we would like to make (review) the following points:

1. There is nothing man can do to merit the love of God or pay the price for violating God's law. We have proven that the cost for violating the law is infinite. One cannot pay the cost. Further, the sacrifice of Christ on the cross, Christ's merits, Christ righteousness and His High Priestly ministry provide a complete atonement, and the only atonement, payment accepted by God, for man's sin. Man can offer nothing to God in remuneration for his sin (in addition consider Micah 6:6-8, 7:18, Hosea 6:6, Psalms 40:6). God purposed in His heart to offer man salvation. Salvation is a free gift from God, offered through and by grace (unmerited favor; Eph. 2:8, Rom. 4:16, 5:15, 17). We loved God because He first loved us (1 John 4:10). As it pertains to paying the price and atoning for our sins, all man has to do is accept the free gift from God.

2. Also, regarding the doctrine of purgatory: We have established that the judgment (court) by which the sentence is determined for violating God's law has not yet sat. This judgment sits during the thousand years, which commences immediately after Christ's second coming.

The Judgment Executed. The Lake of Fire.

What is Hell? When does hell begin? And End? Consider the following scriptures:

Psalms 9:17 The wicked shall be turned into hell, [and] all the nations that forget God.

Psalms 37:10 For yet a little while, and the wicked [shall] not [be]: yea, thou shalt diligently consider his place, and it [shall] not [be]...35 I have seen¹ the wicked in great power, and spreading himself like a green bay tree. 36 Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.

Mal. 4:1 For, behold, the day cometh, that shall burn as an oven;

and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch...3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

Psalms 73:12 Behold, these are the ungodly, who prosper in the world; they increase in riches...16 When I thought to know this, it was too painful for me; 17 Until I went into the sanctuary of God; then understood I their end (become ashes).

Job 14: 10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? 11 As the waters fail from the sea, and the flood decayeth and drieth up: 12 So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. 13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! 14 If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

Job 21:30 That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath. 31 Who shall declare his way to his face? and who shall repay him what he hath done? 32 Yet shall he be brought to the grave, and shall remain in the tomb.

Job 18:5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. 6 The light shall be dark in his tabernacle, and his candle shall be put out with him...17 His remembrance shall perish from the earth, and he shall have no name in the street. (Read all of Job 18:1-21, See also Job 17:14-16, 20:11, 24:19-20, Psalms 83:10-18)

Deut. 4:24 For the LORD thy God is a consuming fire, even a jealous God. See also Heb. 10:29, Deut. 9:3

Hab. 1:13 Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal

treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?

Isa. 33:14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? 15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; (See also Psalms 15, 34:16, 37:9, 54:5, 2 Cor. 6:14)

Psalms 101:4 A froward heart shall depart from me: I will not know a wicked person. 5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer. 6 Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. 7 He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. 8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

Psalms 55:19 God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God.

Luke 9:26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. See also (Matt 16:27, Mark 8:38)

2 Thes. 1:4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: 5 [Which is] a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: 6 Seeing [it is] a righteous thing with God to recompense tribulation to them that trouble you; 7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty

angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day... 12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

From these verses and verses stated above, we conclude the following concerning hell:

1. We have shown above that through the Sanctuary Service, a man is made a new creation without sin; first in the inner man and then the outer man is changed when Jesus comes again. Hence, when the righteous enter heaven, they will be sinless beings having no sin.

2. When Jesus came to the earth the first time, He came as a man, not in His divine personage (shekinah glory). Currently, the shekinah glory of God is hidden from the earth. Jesus' second coming will be in the shekinah glory of His divine personage (along with the Father's glory and the angels, Luke 9:26, Matt. 16:27).

3. Let us take a minute to consider the Shekinah glory of God. Isaiah 30:26 states that moon will shine as the sun, and that the sun will shine sevenfold brighter than it currently is shining. The sevenfold brightness of the sun foretold is hard to image. Yet, the glory of God and Christ described in Rev. 21:23 and 22:5 exceeds that brightness (Isa. 60:19). A glory so bright, that so outshines the sun, that one will not even know the sun exists. An analogy is like a beacon on the hill on a bright sunny day. A glory so bright, that even when veiled by clouds, Moses nor the earthly priests could not approach (consider also Daniel and John when in the presence of this glory). Of course, this glory represents love, an atmosphere

of love that will permeate the universe. I pray that we all will be there.

Heb. 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28 He that despised Moses' law died without mercy under two or three witnesses: 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. 31 It is a fearful thing to fall into the hands of the living God.

2 Thes. 2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

4. The shekinah glory of God and Christ will forever lighten heaven and earth (Revelation 21 and 22). The righteous saints will also bring their glory into the New Jerusalem (Revelation 21:24, 26, Dan. 12:3). When the unrighteous are raised in the second resurrection, they will be raised as they went into the grave, with sin in the inner man, Satan will once again deceive them by seducing them into action to take the city. At this delusive attempt, the full glory of God and Jesus will be revealed (Rev. 20:5-20).

5. Sin cannot dwell in the presence of God.

6. God is a consuming fire. The glory of God described above burns out sin. The same creative power that makes the earth new, is the same power required to destroy the wicked/sin and to cleanse the earth. The two events happen simultaneously (2 Peter 3:7, 10-13).

7. Psalms 9:17 shall be fulfilled. The wicked shall be

turned into hell. More specifically, the shekinah glory of God, as a fire, will start to consume them (Job 24:19-20). The wicked men and angels will literally catch on fire and start to burn. The judgment rendered during the 1000 years will be length of time that each individual will burn until they become exterminated, turned to ashes. The wicked will experience the weeping and gnashing of teeth spoken by Jesus in Matt. 8:12, 22:13, 24:51, 25:30 and prophesized in Zechariah 14:12-13.

8. They will continue to burn until they are ashes, never to be seen again for eternity. The doctrine that the wicked will be burning forever is not consistent with the character of God. God truly has no pleasure in the death of the wicked. They will perish because they rejected the love of the truth. God is just in His judgment rendered.

9. Regarding the Catholic doctrine: “that immediately after death, our soul separates from our earthly body:” we advise the reader to consider man’s creation in Genesis Chapter 2, James 2:26, Eccl. 8:8, 12:7, Isa. 42:5, Zech. 12:1 in light with the Adventist teachings on the “state of the dead.”

Additional Comments

Revelation 1:7

The treatise above has shown that the event foretold in Rev. 1:7 occurs as Jesus’ third coming to the earth, when all the wicked dead are resurrected. Many people apply the time of the event referenced in Rev. 1:7 to Jesus’ second coming (Rev. 20:4-6) before the 1000 years. However, this position is not in harmony with the scriptures, and misrepresents God’s character. Consider the following in support of this position:

Ezek. 18:23 Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?...31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? 32 For I have

no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye.

Ezek. 33:11 Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Nah. 1:9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

Romans 6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. See also Heb. 9:27 above)

Isa. 27:4 Fury is not in me:..

John 19:11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

Rev. 15:2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

The world accounts that those who committed the actual physical act of piercing and crucifying Jesus are the only ones who are actually guilty of murdering Jesus (who is God), the crime of deicide. Crucifixion is horrible. The truth is the physical crucifixion did not cause Jesus' death. When Joseph of Arimathea petitioned Pilate for Jesus' body in Mark 15:43-44, Pilate marveled that Jesus was already dead. The two other malefactors crucified with Jesus were still alive.

We forget that Jesus, as our substitute, bore the guilt for our sins and the Father's indignation/sentence/wrath on the cross. Bearing the Father's indignation/sentence/wrath as the substitute for our sins is what actually killed Him. The agony which Jesus suffered from the gross darkness which surrounded him (His separation from the Father) was the result of the guilt He bore for our sins.

The agony which Jesus suffered from bearing the guilt for our sins was greater than the physical pain which was the result of the physical crucifixion. It was this agony which led Him to cry out "My God, my God, why hast thou forsaken me?" (Psalms 22:9-18, 69:1-4, 9, 19-20, Matt 27:46, Rom. 15:3) Hence, the reference to those who pierced Him in Rev. 1:7 applies to every human being, for we all (through our sins) pierced his heart, murdering Jesus. However, you can receive forgiveness for this sin and not be a part of this group in Rev. 1:7. Also remember what Jesus said, those that had delivered Him to be crucified had the greater sin.

Further, if those who were resurrected before Jesus came the second time, before the 1000 years, after receiving the seven last plagues and witnessing Christ's second advent, then they would have to die a second time. This would violate the scriptures that men are appointed to die once (Rom. 6:10, Heb. 9:27), and affliction shall not arise a second time (Nah. 1:9). One might say, well they will not be resurrected after the thousand years. The seven last plagues which they have received is their punishment for violating God's law.

If we accept this premise, then who would have rendered the judgment of the seven last plagues? When was this judgment rendered? The judgment that is spoken of in Dan. 7:9-10 and Rev. 14:6-7 is a probationary judgment, not one of sentence for the punishment for the crime. The trial or the court sitting in which the punishment is determined upon those who have violated God's law is not until after Jesus comes the second time, during the thousand years. Further, the judgment rendered, the burning out of sin and the lives of the sinners is far more severe, dreadful, and painful than the seven last plagues. Finally, no such special resurrection can be found in the sanctuary service pattern.

Most importantly, this belief misrepresents God's character. God has no pleasure in the death of the wicked. God is just in

His judgment, which He executes only once. Isaiah 27:4 states "*Fury [is] not in me.*" Isaiah 5:4 states: "What could have been done more to my vineyard, that I have not done in it?" We truly don't know the sorrow that is in God's heart toward those who rejected His mercy, nor the sorrow in God's heart because they will not be with Him in eternity. Consider the book of Lamentations.

God has done all that He can to redeem the wicked. God cannot use force to save the wicked. God cannot and will not violate an individual's free will choice. They have by their own freewill judged themselves unfit, unworthy of heaven (Acts 13:46, Isa. 26:10, Psalms 55:19).

Most importantly, God is not a respecter of persons, nor sin. It is not in God's character or His law to find more reprehensible or to ascribe greater degree of guilt to someone who directly assaulted Him (crucified) versus the stoning of Steven (the apple of His eye, Zech. 2:8). Similarly Or those who directly rejected Jesus in person when they said "*we have no king but Caesar*" versus the Jews who requested a king in 1 Sam. 8. We acknowledge Matt. 25:40, "*Inasmuch as ye have done [it] unto one of the least of these my brethren, ye have done [it] unto me.*" We are speaking in a context, God's character. If we were to speak as a man regarding God's true character, we would conclude that God would consider a greater crime the stoning of Steven than Jesus' crucifixion.

The belief that deicide is a greater crime than homicide in God's eyes makes God selfish. Both crimes are equally hideous in God's eyes. This is what the cross reveals. We will spend eternity learning about such love and justice.

Also, if we look at the other two clauses of verse 1:7, we notice the first contains the phrase "every eye" and the second clause the phrase "all kindreds". The belief that those whom pierced Him applies only to those who committed the physical act of piercing Him and raised in a special resurrection before

Jesus' second coming to earth fail to satisfy these criteria. These two criteria are satisfied when all the wicked dead are raised at Jesus' third coming. To apply two of the three clauses to Jesus' third coming back to earth and one to his second coming back to earth is inconsistent.

Hence, we conclude that the belief that the fulfillment of Rev. 1:7 is before Christ comes the second time is not sustained by the scriptures.

Comments on Revelation 14:13

Let us now consider the scriptural validity of Rev. 14:13, the belief that the "*Blessed [are] the dead which die in the Lord*" represent a special resurrection for those who died in the faith since October 22, 1844 and are numbered with the 144,000.

First of all, the sanctuary pattern/model does not support this belief. The model only supports the first fruits, a special resurrection of those taken to heaven with Jesus when He arose from the dead (Matt. 27:52). This event was associated with Jesus' first coming to earth. No such resurrection can be found in the sanctuary service that supports a similar resurrection before His second coming.

Further, Rev. 15:2 describes the 144,000 as having the victory over the mark of the beast and the number of his name. People that have died in the faith since October 22, 1844 have not these victories. Sister White herself said that the mark of the beast would not occur until the passing of the Sunday law, which had not occurred in her life time (7BC 977.9, Evangelism p234.2).

The two reapings of the earth spoken of Rev. 14:14-20 (immediately following verse 13), clearly apply to only those living on the earth at the time of Christ's second coming. Again, Jesus' statements in John 5:29, Dan. 12:2, Matt. 25:31-46 do not support a special resurrection before Jesus' second advent. The people that support this position have not,

to my knowledge, produced evidence of Jesus making any such statements.

Finally, what merit does the criterion dying during the period October 22, 1844 and prior to the events of the mark of the beast and the time of trouble, or passing through events that shall occur during this period possess to qualify those who will be specially resurrected? Should one not say Paul, Joseph, David or Daniel have an opportunity to be considered as one of those specially resurrected? Do you believe that just because Paul, Joseph, David or Daniel were born before 1844, they should be excluded from being one of those specially resurrected?

One might consider Rev. 14:13 in the same light as Rev. 6:8-11, Gen. 4:10. The arguments/beliefs of the special resurrection is in the same light as the secret rapture promoted by the Catholic Church. Regardless of what the true interpretation, representation, or significance of Rev. 14:13, we conclude from the evidence presented that this verse does not support a special resurrection.

Conclusion

Prov. 21:30 There is no wisdom nor understanding nor counsel against the LORD.

Rom. 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

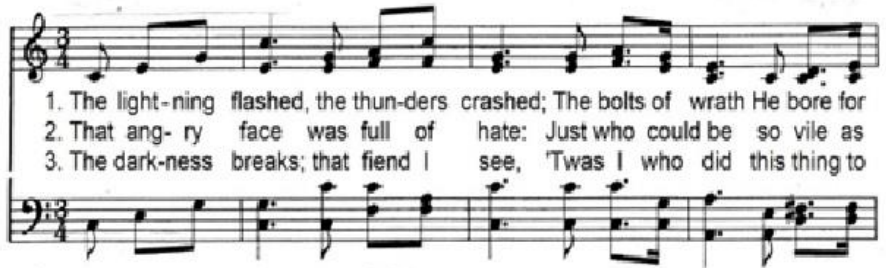
We have come to the end of the discourse on judgments and resurrections. This discourse began by defining the origins, basis and foundation for laws of God's government. We have traced the history of created beings starting with Lucifer and his rebellion. We have seen the state of affairs in the universe that led God to creating the heavens and the earth described in Genesis Chapter 1. We have provided some insight into God's purpose for creating man. These elements provided a

basis, a reasoning for us to define and discuss judgments and resurrections. From this discourse we conclude:

- Satan's accusations of God's government and His laws are false. God's law and government are vindicated and magnified. God is just. Sin will never rise again.
- God's character of love, mercy, longsuffering, and gracious has been revealed and demonstrated to the universe. This is His glory (Exo. 33:18-34:7).
- Jesus Christ is exalted.
- The sanctuary service provided man a higher level of education versus the original education he would have received in the garden. Through this education, gained from the sanctuary service, man became greater qualified for his future role in the kingdom of God.
- All of God's ways are perfect, righteous, true, faithful.
- God's original purpose is always fulfilled. God's purpose for man is truly indescribable.
- The sufferings of this present time are not to be compared with the glory that shall be revealed.
- God is truly love. Much more to be continued...

The author hopes that you have been blessed by this discourse. This discourse is only an introduction, not a complete discourse on the topics judgments and resurrections. The author hopes that the reader has gained a greater revelation of God's lovely character (the shekinah glory) from this discourse. This is especially important as we prepare to meet God and spend eternity with Him. The author believes there is more to be revealed regarding God's character in the study of judgments and resurrections. The author hopes that this discourse will stimulate a further desire to study the Bible. May we all strive to be a part of Christ's kingdom. God be with you toward this end.

At Calvary



1. The light-ning flashed, the thun-ders crashed; The bolts of wrath He bore for
2. That ang-ry face was full of hate: Just who could be so vile as
3. The dark-ness breaks; that fiend I see, 'Twas I who did this thing to



me; Then in the dark some fiend I see; He nailed God's Son up - on the tree.
he? He spat up - on that love-ly face; Who could it be? Who could it be?
Thee! I drove the nails at Cal - va - ry; The truth at last, at last I see.

CHORUS



O Lord for - bid that I should boast, Save in the cross of Christ my



Lord. I clear - ly see at Cal - va - ry Just what I did, I did to Thee!

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