

# GOD IS THE JUDGE OVER ALL EARTH

The Judgment over the  
apostate Church

Gabriel Ferrer  
Yolanda Rodríguez

REVISED EDITION



**GOD IS THE JUDGE OVER ALL  
EARTH**

**The Judgment over the apostate  
Church**

«Let the heavens declare His righteousness, / For God  
Himself *is* Judge. *Selah*»  
(Psalm 50: 6)

Gabriel Alberto Ferrer Ruiz  
Yolanda Rodríguez Cadena



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## **INTRODUCTION**

The Scriptures declare that God is the Judge of all the Earth (Genesis 18:25; Jeremiah 25:31) and executes sentences against sin. No one can evade the Lord's judgments, and He applies them to demonstrate His righteousness. At End Times, a false gospel centered on the Earth and material prosperity spread. This demonic gospel presents God as a benefactor who is indifferent to the sinful state of human beings but who gives them well-being on this Earth. Those who preach this corrupt gospel are apostates; those who were in the way of the Lord, nevertheless, have strayed (Psalm 119:21; 1 Timothy 1:19; 4:1; 6:10, 20 - 21; 2 Timothy 3:8). The apostasy is one of the last signs that announce the soon coming of Christ for His Church in the Rapture, and the beginning of the second great global judgment, after the Flood, which is the Tribulation (2 Thessalonians 2:1-4).

The Bible teaches that apostates would be judged by the Lord in a very strong way; and this judgment has already begun. We have learned that the Bible teaches seven judgments upon the apostate churches (Ferrer & Rodríguez, 2023a)<sup>1</sup>: (1) The judgment of blindness, stupor, and hardening of the heart; (2) the judgment of forsakenness; (3) the judgment of shame; (4) the judgment of sickness and death; (5) the judgment of being left behind in the Rapture; (6) the judgment of the strong delusion; (7) the judgment by fire for perdition in Hell during the Tribulation.

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<sup>1</sup> For a deeper study of this topic, see: Ferrer, G., Rodríguez, Y. (2023). *How does the Lord name apostates in the Scriptures*. <https://www.ministeriobereabarranquilla.com/en/palabra-profetica>

The Lord has explained these judgments, especially the judgment of forsakenness<sup>2</sup>, which we are going to study in depth in this study. The Lord is the Judge over all Earth (Genesis 18:25), and He is the Judge of all flesh (Jeremiah 25:31). God is righteous, and to judge, He carries out a LEGAL PROCESS with all its requirements. In this legal process, there is a judge, laws that govern the trial from which the charges are determined (evidence, witnesses, and testimonies), the crimes which are centered on the violation of these laws; there is also a defendant, a lawyer, and a prosecutor who is an accusing entity and ensures that no crime goes unpunished. We will analyze these elements regarding the judgment of forsakenness that the Lord executed on the apostate churches. In addition, we will resolve the following questions: What specific laws did the Lord use to judge the apostates? And what are the elements and instruments of this judgment?

This powerful book, "*God is the Judge over all Earth: The judgment over the apostate Church*," is the result and fulfillment of the exact prophetic announcements that the King ordered us to make. Before publishing the book, God told us to release a video and a study about this topic on the Berea Barranquilla Ministries<sup>3</sup> Website. This fulfillment is a testimony and evidence to all the Earth that the King fulfills His decree, the Word that proceeds out of His mouth, for He is the Judge.

The first time the Lord commanded to publish the study was on March 31<sup>st</sup>, 2023, and He gave the precise title it would bear; this is the Prophetic Word:

Look, look, after you upload, —write, take note of the instructions— after you upload the list of the Perverse<sup>4</sup>, do you know what you will upload? You will

---

<sup>2</sup> For a deeper study about the Judgment of Forsakenness, see: Ferrer, G., Rodríguez, Y. (2023). *El juicio del desamparo sobre la Iglesia apóstata* [The judgment of forsakenness upon the apostate Church]. Berea Editions. <https://www.ministeriobereabarranquilla.com/en/libros>

<sup>3</sup> Berea Barranquilla Ministries Website: <https://www.ministeriobereabarranquilla.com/en>; Official YouTube channel: <https://www.youtube.com/@MinisterioBereaBarranquilla>

<sup>4</sup> The Perverse is the sinful nature, the flesh, and the old man in born-again persons. For a more complete explanation of the subject and to review the list of the Perverse, see: Ferrer, G., Rodríguez, Y. (2023). *Los nombres de la Perversa* [The names of the Perverse]. <https://www.ministeriobereabarranquilla.com/en/palabra-profetica>; and: Ferrer, G., Rodríguez, Y. (2023). *La Perversa. Parte 2: El misterio* [The Perverse. Part 2: The mystery]. <https://www.ministeriobereabarranquilla.com/palabra-profetica>

upload the study of the Judge, the study of the Judge, "I am the Judge of all the Earth." Pastor, I will teach about judgment before because it will be fulfilled exactly, and they are evidence, charges, and testimonies; remember what I taught: "You are judges, the high priest is a judge, but he is a witness, they are evidence-testimonies, they are proofs against." And there it is on the webpage<sup>5</sup>, everything I have told you and what I will keep telling you, pastor; is it not in all the Earth? Because I am the Judge of all the Earth. In the webpage, there are all the evidence, witnesses, testimonies, and charges. Pastor, review the study well; you will upload it, and it will be called "God is the Judge over all Earth." That is what you will call the study, pastor.

In a Prophetic Word of April 11<sup>th</sup>, 2023, the Lord reiterated the order regarding the book by saying the following: "I want that study, the second part [The Perverse. Part 2: The Mystery] there [in Berea's webpage], quickly!, and the study of *God is the Judge over all Earth*." Then, on April 14<sup>th</sup>, 2023, the Lord spoke of the video that would announce the publication of this book, saying:

And the video "*God is the Judge*," that one too; video after video, teaching after teaching. **What does the Word say? What does the Word say there?**; because that's what I'm doing, pastor, because then comes judgment after judgment, stripe after stripe, breach after breach, sword after sword, tribulation after tribulation, pain after pain, pain after pain. "What did you go out in to see? What did you go out to see?". That is what I will say and proclaim, pastor, in all the Earth, "What did you go out to see? The Kingdom of Heaven suffers violence, and the violent take it by force," but the King has vengeance, and wisdom is justified by the children **(Hebrews 10:30-31; Deuteronomy 32:35; Matthew 11:12-19)**.

The King spoke to Pastor Gabriel and assured him that He would give him the precise date when the book of *God is the Judge over all Earth* would be published because the Lord always has exact moments to do what He has prepared, on April 24<sup>th</sup>, 2023, he said:

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You can also see the video-announcements at: Ferrer, G., Rodríguez, Y. [Ministerio Berea Barranquilla]. (2023, April 4). *Los nombres de la Perversa* [The names of the Perverse] [Video]. [https://youtu.be/SdtIW3sWn-E?si=acOYEKvocrNrizJ\\_Z](https://youtu.be/SdtIW3sWn-E?si=acOYEKvocrNrizJ_Z); and: Ferrer, G., Rodríguez, Y. [Ministerio Berea Barranquilla]. (2023, April 24). *La Perversa parte 2: El misterio* [The Perverse part 2: The mystery] [Video]. [https://youtu.be/SdtIW3sWn-E?si=acOYEKvocrNrizJ\\_Z](https://youtu.be/SdtIW3sWn-E?si=acOYEKvocrNrizJ_Z)

<sup>5</sup> Berea Barranquilla Ministries Website: <https://www.ministeriobereabarranquilla.com/en>

The next study, pastor, *God is the Judge over all Earth*, and there you will say: "The King has a list of name by name of those who are cut off;" that is the announcement there, for it is a judgment and there are the names of the accused, sentenced and condemned, "He has the list of all the apostates of all nations ... over whom the remaining judgments will fall ..."; pastor, you will say that, *God is the Judge*. That's the name of the study, pastor, the one that follows, pastor; I will tell you when, I will tell you in your heart when, pastor, you will tell the servants: "now is the time to release it," but it is hasty, pastor, it is hasty, hasty, hasty, day, day.

In the Prophetic Word of April 26<sup>th</sup>, 2023, the Lord again spoke of the video announcement about *God is the Judge*, and He gave clarity regarding the duration of the video because it not only corresponded to the promotion of the study, but it was also part of the teaching poured out in the book; the King said:

Now my weapon, pastor, the well, my weapon; keep releasing the announcements, pastor, release *God is the Judge*, pastor, because, look, it's stripe after stripe, pastor, stripe after stripe, pastor; now it comes the stripe, release the video, release the video and the study; hurry up!, have it ready and release it, [have it] ready and release it, ... I want a longer video; I will give you wisdom, wisdom because the video is teaching, servant, the video is teaching.

On May 2nd, 2023, the video and the study of *God is the Judge of over the Earth: The judgment over the apostate Church* was published on the Berea Barranquilla Ministries website, fulfilling the Lord's order. On May 19<sup>th</sup>, 2023, the Lord spoke again about this video and ordered it to be published in English and French: "Look, the video *God is the Judge*, you will release it in English and French too; you will publish it there on the webpage."

It can be clearly seen how the Lord directly gave instructions for His announcement. We can see how He emphasizes His judgment after the video and the book were published, assuring that He would certainly carry out His other judgments on the apostates, who were already cut off in the judgment of forsakenness. In the book *God is the Judge: The Judgment over the Apostate Church*, all the charges, the proofs, the laws, the sentence,

## *Introduction*

and the condemned would be publicly exposed; this announcement would spread all over the Earth.

God will execute directly from Heaven, with His hand, the sentence upon all the apostates that He in His Word calls " Accursed (Gr. *anathema*, ἀνάθεμα), wells without water, clouds carried by a tempest; the dogs that returned to his own vomit, the sows that wallow in the mire, for whom is reserved the blackness of darkness forever" (2 Peter 2:17, 22).





## **CHAPTER 1**

# **THE APOSTATE CHURCH HAS ALREADY BEEN JUDGED AND CONDEMNED**

There is a powerful statement in Daniel 12:10b about God's judgment: «...and none of **the wicked** shall understand, but **the wise** shall understand.» Here, we can see two kinds of people, the wicked and the wise; the difference between them is the understanding of the End-Times judgments, for this was the revelation Daniel received and is found in the chapters 9, 10, 11, and 12. Before analyzing what the Lord said in Daniel 12:10b, we will study what "understand" means according to the Scriptures:

### **1.1. The spiritual understanding**

The Holy Spirit is Who gives the understanding found in Daniel 12:10b, as we read in Colossians 1:9<sup>6</sup>:

<sup>9</sup> For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will **in all wisdom and spiritual understanding...**

Paul uses the expression "wisdom and spiritual understanding," which fills us with the knowledge of God's will. Indeed, the Holy Spirit gives us this understanding from within because He dwells within us.

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<sup>6</sup> In this book, we will use the New King James Version (NKJV) but we will also use other versions according to the need: King James Version (KJV), Authorized (King James) Version (AKJV), New American Standard Bible (NASB), Tree of Life Version (TLV) and Orthodox Jewish Bible version (OJB).

The Bible also teaches that spiritual understanding comes from knowing and keeping God's Word; let's read Deuteronomy 4:6 (KJV):

<sup>6</sup> **Keep** therefore and do them; **for this is your wisdom and your understanding in the sight of the nations**, which shall hear all these statutes, and say, Surely this great nation is a **wise and understanding people**.

In this verse, Moses says that the laws and ordinances of the Lord are the wisdom and understanding for Israel, for God's Word enables us to know the way how to please Him and fear Him, which is the true wisdom. The Scriptures allow people to depart from evil, which is understanding (Job 28:28). This relationship between the Word of God and understanding is confirmed in Psalm 119:104:

<sup>104</sup> **Through Your precepts I get understanding;**  
Therefore I hate every false way.

The Hebrew word for "understanding" is *bîyn* (בִּיַן), which also means "have intelligence." Understanding, in addition, is related to the work of the Holy Spirit in opening the Scriptures and giving them meaning, as we read in Nehemiah 8:7-8:

<sup>7</sup> Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, **helped the people to understand the Law**; and the people *stood* in their place.

<sup>8</sup> So they read distinctly from the book, in the Law of God; **and they gave the sense, and helped them to understand the reading**.

The Levites explained the sins the people had committed, which is why the people wept when they heard the words of the Law (Nehemiah 8:9; cf. Nehemiah 9:1-3). In 2 Corinthians 7:10, Paul says: «For godly sorrow produces repentance *leading* to salvation, not to be regretted; but the sorrow of the world produces death. » We believe the Levites also explained the eternal promises to the people because all Scriptures point to them. And that's just what Satan has veiled and hidden because he doesn't want people to understand God's promises. Psalm 119:27 says: «**Make me understand the way of Your precepts;** / So shall I meditate on Your wonderful works.». The author cries out for the understanding of God's Word, to think about all His wonderful works, which are His eternal promises, the unsearchable riches of Christ (Ephesians 3:8).

The spiritual understanding, to comprehend God's Word also produces obedience, as we read in Psalm 119:34: «**Give me understanding, and I shall keep Your law;** / Indeed, I shall observe it with *my* whole heart.». He who has no understanding of the Word of God can neither keep it nor live in it; verse 73 of Psalm 119 says: «Your hands have made me and fashioned me; / **Give me understanding,** that I may learn Your commandments. »

The Bible also speaks of having discernment (understanding) between good and evil. Solomon asked God for such discernment; let us read 1 Kings 3:9:

<sup>9</sup>Therefore give to Your servant **an understanding heart** to judge Your people, that I may discern between good and evil. For who is able to judge this great people of Yours?"

To discern between good and evil is extremely important in the End-Times because having discernment allows us to understand the Word of God and to deepen in it, receiving what the Bible calls "solid food" to those who are full age, that helps us to recognize the apostasy that Paul<sup>7</sup> speaks of in the book of Hebrews chapter 6; Let's read Hebrews 5:14:

<sup>14</sup>But solid food belongs to those who are of full age, *that is*, those who by reason of use have **their senses exercised to discern both good and evil.**

## **1.2. The requirements to have the spiritual understanding of God's judgments**

There are several requirements for having spiritual understanding in order to comprehend God's judgments; let us see:

### **1.2.1. To love God**

The Bible teaches that we must love the Lord with all our heart, soul, and mind; let's read Matthew 22:37:

<sup>37</sup>Jesus said to him, "You shall love the LORD your God with all your heart, with all your soul, and with all your mind."

When we love the Lord this way, we understand His judgments because the sin is against Him, His attributes, and His Holiness. The man is guilty and deserves death and the Hell;

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<sup>7</sup> We consider that the book of Hebrews was written by the apostle Paul, since the content of the book of Hebrews is analogous to his letters.

however, the mercy of God the Father is so great that He has given man the opportunity to repent and to receive Jesus as Lord and Savior, for He suffered and died to give us salvation and the eternal promises. Therefore, he who rejects this grace is worthy to be judged and cast into the Lake of Fire.

Above all natural men and women who have never received Christ, the apostates are the people who have most violated the attributes of the Lord because they went astray after receiving Christ and being sanctified by His blood; therefore, apostates deserve a much worse punishment (Hebrews 10:29).

### **1.2.2. Listening, Keeping, and Obeying God's Word**

Another requirement for spiritual understanding is to listen to and keep the Word of God in humility, living according to the Word in obedience and humiliation before the Lord; Psalm 119:104 says: « Through Your precepts I get understanding; / Therefore I hate every false way.»

The Lord will keep from the judgment of the Tribulation he who keeps the Word of God. Let's read Revelation 3:10 (AKJV):

<sup>10</sup> Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

### **1.2.3. Take heed to the Prophetic Word**

Spiritual understanding is also obtained by reading the prophetic Word that the Holy Spirit teaches by opening the Scriptures, whose center is eternity. Let us read 2 Peter 1:19-21 (NASB):

<sup>19</sup> And so we have the prophetic word *made* more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts.

<sup>20</sup> But know this first of all, that no prophecy of Scripture becomes a *matter* of someone's own interpretation,

<sup>21</sup> for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

The End-Time Church had to seek the Prophetic Word to realize the fulfillment of the events that would lead her to understand the day and hour of Christ's coming in the Rapture. For this reason, the apostle Peter says that the prophetic Word is a lamp that shines in a dark place until the day dawns and the morning star rises in our hearts, which is a reference to the Lord Jesus, the Bright and Morning Star (Revelation 22:16b).

The understanding given by the Holy Spirit enables the Church to know the prophetic calendar concerning the Lord's eternal plan, and not individual plans or personal needs; that is why Peter says that no prophecy of Scripture is of any private interpretation. The apostate churches have taken the prophetic Word of the Scriptures and have interpreted it by applying it to personal and earthly needs, wishes, desires, and dreams; and to this twisted interpretation, the apostates have added the prophecies created according to their will and the desires of their hearts. However, the apostle Peter says no prophecy never came by the will of man; that is to say, all these prophecies related to the will and desires of men are false. The Church needs spiritual wisdom, discernment, and understanding to identify the false prophecies contrary to the prophetic Word of the Scriptures that are the most sure (KJV).

#### ***1.2.4. Have the Precious and Living Faith***

To love God is to keep His Word, which springs up a living and precious faith that looks towards eternity and has nothing to do with the things on this Earth, with material and corruptible goods. This living and precious faith is a requirement to have spiritual understanding in order to comprehend the judgments prophesied in the Scriptures; the servants of God had such faith, which is described in Hebrews chapter 11, and the center is the New Jerusalem, the Eternal Kingdom. Let us look at the characteristics of living and precious faith:

**Table 1**

**Characteristics of the Living and Precious Faith**

| The Righteousness of the Living Faith   | The Righteousness of the Precious Faith  |
|---|--|
| Because the faith comes by hearing to the Word, which is life, which is eternal, living [Gr. Ζάω, <i>zaó</i> ] and powerful [Gr. <i>energés</i> , <i>ἐνεργής</i> ], piercing [Gr. <i>diikneomai</i> , <i>διϊκνέομαι</i> ], even to the division of soul and spirit, and is a discerner [Gr. <i>Kritikos</i> , <i>κριτικός</i> ] of the thoughts and intents of the heart (Hebrews 4:12). The Word is alive. | Because the faith is tested in the fire of tribulation and suffering (1 Peter 1:7).  |
| Because this faith produces eternal life (1 Peter 1:23; Romans 10:17; John 6:63; 8:51 - 52.)  | Because this faith is sustained by the Rock, by the precious cornerstone who is Christ (1 Peter 2:4; Isaiah 28:16).  |
| Because this faith is based on God's power, on His omnipotence (1 Corinthians 2:2-5).   | Because the faith is the mercy of the King, it is a gift of God (Psalm 36:7).  |
| Because this faith comes from the Holy Spirit who dwells in us, and He is who sustains this faith. The Holy Spirit is life (2 Corinthians 4:14; Romans 8:11).   | Because this faith is sustained by the precious blood of Christ (1 Peter 1:18-19).   |
| Because this faith gives life to the soul and spirit and vivifies our bodies (Galatians 3:1-2; 1 Thessalonians 4:13-14).  | Because this is the faith of the bearing precious seed (Psalm 126:5-6 KJV). Through this faith, we were saved and sanctified.  |
| Because this faith leads to the land of the living, the New Jerusalem (Romans 8:2-6; 2 Corinthians 4:13-18; Psalm 27:13).   | Because it is the faith of the great precious pearl, of the gate of the New Jerusalem (Matthew 13:46; Revelation 21:19, 21).   |
|   | Because this is the faith that allows us to build on gold and precious stones (1 Corinthians 3:12).  |
|   | Because this is the faith of the exceedingly great and precious promises (2 Peter 1:4).  |
|   | Because this is faith that looks, yearns, embraces, and leads to the New Jerusalem, the adorned city with precious stones (Isaiah 54:12; Hebrews 11: 13-16), whose light is like a most precious stone (Revelation 21:11). |
|   | Because the Church is precious, the beloved, the sister, the fair one (Song of Solomon 4:10).  |

### **1.2.5. Being Emptied of the Things of this Earth**

The Lord teaches in the Scriptures that the End-Time Church had to put off from this Earth, the things, practices, and worldly customs so that the Church may be the naked grain that will be lifted up as a holy and pure offering to God the Father. The requirement for being this offering is not to be of the world and not to be in the world; in other words, to have denied oneself, to take up the cross of Christ, and to follow Him (John 17:14; Matthew 16:24; 1 Corinthians 15:36-37).

The veil of earthliness (the heart and the life rooted on this Earth) does not allow us to see and understand God's judgments. On the other hand, those who suffered the loss of all things to gain Christ receive spiritual understanding to know God's plan, His prophetic Calendar for the End Times that we are living in.

### **1.2.6. Being a Child Before God**

Having a child's heart allows us to obtain spiritual understanding and know God's mysteries. Jesus said in Luke 10:21 (NASB):

<sup>21</sup>At that very time He rejoiced greatly in the Holy Spirit, and said, "I praise You, Father, Lord of heaven and earth, **that You have hidden these things from the wise and intelligent and have revealed them to infants.** Yes, Father, for *doing* so was well pleasing in Your sight.

Jesus speaks here in this verse of the wise and intelligent according to the world; those who have the wisdom of men, which is foolishness before God (1 Corinthians 3:19). In contrast, the Lord speaks of the infants, the children who have the spiritual understanding and wisdom of which Paul speaks in 1 Corinthians 2:4-7 (AKJV), let's read:

<sup>4</sup>And my speech and my preaching was not with enticing words of man's wisdom, but in **demonstration of the Spirit and of power:**

<sup>5</sup>That your faith should not stand in the wisdom of men, but in the power of God.

<sup>6</sup>Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

<sup>7</sup>but we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory...

The hidden wisdom that the Holy Spirit reveals to those who have children's heart is the wisdom that refers to the Eternal Kingdom, things that eye has not seen, nor ear heard, nor have entered into the heart of man, things that God has prepared for those who love Him, that He has revealed to us by the Holy Spirit (1 Corinthians 2:9-10).

### **1.3. What impedes the spiritual understanding**

The Bible teaches about what hinders the spiritual understanding. First of all, Satan does this work of hinder it, as 2 Corinthians 4:3-4 says (AKJV):

<sup>3</sup> But if our gospel be hid, it is hid to them that are lost:

<sup>4</sup> **In whom the god of this world hath blinded the minds [Gr. *noēma*, νόημα: intellect] of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.**

Normally, these verses are applied to people who are not born again, and it is correct, for the devil has control over the unbelievers, but 2 Corinthians 4:4 also applies to those who were born again and have abandoned Christ, falling into apostasy by abandoning the biblical faith and the Word of God. In this way, Satan, the god of this age, and the sinful nature (The Perverse) have blinded the spiritual understanding that had those who were believers but became apostates. These people are unable to understand the light of the gospel of the glory of Christ, that corresponds to the eternal promises, which are part of the glory that will be revealed (1 Peter 5:1).

Those who are in the everlasting gospel of Christ and keep the Word of God are enlightened by the Holy Spirit; He teaches them the riches of the glory of His inheritance that contains the eternal promises. Let's read Ephesians 1:18-19:

<sup>18</sup> **the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,**

<sup>19</sup> **and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power...**

The Holy Spirit does a mighty work in the true believers so that God shines in their hearts and gives the light of the knowledge of the glory of God in the face of Christ (2 Corinthians



4:6). However, the believer can lose the enlightenment, wisdom, and spiritual understanding, because of several situations that we will see below.

### **1.3.1. The spiritual understanding is lost when a person abandons God's Word**

The doctrines of men are centered on this Earth, and when the believer abandons the Scriptures, whose center is eternity, he begins to fill himself with earthly things, a terrible veil settles on him, and his understanding is blinded, darkened; let us read 2 Corinthians 3:7, 13-14:

<sup>7</sup> But if the ministry of death, written *and* engraved on stones, was glorious, **so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which *glory* was passing away...**

<sup>13</sup> unlike Moses, **who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away.**

<sup>14</sup> **But their minds [Gr. *noēma*, νόημα: intellect] were blinded.** For until this day the same veil remains unlifted in the reading of the Old Testament, **because the *veil* is taken away in Christ.**

In this passage, Paul recalls an event recorded in Exodus 34 when Moses put a veil over his face after coming down from Mount Sinai, where he received the Word of the Lord, the Law. The apostle Paul says that the people could not look steadily at the face of the servant Moses because of the glory of his countenance, for he shone whenever he was with the Lord and when he taught Israel. In 2 Corinthians 3:13, we read that Moses put a veil over his face so that the people of Israel would not see the purpose of the Law, which was a copy of what would be manifested in the New Covenant; this event is a reminiscence of the Tabernacle, which the servant Moses later built, in which a veil separated the holy place and the Most Holy Place. The Ark of the Covenant was found in the Most Holy place, symbolizing the eternal promises. Therefore, the veil Moses put over his face was so that the people would not see these promises because of hardened hearts, since the Israelites could not endure to see Moses' shine because of the glory of God's Word and His eternal promises (Exodus 34:33-35).

In 2 Corinthians 3:14, Paul says that the Israelites' minds were blinded; therefore, the veil Moses put over his face was a kind of punishment that reminds us of the judgment of

blindness that we will study later (Isaiah 6:9-10; 29:10-13; Mark 4:11-12; Luke 8:10; Revelation 3:17). The apostle Paul affirms that this veil remained in his time because the people of Israel did not want to receive Christ. Therefore, they could not understand the Old Testament regarding the eternal promises, the good things to come, what is much more glorious, and what remains (2 Corinthians 3:11).

The way to free oneself from the veil is by accepting Christ and abiding in Him. Paul says in 2 Corinthians 3:16, «Nevertheless when one turns to the Lord, the veil is taken away.» and in verse 14, he adds, «because the *veil* is taken away in Christ.» The Greek word for "to take away" is *katargeō* (καταργέω), which means "to destroy, abolish, cease." In the New King James Version, the Greek term "*en*" (ἐν), which denotes position, is translated with the preposition "in"; as a result, taking into account the original word in Greek, the accurate translation is "in Christ is taken away" as the New King James Version says, that is to say, he who abides in Christ has no veil. This translation is particularly important because Paul is not only referring to the unbelievers who have the veil and cannot understand the Scriptures but also to those who were born again and fell into apostasy, so the veil was put back over their hearts, eyes, and minds. Therefore, the apostle Paul says that only those who are IN Christ do not have the veil; as a result, they have spiritual understanding and can comprehend God's eternal promises, the hope of His calling, and the riches of the glory of His inheritance which He reserves for the saints in the Eternal Kingdom. Those who are in Christ have the eyes of their understanding enlightened and the spirit of wisdom and revelation in the knowledge of the Lord and Savior Jesus Christ. In this way, they can grow in this knowledge and grace (Ephesians 1:17-18; 2 Peter 3:18).

Those who have the veil because of the apostasy have become ignorant and twist the Scriptures; they have become in natural brute beasts, beasts who speak evil of whatever they do not know; they are animals or mules which have no understanding (2 Peter 2:12; 3:16; Jude 1:10; Psalm 32:9).

### **1.3.2. Spiritual understanding is lost because of false dogmas**

Dogmas are assertions considered undeniable principles, beliefs of an indisputable and binding nature, found in the Catholic Church and other false congregations. It is strange to speak of dogmas in the bosom of the Lord's holy Church; however, we can confirm that she has dogmas. Let us see:

#### **1.3.2.1. In the Eternal Kingdom there will be no marriage or eternal descendants (false dogma).**

This is a terrible dogma found in all evangelical theologies and churches, which say that when the Lord glorifies our bodies, we will be angels, and there will never be a multiplication of humanity. This false doctrine attacks all the attributes of God because it implies the following statements contrary to the Scriptures:

(a) The false statement that the Lord changed His covenants and promises because Satan destroyed His plans by causing man to sin. This statement is contrary to the Word of God because the Lord is immutable and never denies what He has said and promised, much less the promise of the holy descendants that He gave to Adam in Eden, in the framework of the Edenic Covenant, before sin. Precisely, the Lord says in Hebrews 6:13-18 that blessing and multiplication are two immutable things, in which it is impossible for God to lie. The devil cannot annul God's plans.

(b) The false statement that God's wisdom consists of making man and woman multiply in sin, giving sinful generations with the identity of the death. This has never been God's will, purpose, or plans. On the contrary, God created man and woman to give Him a holy worshiper's offspring for eternity; this is the excellent wisdom of God, who is blessed and worthy to be worshiped forevermore, forever and ever, from generation to generation.

(c) The false statement that God decided to make different beings from the angels and then finally transform them into angels, but after a history of suffering because of sin and death. This assertion, implicit in this dogma that denies the eternal descendants, is

terrible. Why would God have created different beings than the angels and then transformed them into angels? Was it not better that the Lord had created only angels from the beginning? This is not the wisdom of God; therefore, the statement that men will be angels is false. All theologies, teachings, and preaching of the churches say that there will be no holy descendants multiplied eternally because on this Earth, the purpose of procreation has already been fulfilled, which God used to bring out the saved, then turn them into angels and send the lost to Hell. It is an absurdity to think that God planned a humanity multiplied in sin and death and that He planned to take out two groups of angels: one group (human beings turned into angels) as a result of a history of 6,000 years of affliction, suffering, death, pain, sickness, iniquities, and perversities; and the other group of angels are those who are in Heaven and never went through the history of sin, sickness, and death. It is absurd to think that God made two designs, the design of the angels and the design of the human being, to finally make only one design, the design of angels, turning men into angels. What a demonic tradition the Church has had!

(d) The false statement that God's attributes will be manifested only in a group of men and women who will remain static and infertile for eternity. According to this erroneous statement, the multiplication of life would stop forever. Likewise, according to this lie, the Lord's original design about the creation of the two sexes, man and woman, will disappear. However, all these statements are false because God does not change His design and purpose, which He determined before the foundation of the world. The fructification and multiplication of the descendants without sin and death, for all eternity, will be the greatest of blessings, and for this reason, we will sing the mercies of God to all generations (Psalm 89:1).

(e) The false statement that God has changed His decree on marriage, which He gave before sin. He said, «*It is not good that man should be alone*» (Genesis 2:18b). The false dogma that there would be no more marriage nor descendants forever changes then the Lord's statement of Genesis 2:18b to "It is good that man should be alone." God is immutable and never contradicts Himself; therefore, He has never changed His decree.

(f) In the Scriptures, God has said that barrenness is a curse (Exodus 23:26; Deuteronomy 7:14; Psalm 107:34; 113:9; Proverbs 30:15-16)<sup>8</sup>, but according to the false doctrine of denying the eternal descendants, the eternal barrenness of men and women would be a blessing. God is immutable and never contradicts Himself; therefore, He hasn't changed His decree in any way.

The previous implications of the dogma of the churches on the absolute denial of marriage and eternal holy offspring are terrible. Without any doubt, this dogma is false, for the Bible teaches that God is immutable. Likewise, He promised holy offspring, with the blessing and not with curse. When God said, "Be fruitful and multiply; fill the earth..." (Genesis 1:28), He gave a command for all eternity because man had not sinned, and death did not exist. God has not changed this decree in any way; therefore, it will be fulfilled, for He has decided to multiply the blessed and holy nations, without sin or death, on the Earth He will create in an infinite universe. This is why Isaiah 9:7 (WYC. Hebrew Version) says that the Lord's empire is vast and will have no end or limits.

To set the heart on this Earth puts a veil over the children of God and prevents them from seeing, understanding, and receiving that mighty promise of holy offspring multiplied for eternity, which is the multiplication of the worship, praise, and glory of the King; for in His wisdom, He has foreseen rivers of worshipers who will give Him praise and honor forever and ever, from generation to generation.

The false dogma of the denial of the holy offspring multiplied for eternity affects the understanding of the judgment, for God has appointed His Holy Spirit to open the Scriptures and teach the Church this promise and the other promises so that she might be prepared for the coming of Christ and receive this knowledge through the spiritual understanding. The apostate Church has withstood this teaching and the teaching of the judgments, choosing to remain in the darkening of her understanding and the lack of the spiritual understanding.

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<sup>8</sup> For a deeper study on this topic of the curse of barrenness, see: Ferrer, G. y Rodríguez, Y. (2023). *Los nombres de la Perversa 2: El misterio* [The Perverse Part 2: The Mystery]. p. 52. <https://www.ministeriobereabarranquilla.com/en/palabra-profetica>

**1.3.2.2. The Church cannot know the time, day, and hour of Christ's coming for her (false dogma).**

This false dogma has led the Church to root herself on this Earth and to covet material things because not knowing the time, the day, and the hour of Christ's coming leads not to prepare for the Rapture and to sleep without oil as the foolish virgins. Jesus never affirmed that He would come for the holy Church like a thief in the night; instead, He made the following statements:

- When Christ catches away the holy Church to the New Jerusalem, in the Rapture, the Tribulation will begin; therefore, His coming will be like a thief in the night for the inhabitants of the Earth and the apostate Church, which will be left behind, for she has already been cut off in the judgment of forsakenness; in 1 Thessalonians 5:2, 4-5 we read:

<sup>2</sup> For you yourselves know perfectly that **the day of the Lord so comes as a thief in the night.**

<sup>4</sup> **But you, brethren, are not in darkness, so that this Day should overtake you as a thief.**

<sup>5</sup> You are all sons of light and sons of the day. We are not of the night nor of darkness.

Paul says that we are sons of light and sons of the day; we have the Holy Spirit within our body, which is His temple, His dwelling place. Therefore, we are not dead; the dead Church, like Sardis, is the one that will not know the hour of Christ's coming; it's the apostate Church that has already been cut off from the good olive tree. Let's read Revelation 3:3:

<sup>3</sup> Remember therefore how you have received and heard; hold fast and repent. Therefore if you will not watch, **I will come upon you as a thief, and you will not know what hour I will come upon you.**

The Lord said that the Church must watch for His coming for her; nevertheless, most churches thought that nobody would ever know the day and hour of the Rapture; but the Lord did not say this; on the contrary, He said that the Church had to watch because she did not know the day and the hour, and that, by watching, she would know the day and the hour to continue watching. In Revelation 3:3, we read that, if the Church does not watch, she will not know the time, implying that if the Church watches, she will know the

time. Also, in Matthew 24:42-43 when Jesus says that it is necessary to watch, He gives the example of the master of the house who would watch **if he knew** the hour at which the thief would come; that is, The Lord affirms that the Church had to watch, since she did not know the day and the hour, in order to know the day and the hour, and by continuing to watch, Jesus would find her prepared, faithful, and wise (Matthew 24:45). In Matthew 24:50, He clarifies that the evil servant is the one who does not wait for the coming of the Lord and does not know the hour.

God appointed that His holy Church would have the knowledge of the time, day, and hour of the Rapture through the spiritual understanding, which allows her to understand the Scriptures, for He promised that the Holy Spirit would teach us all things and lead us into all truth (John 14:26; 16:13).

- The Lord said that the Church must prepare for His coming. How can the Church do this if she does not know the time, the day, and the hour?

There are two verses where the Lord taught that His holy Church must be prepared for His coming in the Rapture: (a) Matthew 25:10: «And while they went to buy, the bridegroom came, and those who were **ready** went in with him to the wedding; and the door was shut.» The wise virgins represent the holy Church; Jesus says that only they will enter the wedding as long as they are ready; (b) Revelation 19:7: «...Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife **has made herself ready.**» In this verse, the wife is the holy Church that has prepared for the Marriage of the Lamb. At this moment, the Lord is calling His Church to be ready, watching for His coming, and then she will certainly know the day and hour of her Husband's return because He has promised to come for her.

There is a relationship between the knowledge and understanding of God's judgment and the false dogma of not knowing the time, day, and hour of Christ's coming. We will see this in more detail in the following chapters, but we will present some facts: Knowing the time of Christ's coming allows us to recognize and understand the period of judgment

according to the prophetic calendar the Lord has given in the Scriptures. The Bible teaches that in the End Times, there would be three sorts of churches; let us see:

(a) *The apostate Church*: This Church is the fulfillment of the last sign of the Lord's coming, for in 2 Thessalonians 2:3b, we read: «For *it will not come* unless the apostasy comes first...» (NASB), God has already executed the judgment of forsakenness upon this Church, as we will study later.

(b) *The sleeping Church*: This Church is the one who has believed the lies of the dogmas stated above, the doctrines of men. This is the Church who is rooted on this Earth, seeking material goods and human wisdom. She also set her heart on the ministry in this world; she does not think in the New Jerusalem nor the ministry and blessings in the Millennial Kingdom and the Eternal Kingdom. The sleeping Church will suffer the judgment of chastening for salvation because God will chasten her to sanctify her, as Hebrews 12:5-11 says. We will study this judgment in the following chapters.

(c) *The Holy Church*: This Church is a remnant who would have spiritual understanding and is identified by the following characteristics:

- The holy Church watched to receive the enlightenment and teaching of the Holy Spirit, who gave her to know the history of the faith and the eternal promises.
- The hearts of the believers of the holy Church are enlarged with the main promise of the descendants that will multiply for all eternity, without death or sin, which will multiply.
- The Holy Church would know the time, the day, and the hour of Jesus' coming to bring her to the New Jerusalem.
- The Holy Church would also fulfill the mission of praying, to watch in order to be counted worthy to escape from the hour of trial which shall come upon the whole world (Revelation 3:10).
- From the holy Church, the Lord would appoint a remnant that would be the judge of the apostate Church.



- The holy Church is the one that will have the high priesthood for eternity, according to the order of Melchizedek, because Jesus is the High Priest of this order, and He would make His priests just before the Rapture, that is, He would prepare them; for Revelation 5:10 says "...**And have made us** [Gr. *epoiēsas*, ἐποίησας] kings and priests to our God." The verb "have made us" in Greek is *poieō* (ποιέω: conjugated in the verse quoted as *epoiēsas* ἐποίησας), and means "to make, to do," which implies specific actions.
- Finally, the Holy Church would be the one who would know the itinerary of the Song of Solomon where the woman (the bride, the Shulamite) seeks her beloved, although without finding him; however, she insists and goes in search of him, saying: «Do not stir up nor awaken love / Until it pleases. » (Song of Solomon 2:7b). This means that the Church would be in an intense period of watching, inquiring, searching for her beloved Jesus, crying out for His coming to take her to the Marriage of the Lamb; the bride would long for Him earnestly and would NOT be unaware, immersed in this world, wrongly convinced that she would never know the day and hour of the coming of the bridegroom. The holy Church would be within the daydream of love, waiting for Jesus, because she would know with absolute certainty the time, the day, and the hour of His coming for her. All this is what is happening right now. Hallelujah!

### **1.3.2.3. Salvation cannot be lost (False dogma).**

This dogma belongs to the false doctrine of Calvinism, which is terrible and unbiblical, for it contradicts the Word of God and denies the existence of apostasy, which is the last sign of Jesus' coming for the holy Church (2 Thessalonians 2:1-3). This false dogma says that even if a person practices sin, he does not lose his salvation, for it is enough to have received Christ at some point in the past. However, as we will study later, there are several passages where the Lord says that a person who had been a child of God can fall from grace and become an apostate. Let's look at some of these verses:

- Hebrews 10:29: «...Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted **the blood of the covenant by which he was sanctified** a common thing, and insulted the Spirit

of grace?». Paul is speaking here of a person who has been saved, for he says, "the blood of the covenant by which he was sanctified"; the unbelievers did not was sanctified in the blood of the New Covenant, the blood of Jesus. This verse refers to a person who, after being saved, fell into apostasy, trampling the Son of God underfoot, counting the blood of Christ as a common thing, and insulting the Holy Spirit, for which he will have a worse punishment.

- 2 Peter 2:15: «**They have forsaken the right way** and gone astray, following the way of Balaam the *son* of Beor, who loved the wages of unrighteousness...». In chapter 2, Peter describes the characteristics of false teachers and the people who listen to them; according to verse 15, they were believers, for we read that they have gone astray from the right way. In 2 Peter 2:20-21, the apostle adds, «<sup>20</sup> For if, after they have escaped the pollutions of the world through **the knowledge of the Lord and Savior Jesus Christ**, they are again entangled in them and overcome, the latter end is worse for them than the beginning. <sup>21</sup> **For it would have been better for them not to have known the way of righteousness, than having known it, to turn from** the holy commandment delivered to them.» This description corresponds to people who had received Jesus into their hearts and, therefore, they also knew Him and the way of righteousness. Calvinist theologians claim that Peter speaks of people who had an "intellectual knowledge" of the Lord but never converted to Him. This interpretation is erroneous, for if this were so, such people would by no means have left their life of sin; they would still have their hearts full of lusts and would be continually on the way to perdition; there would, therefore, be no possibility of going astray or going back, for they never followed the right path; these people would simply remain sinners. However, Peter says that these people were in the faith, in the Word of God, in the way of holiness; that is, they were saved but apostatized, strayed, and lost their salvation.

- Galatians 5:4: «You have become **estranged from Christ**, you who *attempt* to be justified by law; you have fallen from grace.» Paul says it is certainly possible to fall from grace, estrange from Christ, forsake the gospel, and to follow false doctrines. Calvinism considers this as an impossible thing because this doctrine assumes that whoever receives Jesus is united to Him and it is impossible to estrange from Him, but the Scriptures certify the existence of apostasy, and only those who have been a child of God, who have been sanctified by the blood of Christ, who has been in the right way, can apostatize. An unbeliever person can never be an apostate because he has not repented and is a sinner. Apostasy is possible only for those who have had the experience of conversion, of salvation, who became a child of God and then turned away from Him.
  
- Romans 11:20-22: «<sup>20</sup>Well *said*. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. <sup>21</sup>**For if God did not spare the natural branches, He may not spare you either.** <sup>22</sup>Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, **if you continue in *His* goodness. Otherwise you also will be cut off.**» The Lord warned the Church not to be haughty or proud, for if she fell into this condition, she would be cut off; this is a reference to the judgment of forsakenness which He has already executed upon the apostate Church because she did not receive the warning at all and became haughty; saying that she could not lose salvation, and should have glory of men, money, and triumphs in the world.
  
- Revelation 2:5: «<sup>5</sup>Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly **and remove your lampstand from its place**—unless you repent.» In this verse, the Lord says that the apostate Church has forsaken Him (the first love. Revelation 2:4); and therefore, He would remove the lampstand from its place which means that this congregation will no longer be part of the Church; that is to say, the judgment of forsakenness.

- Revelation 3:16-17: «<sup>16</sup>So then, because you are lukewarm, and neither cold nor hot, **I will vomit you out of My mouth.** <sup>17</sup>Because you say, 'I am rich, have become wealthy, and have need of nothing'—and do not know that you are wretched, miserable, poor, blind, and naked—». The Lord told the apostate Church that He would vomit her out of His mouth because of her arrogance and her love for the riches of this Earth; this refers to the judgment of forsakenness that God has already executed upon her.

Any dogma that denies the Church's apostasy also denies the judgment upon her, but the Scriptures teach that the Lord would execute seven judgments upon all the apostate churches since they have forsaken and twisted the Word of God, as we shall see below.

#### **1.3.2.4. The Church would never be judged (false dogma).**

The previous false dogma is related to this one, which states that the Church will never be judged, for she is already saved forever, even if she sins; this dogma implies the following unbiblical statements: (a) the believers do not lose salvation at all, even if they practice sin; (b) the apostasy does not exist. The Bible teaches the truth of the End-Time Church's apostasy and personal apostasy (Hebrews 3:7-19; 4:1-11; 6:4-8), as the last sign before the Rapture, for in 2 Thessalonians 2:1-4, 8 Paul says (NASB):

<sup>1</sup> Now we ask you, brothers *and sisters*, **regarding the coming of our Lord Jesus Christ and our gathering together to Him,**

<sup>2</sup> that you not be quickly shaken from your composure or be disturbed either by a spirit, or a message, or a letter as if from us, to the effect that **the day of the Lord has come.**

<sup>3</sup> No one is to deceive you in any way! **For it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction [Gr. *apōleia*, ἀπώλεια: perdition],**

<sup>4</sup> who opposes and exalts himself above every so-called god or object of worship, **so that he takes his seat [as God] in the temple of God, displaying himself as being God.**

<sup>8</sup> Then that lawless one will be revealed, **whom the Lord [Jesus] will eliminate with the breath of His mouth and bring to an end by the appearance of His coming...**

In verse 1 of the previous passage, Paul refers to the Rapture because he mentions the coming of the Lord Jesus Christ. It is not His Second Coming because the apostle says, "our gathering together to Him," that is, the gathering of the Lord with the holy Church, which is not going to suffer the Judgment of the Tribulation. Jesus will come for His Church

before this judgment. In the passage of 2 Thessalonians 2:1-3, there is a calendar of events. Let us see:

(a) The first event is the manifestation of apostasy (2 Thessalonians 2:3), which is the last sign of the End Times, announcing to the Church that Jesus is at the doors.

(b) The second event is the day of the Lord. The theological tradition, which has been Calvinist, has said that the day of the Lord begins with the Tribulation because this period is judgment, and in the Scriptures, this judgment is associated with the expression "day of the Lord;" this day is not a 24-hour day, but a long period and, indeed, it is related to judgment; however, it is not only related to the judgment of the Tribulation, but also the judgment that the Lord would begin with His Church before the Rapture and the Tribulation, for He said, «For the time *has come* for judgment to begin at the house of God; and if *it begins* with us first...» (1 Peter 4:17), and «"The Lord will judge His people."» (Hebrews 10:30).

Pentecost (2010, pp. 198-200) mentions two interpretations regarding the temporal scope of this day: (a) the day of the Lord begins with the Second Coming of Christ until the creation of the New Heavens and the New Earth; this is the view of Scofield (1909, p. 1305, as cited in Pentecost, 2010, p.198); (b) the day of the Lord begins after the Rapture of the Church, with the Tribulation, continues with the Second Coming and includes the Millennial Kingdom of Christ; this is the view of Ironside (1974, pp. 98-99, as cited in Pentecost, 2010, p. 198). Pentecost agrees with the second interpretation and states, furthermore, that there is a difference between the day of the Lord and the day of Christ; the former is the one that appears in the Old Testament and corresponds to the two interpretations aforementioned, whereas the day of Christ is related to the Rapture of the Church. Pentecost concludes that there are two different programs referenced in the day of the Lord and the day of Christ, but "they may fall within the same time area. Thus the two days may have the same beginning, even though two different programs are in view." (Pentecost, 1984, p. 200).

We consider that the expression “the day of the Lord” begins with the judgment upon the Church in the following way: (a) against the apostate Church to be blinded, cut off, and suffer the judgment of shame, the judgment of sickness and death, the judgment of being left behind in the Rapture; then, in the Tribulation, the apostate Church will suffer the judgment of the strong delusion and the judgment of fiery indignation of Hell. (b) The sleeping Church will be judged with the tough chastening to be awakened and prepared for the Rapture. And (c) the holy Church, on the other hand, will be judged for a reward of approval and confirmation to be raptured before the Tribulation.

We consider that concerning the events contained within the day of the Lord, these are the judgment of the Church, the Tribulation Judgment, the Second Coming of Christ, and the related judgments. Regarding the Millennial Kingdom, according to 2 Peter 3, it could be stated that this period is included in the day of the Lord; when this thousand-year period of reign ends, God will create the New Heavens and the New Earth; an argument in favor is that the day of the Lord is identified by the judgment and the Millennial Kingdom could be considered as a time of judgment, for two reasons: (a) These thousand years will be the period of the last trial for mankind, in which the sin of the heart, the works of the Perverse, will become evident since Satan will be bound and there will be no structure of the world; (b) The Lord, with His glorified Church, will rule the nations with a rod of iron, applying the Law, which implies judgment (Psalm 2:8-9; Isaiah 65:20; Zechariah 14:17-19; Revelation 2:27). Let's see the following table about the judgments in the day of the Lord:

**Table 2**

**The list of judgments during the Day of the Lord**

| <b>Judgment</b>  | <b>Verses</b>   |
|--|---|
| The judgments upon the apostate Church: (a) The judgment of blindness and hardening of heart; (b) The judgment | (a) The judgment of blindness and hardening of heart: Isaiah 6:9-13; Matthew 13:15; Romans 11:8; Revelation 3:17. |

*The apostate Church has already been judged and condemned*

|   |   |
|---|---|
| of forsakenness; (c) The judgment of shame; (d) The judgment of sickness and death; (e) The judgment of being left behind in the Rapture; (f) The judgment of the strong delusion; (g) The judgment of the fiery indignation (perdition in Hell). | (b) The judgment of forsakenness: Psalm 50: 16-22; Matthew 3:9-12; 7:15-20; 13:30; 23:37-39; 22:8; Luke 14:24; John 15:2, 5-6; Romans 10:16; 11:16-22, 25-31; Galatians 4:30; Hebrews 3:7-19; 4:1-2, 4-11; 6:4-8, 10:26-29; 1 Peter 4:17-18; 2 Peter 2:3, 6, 9; Jude 1:4, 12; Revelation 2:5; 3:16.<br>(c) The judgment of shame: Psalm 50:16-22; Philippians 3:19; 2 Timothy 3:9; Jude 1:13; Revelation 3:1.<br>(d) The judgment of sickness and death: 2 Peter 2:3, 12; Revelation 2:20-23.<br>(e) The judgment of being left behind in the Rapture: Revelation 3:3.<br>(f) The judgment of the strong delusion: Thessalonians 2:8-12.<br>(g) The judgment of the fiery indignation (perdition in Hell): Hebrews 6:4-6; 10:26-29. |
| The judgment upon the sleeping Church: the chastening and fiery trial to be awakened, confirmed and raptured to the New Jerusalem.  | 1 Peter 1:6-9; Hebrews 12:4-11.   |
| The judgment on the holy Church: the Lord weighs her works and finds them righteous; this judgment is for reward, to be confirmed and raptured to the New Jerusalem.  | Revelation 2:9-10; 3:8-11.  |
| The Tribulation Judgment.   | Zephaniah 1:18; 2:2; Malachi 4:1.   |
| The judgments during the Second Coming of Christ: (a) the judgment upon the antichrist and the false prophet; (b) the judgment upon the nations (judgment of the sheep and the goats).  | (a) The judgment upon the antichrist, the false prophet, and the kings of the Earth: Revelation 19:17-21.<br>(b) The judgment upon the nations (judgment of the sheep and the goats): Matthew 25:31-46.   |
| Judgment upon Satan (he will be bound for a thousand years, and an angel will cast him and shut him up into the bottomless pit).  | Revelation 20:1-3.  |
| The judgment during the Millennium: The Lord Jesus, together with the glorified Church, will reign with a rod of iron; sin will not proliferate, for it will be judged immediately.   | Psalm 2:8-9; Isaiah 65:20; Zechariah 14:17-19; Revelation 2:27.   |
| The judgment upon the rebellious nations at the end of the Millennium (Second War of Gog and Magog).  | Revelation 20:7-9.  |
| The final judgment on Satan and his demons (they will be cast into the Lake of Fire).   | Revelation 20:10.   |
| The Great White Throne Judgment: (a) The final judgment upon the Perverse   | Revelation 20:11-15.  |

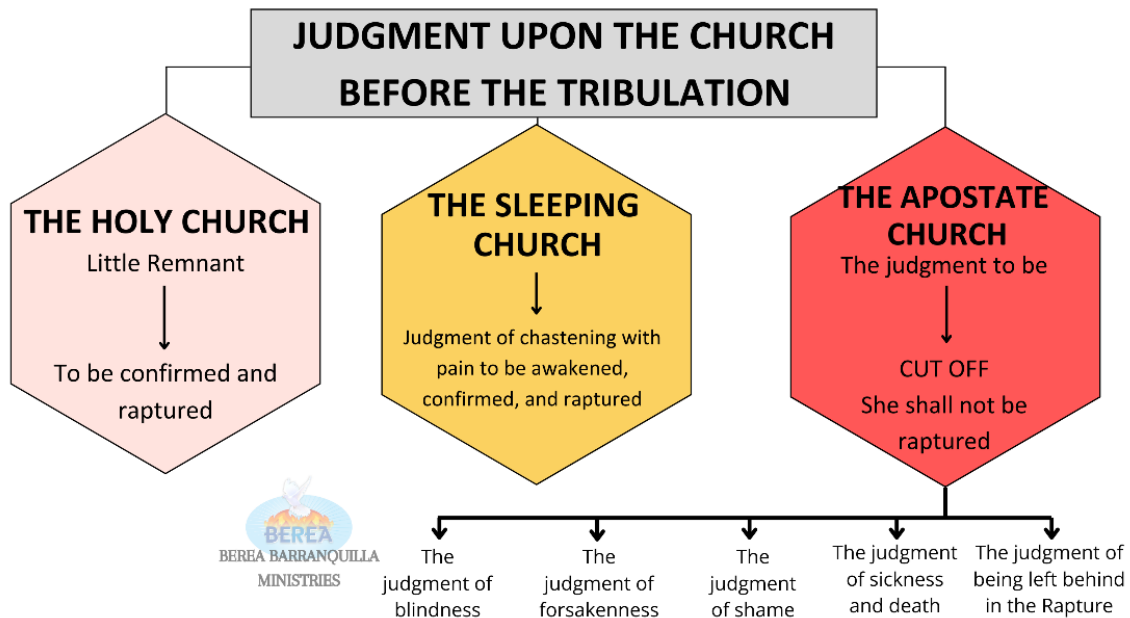
|   |                                   |
|---|-----------------------------------|
| sinful nature, the death; (b) The final judgment upon the lost (the cut-off apostates and all those who did not receive salvation in Christ Jesus). |                                   |
| Judgment upon the present Heavens and Earth.  | 2 Peter 3:10-13; Revelation 21:1. |

The theological tradition denied that the Church would be judged; however, the judgment already started since the Lord began to walk in the midst of the lampstands in 2019, when Israel, the Fig Tree, fulfilled the 70 prophetic years of Psalm 90:10. From that year, chapters 1, 2 and 3 of Revelation began to be fulfilled, since these chapters are about such judgment of Jesus upon the Church, which are for the three kinds of Church: The apostate Church, the sleeping Church and the holy Church; for the first one, the apostate Church, the result of the judgment is to be cut off to perdition in Hell; for the second one, the sleeping Church, the judgment is the tough chastening she will suffer through tribulations and deep pains in order to be awakened, sanctified and prepared for the Rapture; and for the third one, the holy Church (represented in Smyrna and Philadelphia), the judgment is for reward, for the Lord weighs her works and finds them righteous and holy, thanks to the righteousness of Christ and the sanctification of the Holy Spirit; this Church is confirmed to be raised up. Let us see this in the following figure:



Figure 1

*The judgment upon the apostate Church, the sleeping Church, and the holy Church at the beginning of the day of the Lord.*



As long as the Lord does not conclude all His judgments against the apostate Church and the sleeping Church, He will not begin the judgment of the Tribulation. One judgment leads to other judgments: The judgment upon the Church leads to the judgment upon the nations and Israel in the Tribulation until this period ends with the Second Coming of Jesus.

The day of the Lord is, therefore, a period that begins with the judgment upon the Church, continues with the Rapture of the holy Church, and proceeds in the Tribulation and the Second Coming of Christ; the Day of the Lord extends during the Millennial Kingdom until its end. When the Day of the Lord ends, the Eternal Kingdom will begin. Let us look at this timeline, summarized in the following figure:



Understanding that the day of the Lord begins with the judgment upon the apostate Church allows us to understand why, in 2 Thessalonians 2:1-3, Paul speaks of the Rapture of the holy Church when he says, «by **the coming of our Lord Jesus Christ, and by our gathering together unto him...**» (KJV), and then he proceeds to say «as that **the day of Christ is at hand**» (KJV); the apostle is including the event of the Rapture in the day of the Lord, which is not in the Tribulation, for the Tribulation will certainly begin after the Church has been raptured.

Another important passage, which is explained when we understand that the day of the Lord begins with the judgment upon the Church, is Revelation chapter 1, for John says in verse 10: «I was in the Spirit **on the Lord's Day**, and I heard behind me a loud voice, as of a trumpet...» John says that he was already in the day of the Lord, and he begins to describe the Lord walking in the midst of the churches, the lampstands, with the stars in His hand, which are the pastors; then, in Revelation chapters 2 and 3 the Lord's judicial process over the churches is described in detail when He gives them the charges and the sentences, the punishments, but also the rewards if there is repentance in them. These scenes in the above chapters are judicial and are part of the day of the Lord.

Some other passages where it is clearly seen that within the Lord's Day, there is a reference to the Church are:

- 1 Corinthians 5:5:

<sup>5</sup> deliver such a one to Satan for the destruction of the flesh, **that his spirit may be saved in the day of the Lord Jesus.**

The apostle is talking about a fornicator who had to be expelled from the local church so that he could repent and be saved in the day of the Lord, that is, that such man could be a partaker of the Rapture of the Church, in other words, that he could rise again and be glorified.

- 2 Corinthians 1:14 (KJV):

<sup>14</sup> As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's **in the day of the Lord Jesus.**

The apostle Paul speaks of the tribulations he suffered for the sake of the gospel (2 Corinthians 1:3-10) and how God comforted him so that he may be able to comfort others. The apostle also speaks of his testimony of simplicity and godly sincerity and of the grace of God with which Paul and the disciples conducted themselves in the world, not with fleshly human wisdom. In this context, Paul says that the brethren of the Church were his rejoicing in the day of the Lord Jesus, which refers to the day of the Rapture when the apostle beholds the saved of the Corinthian church resurrected and glorified.

- 1 Thessalonians 5:1-6:

<sup>1</sup> But concerning the times and the seasons, brethren, you have no need that I should write to you.

<sup>2</sup> For you yourselves know perfectly that **the day of the Lord** so comes as a thief in the night.

<sup>3</sup> For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape.

<sup>4</sup> **But you, brethren, are not in darkness, so that this Day should overtake you as a thief.**

<sup>5</sup> You are all sons of light and sons of the day. We are not of the night nor of darkness.

<sup>6</sup> Therefore let us not sleep, as others *do*, **but let us watch and be sober.**

In this passage, Paul refers to the part of the day of the Lord that corresponds to the Tribulation when he says in verse 3, "...then sudden destruction comes upon them." The day of the Lord begins with the judgment upon the apostate Church (all the judgments), upon the sleeping Church (judgment of chastening to be sanctified), continues with the Rapture of the holy Church, and then proceeds with the judgment of the Tribulation. This clarity allows us to understand why the apostle says in verse 4 that we, the holy Church, are not in darkness so that this day should overtake us as a thief, and in verse 6, he says to watch and be sober. Here, Paul also refers to the time before the Tribulation, when the holy Church must be watching so that the events of the beginning of the day of the Lord will not overtake her as a thief, and within these events are: (a) the judgments upon the apostate Church, (b) the chastening upon the sleeping Church in order to be awakened,

and (c) the Rapture of the holy Church; this is confirmed in Revelation 3:3 when the Lord says: «Remember therefore how you have received and heard; hold fast and repent. **Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you**»; here, the Lord refers to the Rapture.

- 2 Peter 3:10-13:

<sup>10</sup> But **the day of the Lord** will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.

<sup>11</sup> Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness,

<sup>12</sup> **looking for and hastening the coming of the day of God**, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?

<sup>13</sup> Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

This passage is similar to the passage 1 Thessalonians 5:2 that we have just analyzed since it speaks of the Tribulation as part of the day of the Lord (2 Peter 3:10). Again, the holy Church is related to this day when it says, in verse 12 "looking for and hastening the coming of the day of God"; Peter is stating that we would be waiting for that day and hastening, but referring to the initial events which are the judgments upon the apostate Church and the sleeping Church and the final preparation for the Rapture that closes the dispensation of the Church.

**Table 3**

**Verses about The Day of the Lord**

| <b>1 Corinthians 5: 5</b>  | <b>2 Corinthians 1:14 (KJV)</b>   | <b>1 Thessalonians 5:1-4</b>   | <b>2 Peter 3:10</b>  | <b>2 Thessalonians 2:1-3</b>  | <b>Revelation 1:10-14</b>  |
|--|---|--|--|---|--|
| <sup>5</sup> deliver such a one to Satan for the destruction of the flesh, <b>that his spirit may be</b> | <sup>14</sup> As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's <b>in the day of</b> | <sup>1</sup> But concerning the times and the seasons, brethren, you have no need that I should write to you. <sup>2</sup> For you | <sup>10</sup> But <b>the day of the Lord</b> will come as a thief in the night, in which the heavens will pass away with a great | <sup>1</sup> Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, <sup>2</sup> not to be soon | <sup>10</sup> I was in the Spirit <b>on the Lord's Day</b> , and I heard behind me a loud voice, as of a trumpet, <sup>11</sup> saying, "I am the Alpha and the Omega, the First and the |

|  |                 |   |  |  |  |
|--|-----------------|---|--|--|--|
| <p>saved in the day of the Lord Jesus.</p> | <p>the Lord</p> | <p>yourselves know perfectly that <b>the day of the Lord</b> so comes as a thief in the night.<sup>3</sup> For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape.<sup>4</sup> <b>But you, brethren, are not in darkness, so that this Day should overtake you as a thief.</b></p> | <p>noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.</p> | <p>shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though <b>the day of Christ</b> had come.<sup>3</sup> Let no one deceive you by any means; for <i>that Day will not come</i> unless the falling away comes first, and the man of sin is revealed, the son of perdition,</p> | <p>Last," and, "What you see, write in a book and send it to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."<sup>12</sup> Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands,<sup>13</sup> and in the midst of the seven lampstands <i>One</i> like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band.<sup>14</sup> His head and hair <i>were</i> white like wool, as white as snow, and His eyes like a flame of fire;</p> |
|--|-----------------|---|--|--|--|

(c) The third event that Paul mentions in 2 Thessalonians 2:1-3 is the Tribulation, as part of The Day of the Lord, when in verse 3 the apostle mentions the appearance of the son of perdition that will take place at the beginning of the Seventieth week of Daniel; the apostle also talks about the middle of the Tribulation, because he says that the antichrist will take his seat in the temple of God, displaying himself as being God (2 Thessalonians 2:4 NASB).

(d) The fourth event in the calendar of 2 Thessalonians 2:1-3 is the Second Coming of Christ, when the apostle declares that the Lord will destroy the son of perdition, the antichrist (2 Thessalonians 2:8).

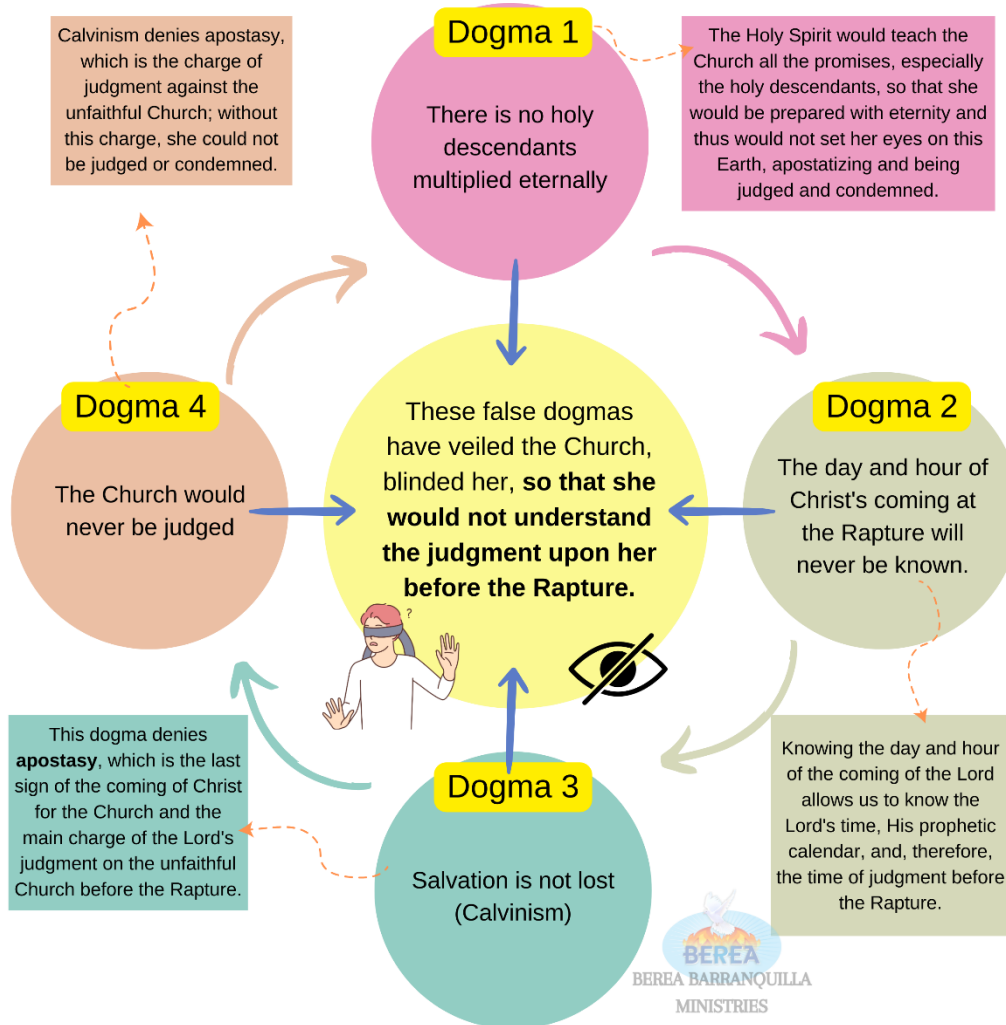
The calendar we have just described cannot be seen nor understood by he who has personal apostasy, which means straying from the way of the Lord when the person goes astray from Him and the Gospel, having received Christ in his heart and having been sanctified by His blood and by the Holy Spirit. This person had a true experience of salvation through the renewing of the Holy Spirit (Titus 3:5); however, that person has decided to abandon the Gospel, the Word of God, and begins to practice sin; some remain in the Church, others leave the Church and do not return. In both cases, they are apostates because their lives are completely separated from the truth and from Christ. The apostasy of the Church also happens when she has false doctrines, even if she uses the Bible. The way to recognize the deception is to analyze and discern the messages of the preachers in the light of the Bible and with the guidance of the Holy Spirit because the apostate Church preaches about material goods and life on this Earth; the apostate Church also leads people to seek corruptible things, the glory and wisdom of men.

The Bible teaches that the Lord would judge the Church because of her apostasy; it is a lie to say that she cannot be judged by claiming that Jesus saved her forever. The Scriptures teach the opposite since there are several passages where God warned of the different judgments He would execute if the Church disobeyed, did not listen to His Word, hardened her heart, and fell from grace. In this book, we will study the judgments that the Lord has already executed and will execute upon the apostate Church before the Rapture of the holy Church.

The false doctrines we have mentioned in the previous pages are destructive since they have put a veil over many of God's children. The result is the spiritual blindness, the hardening of the heart that impedes them from seeing the time of judgment, which is carried out right now, for the King has said in Daniel 12:10 that those who have understanding will understand. We'll look at this topic in detail later.

Figure 3

The false dogmas of the Church that have put a veil over her.



#### 1.4. The relationship between spiritual understanding and wisdom with the judgment

After studying the wisdom and spiritual understanding, let us now study how they enable us to know the time of God's judgment. At the beginning of this chapter, we quoted Daniel 12:10b, whose theme is judgment; let us read it again: «and none of the wicked shall understand, but the wise shall understand.» We have said that in this verse, there are two kinds of people: the wicked and those who have understanding. The difference is the understanding of End-Time judgments. The wicked do not understand them, but the wise do understand them.



Daniel received the revelation of End-Time events after his prayer to the Lord when he understood the judgment that the people of Israel were suffering because of their apostasy. The prophet understood the judgment when he read Jeremiah's prophecy about the 70 years of the desolations of Jerusalem (Jeremiah 25:8-12). Let's read Daniel 9:2-3:

<sup>2</sup>in the first year of his reign I, Daniel, understood by the books the number of the years **specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.**

<sup>3</sup>Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes.

Daniel understood that the cause of all that he himself and the people suffered was because of the sin of apostasy of Israel and Judah; that is why the prophet Daniel began to pray before God; we can see this spiritual understanding of judgment because in Daniel 9:7-8 we read:

<sup>7</sup>O Lord, righteousness *belongs* to You, but to us shame of face, as *it is* this day—to the men of Judah, to the inhabitants of Jerusalem and all Israel, those near and those far off in all the countries to which You have driven them, **because of the unfaithfulness which they have committed against You.**

<sup>8</sup>"O Lord, to us *belongs* shame of face, to our kings, our princes, and our fathers, **because we have sinned against You.**

Because of Daniel's prayer, God sent the angel Gabriel to teach him the vision found in chapters 9, 10, 11, and 12 of Daniel's book. God reveals to the prophet the calendar of the seventy weeks, of which the last of which is the judgment of the Tribulation. The Lord gave Daniel the spiritual understanding to comprehend not only the calendar but also the judgment of that moment and the future judgment. Daniel 9:13-14 says:

<sup>13</sup>**"As *it is* written in the Law of Moses, all this disaster has come upon us;** yet we have not made our prayer before the LORD our God, that we might turn from our iniquities and understand Your truth.

<sup>14</sup>Therefore the LORD has kept the disaster in mind, and brought it upon us; for the LORD our God *is* righteous in all the works which He does, though we have not obeyed His voice.

Through the Law, Daniel had the spiritual understanding of the judgment, for he says, "As *it is* written in the Law of Moses..." (Daniel 9:13). The spiritual understanding and the discernment come through the Word of God, but the Church of the End Times has

forsaken it because of her apostasy. As a result, she put on a veil that impeded her from seeing and understanding that the Lord would judge her, and indeed, He has already judged this apostate Church in the judgment of forsakenness. Nevertheless, because of her hardened heart, she does not understand and thinks that God is blessing her materially.

After Daniel's prayer, God sends the angel Gabriel to give Daniel an understanding of future events. Let's read Daniel 9:21-23:

<sup>21</sup>yes, while I *was* speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering.

<sup>22</sup>And he informed *me*, and talked with me, and said, "O Daniel, I have now come forth to give you skill to understand.

<sup>23</sup>At the beginning of your supplications the command went out, and I have come to tell *you*, for you *are* greatly beloved; therefore consider the matter, and understand the vision:

The center of Daniel's vision is judgment, and the Angel Gabriel came forth to open his understanding so that he might understand the vision. After receiving the prophecy, the prophet Daniel sees two men on the riverbank and another man clothed in linen, and they teach him powerful things. Let's read Daniel 12:6-8:

<sup>6</sup>And *one* said to the man clothed in linen, who *was* above the waters of the river, "**How long shall the fulfillment of these wonders be?**"

<sup>7</sup>Then I heard the man clothed in linen, who *was* above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that *it shall be* for a time, times, and half a time; **and when the power of the holy people has been completely shattered, all these things shall be finished.**

<sup>8</sup>Although I heard, I did not understand. Then I said, "My lord, what *shall be* the end of these things?"

In this passage, we find two questions that are very important because they relate to the time of judgment and its understanding. Let's see the explanation in the following point:

#### ***1.4.1. The two questions of Daniel chapter 12 and the time of judgment***

The two questions in Daniel 12:6-8 are: (a) How long shall the fulfillment of these wonders be? (b) What shall be the end of these things? Both questions are related to the End Times we are now living in; the Church had to understand this time because the answer to both

questions relates to the prophetic calendar in order to know the day and the hour of Christ's coming in the Rapture. Let us take a look at the two questions:

(a) *The first question:* One of the men on the riverbank asks the man clothed in linen: «How long [Heb. *ad* אַד; *mâthay*: מַתַּי] shall the fulfillment [Heb. *qêts* קֵץ] of these wonders [Heb. *pele'* פְּלֵא' be? (Daniel 12:6). In the New King James Version, the Hebrew words *ad*: אַד; and *mâthay*: מַתַּי are translated as "How long"; and the Hebrew word for "fulfillment" or "end" in the New King James Version is *qêts* (קֵץ); the meaning is "an extremity, the utmost, the utmost border"; therefore, the accurate translation of the question asked by the man on the riverbank is, "How long shall the extremity, the utmost border of these wonders be?" The answer of the man clothed in linen is, "it shall be for a time, times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished." (Daniel 12:7).

(b) *The second question:* Daniel did not understand the answer of the man clothed in linen, so asked him: "My lord, what [Heb. *măh* מָה] shall be the end [Heb. *'achărîyth* אַחֲרִית] of these things [Heb. *'êlleh* אֵלֶּה]?" (Daniel 12:8); the meaning of this question is as follows:

The Hebrew word translated as "what" is *măh* (מָה), which also means "how"; the phrase "these things" in Hebrew is *'êlleh* (אֵלֶּה) "this." The Hebrew terms translated as "the end" is *'achărîyth* (אַחֲרִית), whose meanings are "the last or end, reward, length." From these meanings, verse 8 can be translated as follows: "How long will these things last?" Daniel's question was related to the time, and the man clothed in linen answers that question in verses 9-10 of Daniel 12:

<sup>9</sup> And he said, "Go *your way*, Daniel, for **the words are closed up and sealed till the time of the end.**

<sup>10</sup> Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.

Daniel had spiritual understanding given by God through the angel Gabriel (Daniel 9:22-23). However, the prophet could not understand the temporal coordinates given by the man clothed in linen, for God had appointed another time that corresponded to the one

we live in now. The Lord has appointed the Church had to understand the temporal coordinates through the Holy Spirit's understanding, wisdom, and discernment. Whereas the words of the man clothed in linen were sealed in the times of Daniel, at the End Times, they will be opened, as the angel says to the apostle John in Revelation 22:10: «And he said to me, “Do not seal the words of the prophecy of this book, for the time is at hand.»

The answer of the man clothed in linen is for the Church; therefore, Daniel chapter 12 is addressed to her. Let us look at the reasons that demonstrate the reference to the Church in this chapter:

#### **1.4.2. Why is the End-Time Church in Daniel chapter 12?**

There are six reasons by which the Church can be identified in Daniel chapter 12, taking into account the events mentioned by the prophet:

(a) *First reason:* The chapter 12 of Daniel speaks of the resurrection of those who fell asleep in Christ. Let us read Daniel 12:2: «And many of those who sleep in the dust of the earth shall awake, / Some to everlasting life, / Some to shame *and* everlasting contempt...» The Lord is talking here about the first resurrection, which will open with those who have fallen asleep in Christ, so there is a clear reference to the Church; this is confirmed in 1 Corinthians 15:23, for it speaks of the order of the first resurrection: «But each one in his own order: Christ the firstfruits, afterward those *who are* Christ's at His coming.»

(b) *Second reason:* There is a reference to the glorification and the Rapture of the holy Church in Daniel 12:3 when it says: «Those who are wise shall shine / Like the brightness of the firmament, / And those who turn many to righteousness / Like the stars forever and ever.» The wise are those to whom the Father of glory has given them the spirit of wisdom and revelation in the knowledge of Him; and whose eyes of their understanding have been enlightened to know the riches of the glory of His inheritance, which are the eternal promises, of which the holy descendants multiplied eternally is the main one (Ephesians 1:17-18). Verse 3 of Daniel 12 refers to the glorification of the holy Church because she will be the first to shine with their living bodies. We are the stars forever and ever, shining

like the brightness of the firmament, for we will likewise give birth to holy descendants like the stars of heaven, which will be the fulfillment of the promise made to Abraham and ratified in Isaac and Jacob (Genesis 15:5; 22:17; 26:4).

(c) *Third reason:* Daniel 12 says that in the days of the prophet, the Word was sealed, but that at the End Times, the Word would no longer be sealed, as we have said before. Let us read Daniel 12:4a, «“But you, Daniel, shut up the words, and seal the book until the time of the end...» This verse is a reference to the time before the Rapture because the Holy Spirit would be the One who would open the Scriptures to those who have the following characteristics: (i) they hold fast to the eternal Word, believing with all their heart and confessing that they were strangers and pilgrims on this Earth; (ii) they set their hearts on heavenly things, on the eternal inheritance, and not on the things of this Earth. (iii) they yearn with all their might for the coming of Christ for His holy Church and for going to the New Jerusalem.

The Scriptures have NOT been opened to those who have apostatized from the biblical faith, forsaken the Word of God, and therefore do not understand. The Lord said, «Why do you not understand My speech? Because you are not able to listen to My word.» (John 8:43). The apostates have not heard or received the Word; they have not understood the speech of the Lord; and consequently, the apostates do not understand the resurrection and glorification; they do not understand the judgment of forsakenness that the Lord has already executed upon them, with a countdown of 50 days.

The Lord makes His Word known only to His disciples, whose requirements are as follows, among others: (i) To forsake all things (Luke 14:26, 33); (ii) To bear the cross (Luke 14:27); (iii) to deny oneself (Matthew 16:24); (iv) to love the Word and abide in it, which is to love the Lord (John 8:31; 14:23-24).

The disciple is the one to whom the Lord teaches the mysteries of the Kingdom of Heaven, the Eternal Kingdom; the Holy Spirit teaches His disciple all things and guides him into all truth (Matthew 13:11; Luke 8:10; John 14:26; 16:13). On the contrary, apostates who

were cut off in the judgment of forsakenness have the following characteristics: (i) they have spiritual blindness; (ii) their understanding is blinded; (iii) the Scriptures are sealed and closed to them; (iv) they have the veil of earthliness, vanity, and corruption. As apostates read the Scriptures, they apply it to the earthly things, to the achievement of material goods and prosperity. Daniel 12:9 also says, «And he said, “Go *your way*, Daniel, for the words *are* closed up and sealed till the time of the end. » At the End Times, the prophetic Word would no longer be sealed; this is why Revelation 22:10-12 says:

<sup>10</sup> And he said to me, “Do not seal the words of the prophecy of this book, for the time is at hand.

<sup>11</sup> He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still.”

<sup>12</sup> “And behold, I am coming quickly, and My reward *is* with Me, to give to every one according to his work.

The time in which the prophetic Word would no longer be sealed is just before the Rapture, and we are now living in such a time. Revelation 22:11 speaks of those who would continue their course, being filthy and unjust, which corresponds to the time after the judgment of forsakenness that the Lord executed in 2021 with a countdown of 50 days. In verse 12 of Revelation 22, Jesus prophesies His soon coming. Therefore, we can affirm that what the Lord said to Daniel was: “Seal the Words until the time near the Rapture,” that is, the time when the Lord would say: “I am coming soon, the time is at hand.”

(d) *Fourth reason*: Daniel 12 speaks of one of the signs before the Rapture, and that is the increase of knowledge, travel, and communications. The doctrine of the imminence of the theological tradition affirms that the day and hour of the Rapture will never be known and has also taught that there are no signs that announce the event of the Rapture; this false doctrine has also taught these signs are one of the ways in which the Lord would confirm to the Church that His coming would be at hand, at the doors, so that she would watch for the Holy Spirit to make her know and understand the day and hour of this glorious event. Let us read Daniel 12:4b: «...many shall run to and fro, and knowledge shall increase.” »; this is a clear sign before the Rapture, and we see it accomplished.

(e) *Fifth reason*: Daniel 12 also speaks of the sign of the fig tree, whose meaning is the rebirth of Israel; the Lord Jesus Christ gave the Church this sign in the discourse on the Mount of Olives, with the purpose of being aware and counting down to the Rapture, with the sign of the generation (Matthew 24:34-35). Let us read Daniel 12:7b (KJV): «and when he shall have accomplished to scatter the power [**Heb. *yâd טַי*: broad**] of the holy people, all these things shall be finished.» In Hebrew, this verse does not say “power of the holy people,” but “when the broad scatter [**Heb. *yâd טַי***] of the holy people is finished,” i.e., the scatter of Israel throughout the world.

In this translation, the phrase "the power of the holy people" has another meaning in Hebrew that can be established from the context; let's see: the word "power" is *yâd* (טַי), which has a variety of meanings, some of which are "something extended, abandoned, long, spacious;". We have chosen these meanings because the word "scatter" in Hebrew is *nāphats* (נָפַט), and it is more coherent to speak of the "wide and broad scattering." This translation also corresponds to the situation of exile that Daniel was living because of God's judgment upon Israel and Judah, which had been dispersed and scattered among the nations; but this verse 7 of Daniel 12 also has a future prophetic projection, which is the end of the scattering of the people of Israel in 1948; it became a nation and the Jews returned to their land.

The Hebrew word *yâd* (טַי) also means "abandonment," and it is striking that it corresponds to one of the judgments of forsakenness<sup>9</sup> that Israel suffered because of its sin of apostasy; its punishment was death and scatter according to the Law, which the Lord used to warn Israel of the terrible consequences of idolatry or the worship of demons.

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<sup>9</sup> The Lord executed the judgment of forsakenness upon Israel in the time of the judges when He delivered them to their enemies because these people disobeyed and did not drive out the surrounding nations but joined with them. The second judgment of forsakenness was during this period of the captivities, for Israel at the hands of the Assyrian Empire and for Judah at the hands of the Babylonian Empire, in the time of Jeremiah, Daniel, and Ezekiel. However, in these two executions of the judgment of forsakenness, the Lord still continued to call Israel “my people” until the time of the definitive judgment of forsakenness came when Israel rejected the Messiah, Christ, at His first coming; Jesus said, «See! Your house is left to you desolate...» (Matthew 23: 38). The evidence of the judgment of forsakenness that the Lord executed upon Israel is that He took another people, the Church. Nevertheless, Israel will be grafted in the Good Olive Tree when it receives Christ, which will occur in the Tribulation Judgment.

f) *Sixth Reason:* In Daniel chapter 12, the time before the Rapture is also prophesied, regarding that many would be purified and made white, while the wicked will do wickedly and not understand. Let us read Daniel 12:10:

<sup>10</sup> Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.

«Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand. » This description fits with the times we live in today. How do we know it is before the Rapture? Because of the parallel we can establish between this verse 10 of Daniel 12 and Revelation 22:11; Let's see:

**Table 4**

**Relationship between Daniel 12 and Revelation 22**

| Daniel 12   | Revelation 22   |
|---|---|
| <p><sup>4</sup> “But you, Daniel, <b>shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase.</b>”</p> <p><sup>9</sup> And he said, “Go <i>your way</i>, Daniel, <b>for the words are closed up and sealed till the time of the end.</b></p> <p>The word was sealed.</p>  | <p><sup>10</sup> And he said to me, “<b>Do not seal the words of the prophecy of this book</b>, for the time is at hand...</p> <p>The Word of God is no longer sealed because the time of the end has come.</p>   |
| <p><sup>10</sup> Many shall be purified, made white, and refined, but <b>the wicked shall do wickedly</b>; and none of the wicked shall understand, <b>but the wise shall understand.</b></p> <p>The Lord speaks of two groups: (a) the wicked who would continue to commit iniquity, specifically, they are the apostates; (b) those who would have the understanding to comprehend the prophetic events; this corresponds to the holy Church.</p> | <p><sup>11</sup> <b>...He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still.</b>”</p> <p>The Lord speaks of two groups: (a) the unjust and the filthy who will continue to be unjust and defile themselves; these people correspond to the apostates. (b) the righteous and holy who do righteousness and continue to sanctify themselves; these correspond to the holy Church.</p> |
| <p><sup>3</sup> Those who are <b>wise shall shine Like the brightness of the firmament,</b></p>   | <p><sup>16</sup> “I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root</p>  |



|   |   |
|---|---|
| <p>And those who turn many to righteousness<br/><b>Like the stars forever and ever.</b></p> <p>The glorified holy Church will be the first to receive this promise to shine like the stars because she believed in Christ, the Bright and Morning Star.</p> | <p>and the Offspring of David, <b>the Bright and Morning Star.”</b></p> |
|---|---|

God has given the Church all that is necessary for her to understand the following: (a) the End Times; (b) the things that will happen according to the Scriptures; (c) the prophetic calendar, in which we find the judgment, which began at the house of the Lord, that is, the Church, before the Rapture and the Tribulation. Judgment is due to apostasy, adultery, and spiritual fornications, which were the sins committed by Israel; the Lord has reminded the Church of these iniquities. However, the Church ignored the numerous warnings in the Scriptures that God gave her about the judgment, in which the Lord used Israel as an example and told the Church not to fall into the same disobedience and unbelief (Hebrews chapters 3 and 4).

The Church did not think this dispensation would end with a judgment upon herself because she became haughty, assuming that salvation could not be lost. However, the Scriptures are extremely clear on this point.

Revelation chapter 1 is a judicial scene and corresponds to the beginning of the day of the Lord, as we saw in previous pages. The apostle John describes the Lord Jesus standing in the midst of the lampstands, with His eyes like a flame of fire, because the time has come to judge the churches. Let's read Revelation 1:14-16 (NASB):

<sup>14</sup> His head and **His hair were white like white wool, like snow; and His eyes were like a flame of fire.**

<sup>15</sup> **His feet were like burnished bronze, when it has been made to glow in a furnace, and His voice was like the sound of many waters.**

<sup>16</sup> In His right hand He held seven stars, **and out of His mouth came a sharp two-edged sword;** and His face was like the sun shining in its strength.

The characteristics of the Lord that the apostle John gives in this passage refer to judgment; Let us see:

(a) Jesus has His hair white like wool; it reminds us of the description of the Lord as judge in Daniel 7:9; let's read:

<sup>9</sup> "I watched till thrones were put in place,  
And the Ancient of Days was seated;  
His garment *was* white as snow,  
**And the hair of His head *was* like pure wool.**  
His throne *was* a fiery flame,  
Its wheels a burning fire...

In this verse, Daniel also describes a judicial scene (cf Daniel 7:10), and we see the same description of the Lord with hair like white wool as in Revelation 1:14.

(b) In Revelation 1:15 (NASB), the Lord is described as surrounded by fire: His eyes were like a flame of fire, His feet were like burnished bronze when it has been heated to a glow in a furnace; in Daniel 7:9-10 we find the same description of God's presence; let us read:

<sup>9</sup> "I watched till thrones were put in place,  
And the Ancient of Days was seated;  
His garment *was* white as snow,  
And the hair of His head *was* like pure wool.  
His throne *was* a fiery flame,  
Its wheels **a burning fire;**  
<sup>10</sup> **A fiery stream issued**  
**And came forth from before Him.**  
A thousand thousands ministered to Him;  
Ten thousand times ten thousand stood before Him.  
The court was seated,  
And the books were opened.

In verse 10 of Daniel 7, we can confirm the judicial scene, for it says, «The court was seated, / And the books were opened.»; this corresponds to the time after the Millennial Kingdom when the Great White Throne Judgment will occur; that's why at the end of verse 10, we read, "and the books were opened" that it is the same description of Revelation 20:12; let's read:

<sup>12</sup> And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is *the Book* of Life. And the dead were judged according to their works, by the things which were written in the books.

After this judgment, the eternal kingdom will begin, which is referred to in Daniel 7:14, when it says:

<sup>14</sup> Then to Him was given dominion and glory and a kingdom,  
That all peoples, nations, and languages should serve Him.  
His dominion *is* an everlasting dominion,  
Which shall not pass away,  
And His kingdom *the one*  
Which shall not be destroyed.

The description in Revelation 1 corresponds to a judicial scene related to the Church; this can be confirmed in chapters 2 and 3, where the Lord files the charges against the pastors, who are the stars and angels in the hands of Jesus, and the charges are also against the churches, which are the lampstands.

Those who have received the enlightenment of the Holy Spirit have received the ability to comprehend the beginning of the judgment, the Lord's day; that is, the fulfillment of Revelation chapter 1 when the Lord began to walk among the lampstands, which are the churches of all the world. He has already started a judicial process where He is the Judge, stating the charges of Revelation chapters 2 and 3 and the sentences against the apostate churches: (a) the judgment of blindness ("blind, and naked": Revelation 3:17); (b) the judgment of forsakenness ("I will come to you quickly and remove your lampstand from its place": Revelation 2:5; "I will vomit you out of My mouth": Revelation 3:16); (c) the judgment of shame ("The shame of your nakedness": Revelation 3:18); (d) the judgment of sickness and death ("I will cast her on her sickbed and kill her children with death.": Revelation 2:22-23); (e) the judgment of being left behind ("You will not know what hour I will come upon you.": Revelation 3:3). The apostates who were cut off in the judgment of forsakenness, who do not perish in the judgment of sickness and death, will suffer this judgment of being left behind, and will have two other judgments: (f) The judgment of the strong delusion, so that they should believe the lie of the antichrist, so they will not have the opportunity to repent (2 Thessalonians 2:11); and (g) the judgment of the fiery indignation which will devour the adversaries (Hebrews 10:27), which corresponds to the

Tribulation and Hell. All these judgments will be studied in the other chapters of this book.

### **1.5. The prophets understand the time of judgment**

Those who go astray from the Lord reject the eternal God's Word and take the corruptible, Earth-centered word; they do not understand the time of judgment; when this judgment begins, these wretched apostates do not realize what is happening and continue with their poor and miserable lives, naked of eternal promises. This is precisely what happened to all the apostate churches after they suffered the judgment of forsakenness; the apostates do not know that they have already been cut off from the olive tree, that Jesus has given them the certificate of divorce, that their temples are emptied, and now they are in the fearful waiting (expectation) of judgment and the fiery indignation which will devour them. The apostates have fallen into the hands of the living God, so that terrible things will happen to them (Hebrews 10:27, 31); first, the judgment of sickness and death, and then the other judgments that are inevitable.

On the other hand, the faithful children of God understand the time of judgment, such as prophets. Let us look at some of them and how they fulfilled the mission given by the Lord:

#### **1.5.1. The Prophet Abel**

The Lord Jesus says that Abel was a prophet whose offerings announced Christ's sacrifice; let's read Matthew 23:34-35:

<sup>34</sup>Therefore, indeed, **I send you prophets**, wise men, and scribes: *some* of them you will kill and crucify, and *some* of them you will scourge in your synagogues and persecute from city to city, <sup>35</sup>that on you may come all the righteous blood shed on the earth, **from the blood of righteous Abel to the blood of Zechariah**, son of Berechiah, whom you murdered between the temple and the altar.

Abel understood the judgment of Genesis 3 because of the sin of Adam, and he made an offering because of it. Cain didn't understand it, and neither did his generations; they did

not worship God; they embraced unbelief and rejected the eternal promises, taking the goods of this world. Let's read Hebrews 11:4:

<sup>4</sup>By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.

### **1.5.2. The Prophet Enoch**

God revealed to Enoch the judgment and, therefore, he prophesied the Flood and the judgments of the End Times, including the Tribulation, because he realized the severity of sin, the perversity of the wicked, and their abominable deeds. Let's read Jude 1:14-15 (NASB):

<sup>14</sup> ***It was also about these people that Enoch, in the seventh generation from Adam***, prophesied, saying, "Behold, the Lord has come with many thousands of His holy ones,

<sup>15</sup> ***to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way***, and of all the harsh things which ungodly sinners have spoken against Him."

Enoch received the revelation of the judgment because of his faith and the blessing of the event contrary to judgment, which is to have been taken to Heaven, which prophetically points to the Rapture of the Church. Let us read Hebrews 11:5:

<sup>5</sup>By faith Enoch was taken away so that he did not see death, "and was not found, because God had taken him"; for before he was taken he had this testimony, that he pleased God.

The faith in the Lord and in His eternal promises made Enoch pleasing to Him; Hebrews 11:6:

<sup>6</sup>But without faith *it is* impossible to please *Him*, for he who comes to God must believe that He is, and *that* He is a rewarder of those who diligently seek Him.

In Jude chapter 1, the Lord establishes a relationship between the generations of Enoch, including those after Noah, and the apostate Church of the End Times. This relationship refers, in particular, to the false prophets and false teachers. Enoch understood this relationship, the center of which is judgment.

In this End Times, most God's children cannot realize the apostasy of the churches, nor can they comprehend the judgment of forsakenness, which has already happened, and of the other judgments that are at the doors, which are before the Rapture.

### **1.5.3. The Prophet Noah**

This servant has a special importance for this End Times because the Lord compared this time to the days of Noah; let's see:

#### **1.5.3.1. Noah heard and understood the judgment of the Flood.**

Noah understood the first global judgment of the Flood. On the contrary, all the generations that multiplied didn't listen to him, they have laughed at the judgment. There are several reasons why we confirm that Noah understood the judgment; let's see:

(a) Noah was born when Enoch had already been raptured when he was 365 years old. Noah must have received knowledge of his great-grandfather's rapture, and he must have understood his prophecies of judgments. Perhaps this is why Noah did not have children at the same age when his ancestors had his children, that is, between the age of 65 and the extreme age of 187 when Methuselah had Lamech. Noah, on the other hand, had his children when he was 500 years old (Genesis 5:32); we believe that this happened because of the knowledge of the judgment of the Flood, which he had previously discovered from the prophecies of his great-grandfather Enoch, but also because Noah received the revelation of the Lord about the Flood when he was 500 years old. Let's read Genesis 6:13-17:

<sup>13</sup> And God said to Noah, **“The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth.**

<sup>14</sup> Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch.

<sup>15</sup> And this is how you shall make it: The length of the ark *shall be* three hundred cubits, its width fifty cubits, and its height thirty cubits.

<sup>16</sup> You shall make a window for the ark, and you shall finish it to a cubit from above; and set the door of the ark in its side. You shall make it *with* lower, second, and third *decks*.

<sup>17</sup> **And behold, I Myself am bringing floodwaters on the earth, to destroy from under heaven all flesh in which *is* the breath of life; everything that *is* on the earth shall die.**

The holy offspring of Enoch, which appears named in Genesis chapter 5, understood the judgment and its cause, which was the sin for which God cursed the Earth and which is mentioned in Genesis 3:17; let us read Genesis 5:28-29:

<sup>28</sup> Lamech lived one hundred and eighty-two years, and had a son.

<sup>29</sup> And he called his name Noah, saying, **“This *one* will comfort us concerning our work [Heb. *ma’āseh* מַעֲשֵׂה] and the toil [Heb. *’itstsâbôn* עֲצָבוֹן] of our hands, because of the ground which the LORD has cursed.”**

The judgment that the Lord pronounced in Genesis 3 against Eve and Adam was remembered and understood by their generations; there was an expectation of what the Lord would do against sin, and it was precisely the judgment, the answer of which came with the birth of Enoch who, with his descendants, knew that judgments purify, sanctify, cleanse; and this is exactly what the Earth needed, because of Adam's sin; after which wickedness multiplied as men multiplied (Genesis 6:5).

Lamech understood God's judgment and its cause; so that he prophesied that Noah would comfort them concerning their toil and their worries, pains, sorrows, sorrows associated with work because, in Genesis 3:17, God said:

<sup>17</sup> Then to Adam He said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’:

**“Cursed is the ground for your sake;  
In toil [Heb. *’itstsâbôn* עֲצָבוֹן] you shall eat of it  
All the days of your life.**

Let's look at an analysis of Hebrew words, to understand what the Lord wants to teach us here:

The name "Noah" comes from the Hebrew word *nôach* (נָח), which means "rest, give comfort, remain, left, let alone." In the New King James Version, the Hebrew word *’itstsâbôn* (עֲצָבוֹן) of Genesis 5:29 is translated as "toil," but this word means "worrysomeness, pain, sorrow"; it is the same word the Lord uses in Genesis 3:17 to refer to the judgment against Adam regarding hard work; and the translation of this verse in the New King James version is “toil.” Another relationship that can be established between Genesis 3:17 and Genesis 5:29 is the curse that appears with the Hebrew word *’ārar* (אָרַר)

in both verses. All this proves that Lamech knew of God's judgment on Adam and prayed for judgment upon the Earth like his father, Methuselah, and his grandfather, Enoch. Noah received this inheritance of prophecy and faith related to the judgment and eternal promises because all these servants of God knew the Edenic Covenant and how his ancestor Adam lost the eternal promises because he transgressed the Covenant (Hosea 6:7).

To conclude, it is necessary to mention two very important aspects related to judgment, which are *the generation* and *the children of the servants as prophetic signs*; let us see:

We may wonder why Genesis chapter 5 details each generation, specifying the following aspects:

- (a) the age at which men had their children.
- (b) the years they lived after having their children.
- (c) the age at which the parent died.

We believe the Lord wanted to teach us the history of judgment, faith, and eternal promises, from the moment Adam sinned to the first global judgment, the Flood. The Lord's judgment upon Adam and the woman in Genesis 3 impacted their generations, not only regarding the inheritance of sin and death but also regarding the knowledge of these two terrible realities.

The Bible teaches that there were descendants who understood God's righteous judgments, kept His promises, and had faith. There are two key points in this story, and these key points are the descendants Enoch and Noah; the first is related to eternal promises, for his rapture showed that the Lord's covenants are immutable and that the Lord would fulfill what He promised in Eden before sin.

The second descendant, Noah, refers to the judgment that Adam and his descendants understood up to the time when the Flood would be consummated, that is, at the time of



Noah. God's mercy was so great that He gave signs to Adam's descendants to understand the prophetic times, who kept the Word, faith, and eternal promises. God gave to Enoch, to whom the Lord revealed the judgments, the sign of his son Methuselah, whose name means "when he dies, it will come," referring to the judgment of the Flood; the age of the servant Methuselah became the center of the countdown that began with his birth until the consummation of the judgments in the year in which Methuselah and Lamech died; likewise, Noah, as the son of Lamech, was a prophetic sign of judgment that the servant Noah understood. When the Lord spoke of judgment because of the multiplication of wickedness, He said that the days of men would be 120 years, which was the time for Him to send the judgment of the Flood revealed to Noah (Genesis 6:3, 5, 13, 17).

Therefore, the Lord gave two signs for judgment: the death of Methuselah, which the people could see, and the end of the 120 years in the same year of the Flood. There is another sign that God gave, not about judgment, but about eternal promises: it was the rapture of Enoch that many servants saw; this is another reason for the description of the years and ages of Adam's descendants; let's see the following table:

**Table 5**

**Noah and the descendants who saw Enoch's Rapture**

| <b>Servant and Descendants</b> | <b>Age when Enoch was raptured</b>  |
|--------------------------------|---|
| Adam                           | Adam did not see the rapture of Enoch, for he lived 930 years; 57 years after his death, God took Enoch.  |
| Seth                           | Seth saw the rapture of Enoch; he was 857 years old and lived 912 years.  |
| Enosh                          | Enosh saw the rapture of Enoch; he was 752 years old and lived 905 years.   |
| Cainan                         | Cainan saw the rapture of Enoch; he was 662 years old and lived 910 years.  |
| Mahalaleel                     | Mahalaleel saw the rapture of Enoch; he was 592 years old and lived 895 years.  |
| Jered                          | Jered saw the rapture of his son Enoch; he was 527 years old and lived 962 years.   |
| Methuselah                     | Methuselah, saw the rapture of his father Enoch; he was 300 years old and lived for 969 years.  |
| Lamech                         | Lamech saw the rapture of his grandfather Enoch; he was 113 years old and lived 777 years.  |
| Noah                           | Noah did not see the rapture of Enoch, for he was not yet born; 70 years after the rapture of Enoch, Noah was born (including this year); it was the last generation, because God sent the judgment of the Flood. |

It is striking that God allowed several generations (the descendants) to witness the rapture of Enoch as an event that confirmed the eternal promises, the hope, the grace, the mercy of the Lord.

**1.5.3.2. Noah heard and understood his prophetic mission about his faith that would condemn the world.**

When the time came, God fulfilled the judgment that He had prophesied in the days of Enoch. The Lord called Noah to give him a prophetic mission, and this mission was to *keep the faith* to condemn the world; this servant knew it and understood the judgment. That's why he didn't abandon the mission, and for 120 years, he obeyed by building the ark and keeping righteousness, holiness, and faith. Let's read Hebrews 11:7:

<sup>7</sup> By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith.

Noah believed in God's judgment; this is why Hebrews 11:7 says that this servant had godly fear and prepared the ark. Noah's faith condemned the world because the Lord sent the Flood by fulfilling His prophetic Word.

To conclude, it is necessary to mention the comparison the Lord makes between the End Times and the times of Noah. Let's read Matthew 24:37-39:

<sup>37</sup> But as the days of Noah *were*, so also will the coming of the Son of Man be.

<sup>38</sup> **For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,**

<sup>39</sup> and did not know until the flood came and took them all away, so also will the coming of the Son of Man be.

From the above description, we can see that the main manifestation of the misunderstanding of judgments is that people go through their lives without realizing such judgments because of their desires for the things of this Earth. The Lord said that in Noah's days, people ate, drank, married, and gave in marriage, just like in the days of Lot. However, the Lord's judgment calendar developed at the same time that the people went about their business until the day the Flood came, and all perished. Today, at the End

Times, we see the same situation; therefore, the Lord compared the two generations. In Matthew 24:37, He says, «But as the days of Noah *were*, so also will the coming of the Son of Man be.» This is not the Second Coming that will take place at the end of the Tribulation, but the coming of Jesus to rapture the holy church before this seven-year judgment or the Seventieth Week of Daniel. An argument that confirms the aforementioned is the description of the people in Matthew 24:38-39, who are calm, happy, and practicing their customs; but towards the end of the second half of the terrible period of the Tribulation judgment, God will pour out the bowls of wrath, so people will not be able to live as He describes in the passages of Matthew 24. In this chapter, after talking about what people would do before His coming, the Lord mentioned some aspects of the Rapture (Matthew 24:40-41).

The prophetic calendar is developing now because the Lord foretold it by comparing these End Times to the days of Noah and Lot. The apostate churches have already been judged, but they have not realized it, for they are still in their temples, eating, drinking, marrying, and giving in marriage. They continue selling, buying, sowing with money, and building.

The Lord's calendar contains the other judgments that are about to fall upon the cut-off Church, but she does not know. The understanding of the time of judgment is reserved for the wise, the saints, and those who have kept the Word; it is to them that the Lord reveals the day and the hour.

#### **1.5.4. The Prophet Abraham**

The Bible teaches that Abraham was a prophet of God. When Abimelech took Sarah, God told in a dream to this king of Gerar that he must restore her to her husband and that Abraham would pray for him because he was a prophet. Let's read Genesis 20:7:

<sup>7</sup>...Now therefore, restore the man's wife; **for he is a prophet**, and he will pray for you and you shall live. But if you do not restore *her*, know that you shall surely die, you and all who *are* yours."

The Bible teaches that the Lord does nothing unless He reveals things He will do to His prophets. Let's read Amos 3:7:

<sup>7</sup> Surely the Lord GOD does nothing,  
Unless He reveals His secret to His servants the prophets.

The Lord applied this statement to His servant and prophet Abraham when He revealed to him the judgment over Sodom, Gomorrah, and the cities of the plain before executing it.

Let's read Genesis 18:17-18:

<sup>17</sup> And the LORD said, **“Shall I hide from Abraham what I am doing,**  
<sup>18</sup> since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

Abraham understood that God is Righteous and applies His mercy amid His judgments. That is why he interceded for the righteous of Sodom and not for the wicked; in fact, the conversation he had with the Lord served to show that Sodom, Gomorrah, and the cities of the plain deserved to be judged, for there were not even ten righteous ones; this proved that only Lot was righteous, and that is why we find the mention of the event in 2 Peter 2:6-8:

<sup>6</sup> and turning the cities of Sodom and Gomorrah into ashes, condemned *them* to destruction, making *them* an example to those who afterward would live ungodly;  
<sup>7</sup> **and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked**  
<sup>8</sup> (for that righteous man, dwelling among them, tormented *his* righteous soul from day to day by seeing and hearing *their* lawless deeds)—

Abraham knew the perversions of Sodom, Gomorrah, and the cities of the plain. This knowledge is proved during the war between Amraphel, king of Shinar, Arioch, king of Ellasar, Chedorlaomer, king of Elam, and Tidal, king of nations [**Heb. *goyim* גוֹיִם**], against the king of Sodom. Abraham went to war to save Lot and defeated those kings; after his victory, the king of Salem, Melchizedek, the High Priest of God Most High, blessed him. In this scene, the king of Sodom offered Abraham riches, but he received nothing and told that king in Genesis 14:22-23:

<sup>22</sup> But Abram said to the king of Sodom, “I have raised my hand to the LORD, God Most High, the Possessor of heaven and earth,  
<sup>23</sup> that I *will take* nothing, from a thread to a sandal strap, and that I will not take anything that is yours, lest you should say, ‘I have made Abram rich’—

Abraham did not want the riches of the king of Sodom, which were Satan's; Abraham had the riches of the Lord, which are as follows:

- The riches of the glory of His inheritance, which God reserves for the saints (Ephesians 1:18).
- The exceeding riches of His grace in His kindness (Ephesians 1:7; 2:7).
- The unsearchable riches of Christ (Ephesians 3:8).
- The riches of the glory of Christ, the hope of glory (Colossians 1:27).

Abraham had the above riches because God gave him the following promises: the holy descendants multiplied for eternity, the New Earth, the New Jerusalem, and the eternal government (reign and priesthood). Christ's inheritance and riches enabled Abraham to receive and understand the knowledge of the Lord's judgment. In the same way, the Church that has these characteristics of Abraham can understand the time of God's judgment; these characteristics are knowing the eternal promises and keeping them in the heart, receiving the unsearchable riches of Christ, and rejecting the riches of the king of Sodom.

#### **1.5.5. The Prophet Moses**

Moses understood the judgments because the Lord taught them to him to write them down in the Pentateuch; the Lord revealed to him the judgments of Genesis 3, the Flood, the destruction of Sodom, Gomorrah, and the cities of the plain. Moses also listened from God the judgment on the generation that perished in the wilderness, who did not understand that they were under this judgment, even though the Lord clearly told them. Moses also understood: (a) the judgment of the captivities that Israel would later suffer; (b) the judgment of forsakenness upon the people of Israel when the Church was born; (c) and the judgment of the Tribulation. Deuteronomy 32 confirms all this. Let's read verses 15–25:

<sup>15</sup> "But Jeshurun grew fat and kicked;  
You grew fat, you grew thick,  
You are obese! Then he forsook God *who* made him,

And scornfully esteemed the Rock of his salvation.

<sup>16</sup> They provoked Him to jealousy with foreign *gods*;

With abominations they provoked Him to anger.

<sup>17</sup> They sacrificed to demons, not to God,

*To gods* they did not know,

To new *gods*, new arrivals

That your fathers did not fear.

<sup>18</sup> Of the Rock *who* begot you, you are unmindful,

And have forgotten the God who fathered you.

<sup>19</sup> “And when the LORD saw *it*, He spurned *them*,

Because of the provocation of His sons and His daughters.

<sup>20</sup> And He said: ‘I will hide My face from them,

I will see what their end *will be*, / For they *are* a perverse generation,

Children in whom *is* no faith.

<sup>21</sup> They have provoked Me to jealousy by *what* is not God;

They have moved Me to anger by their foolish idols.

But I will provoke them to jealousy by *those who are* not a nation;

I will move them to anger by a foolish nation.

<sup>22</sup> For a fire is kindled in My anger,

And shall burn to the lowest hell;

It shall consume the earth with her increase,

And set on fire the foundations of the mountains.

<sup>23</sup> ‘I will heap disasters on them;

I will spend My arrows on them.

<sup>24</sup> *They shall be* wasted with hunger,

Devoured by pestilence and bitter destruction;

I will also send against them the teeth of beasts,

With the poison of serpents of the dust.

<sup>25</sup> The sword shall destroy outside;

*There shall be* terror within

For the young man and virgin,

The nursing child with the man of gray hairs.

This psalm is prophetic; in verses 15-18, Moses speaks of the apostasy Israel would fall when they entered the promised land, worshipping idols, the demons. In verses 19-20, Moses mentions God's wrath and the judgment of forsakenness upon this people when He said that He would hide His face from them; in verse 21, the servant Moses speaks of the birth of the Church (those who are not a nation), which took place after the first coming of Christ. In verses 22–25, the Lord speaks of the judgment of the Tribulation.

Finally, in Hebrews chapter 11, we read about the understanding that, by faith, Moses had about the judgments. Let's read verses 27-29:

<sup>27</sup> By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible.

<sup>28</sup> By faith he kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them.

<sup>29</sup> By faith they passed through the Red Sea as by dry *land*, whereas the Egyptians, attempting to do so, were drowned.

Moses knew God's wrath, His judgments, His patience, and the riches of His love; the servant Moses knew that God forgives iniquity and transgression, but He by no means clears the guilty (Numbers 14:18); therefore, the Lord executed His judgments upon the generation that perished in the wilderness; because this generation rejected God's Word and denigrated His eternal promises.

Most churches do not understand the Lord's judgments because they have twisted God's attributes; they have also created a false Christ in whom they have placed their corruptible faith; these churches have preached a false gospel, emptied of the knowledge of God's judgments and the eternal promises. The sin of the apostate Church exceeding great; therefore, the Lord has already judged her and cut her off so that she may never again be a people and go to hell.

#### ***1.5.6. Prophets before judgment of the Assyrian and Babylonian captivity***

When God called the prophets of Israel and Judah, they understood the judgment, but the people of Israel and Judah did not understand this. It is striking to see in the Scriptures that the judgment was already upon Israel and Judah, but these peoples did not accept it and did not hear it, for they had forsaken the Word of God. Therefore, these two peoples did not understand their sins; they thought God was with them because they practiced some rituals, such as feasts and offerings, and the people of Judah said it had the city Jerusalem and the temple.

The people of Israel and Judah had no spiritual understanding, for they rejected the Word of God, which the prophets gave them earnestly; both peoples thought that the servants God sent were giving false words; moreover, Israel and Judah accused the prophets and

killed them. Let's look at some examples of God's announcements of judgment through His servants the prophets:

#### **1.5.6.1. Amos.**

God called Amos when he was working as a sheepbreeder and a tender of sycamore fruit (Amos 7:14-15). The Lord gave him the mission to prophesy against Israel, which was in terrible apostasy; these people also ordered the prophets of God not to speak. Let's read Amos 9:9-10:

<sup>9</sup> "For surely I will command,  
And will sift the house of Israel among all nations,  
As *grain* is sifted in a sieve;  
Yet not the smallest grain shall fall to the ground.

<sup>10</sup> All the sinners of My people shall die by the sword,  
**Who say, 'The calamity shall not overtake nor confront us.'**

Israel manifested unbelief regarding God's judgments, and it arrogantly claimed that calamity would not approach or overtake them. In the End Times, did the Church committed the same sin, for she became haughty, doing just the opposite of what the Lord warned her in Romans 11:20-22: «<sup>20</sup> ... **Do not be haughty**, but fear. <sup>21</sup> ... **He may not spare you either**. <sup>22</sup> ...if you continue in *His* goodness. **Otherwise you also will be cut off.**»

God said to the Church in the End Times, "Do not be haughty, thinking that you will not be cut off in any way, because if you are proud, I will not spare you either, and I will cut you off;" Romans 11:20-22 says:

<sup>20</sup> Well *said*. **Because of unbelief they were broken off**, and you stand by faith. **Do not be haughty, but fear.**

<sup>21</sup> For if God did not spare the natural branches, **He may not spare you either.**

<sup>22</sup> Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in *His* goodness. **Otherwise you also will be cut off.**

#### **1.5.6.2. Hosea.**

God called this servant at the time when Israel was about to be judged because of its apostasy. The Lord had brought the charges against the people of Israel daily rising up early through His other prophets. The Lord told Israel, through Hosea, that He wanted



knowledge, that is, for the people to have understanding and spiritual wisdom to know Him and to understand the judgments and the mighty eternal promises He offered them.

Hosea was the last prophet sent by God, for after completing his ministry (755-725 B.C.), God judged Israel through the Assyrian Empire, which brought Israel into captivity; the fall of Samaria took place in the year 722 B.C.; let us read Hosea 10:4:

<sup>4</sup>They have spoken words,  
Swearing falsely in making a covenant.  
Thus judgment springs up like hemlock in the furrows of the field.

There is a striking similarity between these sins of Israel and the sins of the apostate Church of the End Times, let's see:

(a) the apostates speak empty words, i.e., they preach to obtain material things, earthly goods, the glory of men, that is, personal fancies, for apostates cherish individual desires, including the glory of ministries in this world, which they reach by falsifying and twisting the Word of God; their words are personal fantasies because the teachings of apostates are emptied of the truth of Scripture centered on the King's eternal promises.

(b) The apostates make pacts with money to get all these things. It is obvious that apostates do not have spiritual understanding, for they have become irrational, brute animals, beasts (2 Peter 2:12; Jude 1:10), dogs, sows (2 Peter 2:22), horses, and mules (Psalm 32:9).

God began His judgment on Israel with the Word through the prophets who gave the messages against apostasy; then, He judged this people with the enemies who captivated them; all this was prophesied Hosea; let's read verses 4-6 of chapter 6:

<sup>4</sup>“O Ephraim, what shall I do to you? / O Judah, what shall I do to you? / For your faithfulness is like a morning cloud, / And like the early dew it goes away.

<sup>5</sup>Therefore **I have hewn *them* by the prophets, / I have slain them by the words of My mouth; / And your judgments *are like light that goes forth.***

<sup>6</sup>For I desire mercy and not sacrifice, / And **the knowledge of God more than burnt offerings.**

In the times of Hosea, the Lord brought the charges against Israel and Judah, for these peoples were in apostasy and manifested false piety or mercy; God tells them that He loves true godliness and knowledge of Him. Jesus made the same accusation against the scribes and Pharisees; the first time when they reproached Him by eating with Matthew (Matthew 9:9-13), whom they considered a sinner; the second time, when the disciples plucked heads of grain and ate it on the Sabbath (Matthew 12:1-8).

Today, the apostate Church is doing the same thing that Israel did when it sinned in Hosea's time and at the first coming of Christ. The apostate Church shows false piety, feigned mercy, and false love. Surely, the apostates have no mercy, for they do not give the Word of God but a false gospel, and they preach a false christ, the christ of material prosperity on this Earth. In this way, the Lord began to execute His judgment upon the apostates, first using His true prophets whose messages struck the apostates; then, these were cut off in the judgment of forsakenness. Now, the Lord continues to use His prophets to denounce the self-proclaimed prophets, teachers, and apostles and to announce to them the other judgments that are at the doors, the judgment of shame and the judgment of sickness and death, after which they will suffer the judgment of being left behind; and then they will be cast into the Tribulation, where they will receive the judgment of the strong delusion and the judgment of the fiery indignation of Hell.

#### **1.5.6.3. Isaiah, Ezekiel, Jeremiah, Habakkuk: The Purposes of Judgments.**

The Bible teaches that God's judgments have certain purposes. Let's see:

##### **- Judgments are to cleanse the Earth.**

The Lord swept away the multiplication of sins when He sent the Flood; it was His answer to the prayers of Adam's descendants, whose names are mentioned in Genesis chapter 5. Enoch first implored God for judgment, and then Noah did so. We can establish three times when God used His judgments to do a work of cleansing upon the Earth, for it was defiled with the multiplication of sin:

(a) In the time of Noah, with the Flood, which we have already mentioned.

(b) In the time of the prophets Jeremiah and Ezekiel, with the judgment of the Babylonian captivity on Judah, after God judged Israel, after the ministry of Hosea. This judgment was necessary because the Bible teaches that God's people defile the Earth with their apostasy, as we will see in the other chapters of this book.

(c) The third occasion in which God uses His judgments is in this End Times we are living now, with the judgment of forsakenness on the apostate Church and the other judgments that follow this.

(d) The fourth occasion in which God uses His judgments is in the time of the Tribulation, the second global judgment that God compared with the Flood.

(e) The last occasion is after the Millennial Kingdom when the Lord finishes His judgments, which He will execute on Satan, the demons, all those who will be resurrected to condemnation (the second death), and on the present heavens and Earth because God will make New Heavens and a New Earth.

**- Judgments are for the name of the Lord to be hallowed.**

The Lord has said that His judgments are also to hallow His name before the nations. Let's read Isaiah 5:15-16:

<sup>15</sup> People shall be brought down,  
Each man shall be humbled,  
And the eyes of the lofty shall be humbled.

<sup>16</sup> But the LORD of hosts shall be exalted in judgment,  
**And God who is holy shall be hallowed in righteousness.**

God's judgments humble men due to they are proud of their sins and multiply them. The apostates are proudest since they believe they have power and think that the riches, the human wisdom, and the glory of men belong to them. In verse 16 of Isaiah 5, the prophet says that God will show His greatness through judgment.

**- Judgments are for the people to learn righteousness.**

The heart of man is stubborn, haughty, without fear of the Lord; the unbeliever men and apostates have no knowledge of God and have no righteousness, the righteousness of faith for eternal promises; therefore, God sends His judgments. Let's read Isaiah 26:9:

<sup>9</sup> With my soul I have desired You in the night,  
Yes, by my spirit within me I will seek You early;  
For when Your judgments *are* in the earth,  
**The inhabitants of the world will learn righteousness.**

**- The Judgments are for God to show His Holiness.**

The corrupt nations sin against the Lord; but He will make His glory and holiness evident among His judgments, to demonstrate that He is God. Let's read Ezekiel 28:20-23:

<sup>20</sup> Then the word of the LORD came to me, saying,  
<sup>21</sup> "Son of man, set your face toward Sidon, and prophesy against her,  
<sup>22</sup> and say, 'Thus says the Lord GOD:  
"Behold, I *am* against you, O Sidon;  
I will be glorified in your midst;  
**And they shall know that I *am* the LORD,  
When I execute judgments in her and am hallowed in her.**  
<sup>23</sup> For I will send pestilence upon her,  
And blood in her streets;  
The wounded shall be judged in her midst  
By the sword against her on every side;  
Then they shall know that I *am* the LORD.

These judgments are the same that the lord will execute during the Tribulation. Still, before this terrible period, He will demonstrate to all the churches of the world that He is holy, that His glory cannot be trampled underfoot, and that He is the Judge over all Earth; this will take place before the Rapture, and the judgments are against the apostates who are going to suffer the judgment of sickness and death, since there will be slaughter in all the Earth. God prophesied His judgments over the apostates in Jeremiah 1:16:

<sup>16</sup> I will utter My judgments  
Against them concerning all their wickedness,  
**Because they have forsaken Me,**  
Burned incense to other gods,

And worshiped the works of their own hands.

The prophecy was addressed first to Judah but also applies to the apostate Church, for she forsook the Lord and His Word and offered worship to the gods of materialism, worship to themselves, and Satan. The apostate Church affirmed what Judah said, that she had no sin and that God was not angry with her. Let's read Jeremiah 2:35:

<sup>35</sup> Yet you say, 'Because I am innocent,  
Surely His anger shall turn from me.'  
Behold, I will plead My case against you,  
Because you say, 'I have not sinned.'

This verse shows in detail what the apostate Church proudly says: (a) that she is in grace, therefore the Lord will not judge her in any way; (b) that the wrath was a characteristic of the God of the Old Testament, but the God of the New Testament is different. Consequently, the apostates attack the Lord's immutability and His other attributes; they do not fear God's judgments and even deny them, and this is an evidence of the following:

- (a) They have a lack of the knowledge and enlightenment of the Holy Spirit.
- (b) They have a lack of wisdom and spiritual understanding in them.
- (c) They have a lack of understanding of God's judgments.

The prophet Habakkuk teaches us how he understood the judgments of the Lord, which he was afraid of after receiving His answer when he prayed since God taught the prophet not only about the punishment on Israel at that time but also about the final judgment during the Tribulation (Habakkuk, chapters 1 and 2); let's read Habakkuk 3:2: «O LORD, I **have heard Your speech and was afraid...**» This is the same statement of the author of Psalm 119; let us read verse 120: «My flesh trembles for fear of You, / **And I am afraid of Your judgments.**»

In this End Times in which we are living, the Lord has already begun the judgment He prophesied in Psalm 50; let's read verse 22:

<sup>22</sup> «Now **consider** this, you who forget God,  
Lest I tear *you* in pieces,

And *there be* none to deliver:

In this verse, the Hebrew verb for "consider" is *bîyn* (יָבִין), which is the root of the word "understanding and intelligence," which we find in Psalm 119:104: «Through Your precepts I get understanding [*bîyn* יָבִין]...». The theme of Psalm 50:22 is judgment, so the Lord tells apostates (those who are ignorant of God) that they are obligated to understand judgment; but they didn't want to.

### **1.6. The Lord is the Judge, and He has already judged the apostate churches with the Law**

The Lord already judged the apostate Church with the Law to cut her off from the Good Olive Tree in the judgment of forsakenness. If the Church is not under the Law but under grace, why were the apostate churches judged with the Law? Romans 6:14-15 tells us the answer:

<sup>14</sup>For sin shall not have dominion over you, for you are not under **law but under grace**.

<sup>15</sup> What then? Shall we sin because we are not under law but under grace? Certainly not!

This verse confirms that the Church is in grace and not under the Law. However, the apostate Church forsook grace since she became estranged from Christ, and for this reason, she fell automatically under the Law. Let us read Galatians 5:4: «**You have become estranged from Christ**, you who attempt to be justified by law; **you have fallen from grace.**» The apostate Church fell from grace for the following reasons:

- Because the Old Nature, the Perverse<sup>10</sup>, which is sin, began to reign in the apostates, and they obeyed her in her lusts. Romans 6:12 says: «Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. »
- Because the apostates presented their members to sin (the Perverse) as instruments of unrighteousness, and they did not present their members to God as instruments of

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<sup>10</sup> To understand why we use the expression "the Perverse" to refer to the old sinful nature or the old man, see: Ferrer, G., Rodríguez, Y. (2023). La Perversa: Parte 2, el Misterio [The Perverse: Part 2. The Mystery]. <https://www.ministeriobereabarranquilla.com/en/palabra-profetica>

righteousness; Romans 6:13 says: « And do not present your members *as* instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God.»

- Because the apostates transgressed and broke the New Covenant. In Hebrews 10:28-29, we read:

<sup>28</sup> **Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses.**

<sup>29</sup> Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, **counted the blood of the covenant by which he was sanctified a common thing**, and insulted the Spirit of grace?

In Hebrews 10:28-29, Paul shows the legal process the Lord established against the apostates; the apostle compares the apostates' deeds with the acts of the Law's transgressors; the apostle uses several legal terms, let's see: "rejected," "law," "testimony," "witnesses," and "punishment." In the previously mentioned passage, there is a comparison between two groups: (a) those who reject the Law and (b) those who trample the Son of God underfoot, count the blood of the covenant as a common thing, and insult the Holy Spirit. To understand this comparison, let us read Deuteronomy 17:2-7:

<sup>2</sup> "If there is found among you, within any of your gates which the Lord your God gives you, a man or a woman who has been wicked in the sight of the Lord your God, **in transgressing His covenant**,

<sup>3</sup> who has gone **and served other gods** and worshiped them, either the sun or moon or any of the host of heaven, **which I have not commanded**,

<sup>4</sup> and it is told you, and you hear of it, **then you shall inquire diligently. And if it is indeed true and certain that such an abomination has been committed in Israel**,

<sup>5</sup> then you shall bring out to your gates that man or woman who has committed that wicked thing, **and shall stone to death that man or woman with stones.**

<sup>6</sup> Whoever is deserving of death shall be put to death **on the testimony of two or three witnesses**; he shall not be put to death on the testimony of one witness.

<sup>7</sup> **The hands of the witnesses shall be the first against him to put him to death, and afterward the hands of all the people.** So you shall put away the evil from among you...

Let us look at this passage, which refers to the legal process in the Old Covenant, in relation to what the New Covenant says in Hebrews 10:28-29:

Table 6

The legal process in the Old Covenant and in the New Covenant

| Covenant                           | Crime   | Witness   | Punishment   | How and when is the covenant broken?  |
|------------------------------------|---|---|--|---|
| <b>LAW COVENANT (OLD COVENANT)</b> | Violation of the covenant: idolatry, serving other gods (Deuteronomy 17:2-3).   | <b>Two or three witnesses</b> (Deuteronomy 17:6).   | He who is guilty dies without mercy (Deuteronomy 17:5-7).  | - Not keeping the first commandment: «“You shall love the LORD your God with all your heart, with all your soul, and with all your mind.’» (Matthew 22:36-40).<br>- To abandon the covenant, the Word of God (1 Kings 19:10, 14; Leviticus 26:14-46).                     |
| <b>NEW COVENANT</b>                | Violation of the covenant (Hebrews 10:29):<br>- Trampling the Son of God underfoot.<br>- To count as a common thing the blood of the covenant (the blood of Christ).<br>- To insult to the Holy Spirit. | Three witnesses:<br>In Heaven they are the Father, the Son, and the Holy Spirit (1 John 5:7).<br>On Earth they are the Holy Spirit, the water, and the blood (1 John 5:8), referring to the incarnation of Christ (1 John 5:6). | Second death, twice dead (Jude 1:12). The lake of fire, the fiery indignation which will devour the adversaries (Hebrews 10:27). | - Not keeping the first commandment:<br>- To leave the first love, to forsake Christ (Revelation 2:4).<br>- Not keeping the Word that is not to love God (1 John 5:1-3).<br>- Apostasy (2 Thessalonians 2:3).<br>- To preach and follow another gospel (Galatians 1:6-9). |

In the following chapter we will study, according to the Scriptures, the persons who participate in the judgment and the elements that are involved.



## CHAPTER 2

# GOD IS THE JUDGE AND THE LAW IS HIS INSTRUMENT OF JUDGMENT

In God's judgment, there are a series of elements that we will study in this chapter and the next one. In the first place, there is a scenario, which is the whole Earth since it belongs to God. Exodus 19:5-6b says:

<sup>5</sup> Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; **for all the earth is Mine.**

<sup>6</sup> And you shall be to Me a kingdom of priests and a holy nation.'

In this verse, the Lord is saying that, above all peoples, He decides to choose Israel as His special treasure and as a kingdom of priests and a holy nation; this was the election in the sovereignty, love, and power of the King. Therefore, at the end of Exodus 19:5, He says, "for all the earth is Mine"; in Psalm 24:1, we read: «The earth is the LORD's, and all its fullness, / The world and those who dwell therein.» (cf. Psalm 89:11; 1 Corinthians 10:26, 28). God works as He wills because all peoples belong to Him and all nations are like a drop of water in His hands, as the prophet Isaiah says: «Behold, **the nations are as a drop in a bucket, / And are counted as the small dust on the scales...**» (Isaiah 40:15).

It is very important to understand that the judgment scenario is the whole Earth because all the Lord's judgments are applied in it, in all peoples and nations, even if He executes them in only one place, using only one of His servants or just a few servants. God decrees to apply His judgments where He wills; we will see this later.

There are other elements of God's judgment, which are: the Judge, who is Himself; His instrument, which is His Word, the Law; the servant-judges; the witnesses; and the evidence. We will study the first two in chapter 2 and explain the others in chapter 3.

## **2.1. The Judge: God**

The Old Testament reiterates us that God is the Judge of all the Earth and judges all human beings, peoples, and nations. Let us read some verses about this truth:

- Genesis 18:25:

<sup>25</sup>...Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not **the Judge of all the earth** do right?"

In this verse, God appears as a Judge who was about to execute the judgment of destruction upon Sodom and Gomorrah.

- Judges 11:27:

<sup>17</sup>...Therefore I have not sinned against you, but you wronged me by fighting against me. **May the Lord, the Judge**, render judgment this day between the children of Israel and the people of Ammon."

Jephthah gave this answer to the king of the people of Ammon because he wanted to wage war against Israel. Jephthah knew that God is the Judge who acted justly.

- 1 Samuel 24:12-15:

<sup>12</sup> **Let the LORD judge between you and me, and let the LORD avenge me on you.** But my hand shall not be against you.

<sup>13</sup> As the proverb of the ancients says, 'Wickedness proceeds from the wicked.' But my hand shall not be against you.

<sup>14</sup> After whom has the king of Israel come out? Whom do you pursue? A dead dog? A flea?

<sup>15</sup> Therefore let the **LORD be judge, and judge between you and me**, and see and **plead my case, and deliver me out of your hand.**"

The context of these verses is the occasion when David decided not to kill Saul at the cave of En Gedi; David was convinced that God was the Judge who would deliver him and who would avenge him on Saul. In the mentioned passage, we can also see the judicial

terminology, for example: "Lord be judge," "judge between you and me," and "plead my case."

- Job 9:15:

<sup>15</sup> For though I were righteous, I could not answer Him; I would beg mercy **of my Judge**.

Job was in the middle of tough trials and longed for God to answer him, but it wasn't happening, so Job humbly said he could only beg mercy with the Lord as His judge.

- Psalm 7:6-11:

<sup>6</sup>Arise, O LORD, in Your anger; / Lift Yourself up because of the rage of my enemies; / Rise up for me **to the judgment** You have commanded!

<sup>7</sup>So the congregation of the peoples shall surround You; / For their sakes, therefore, return on high.

<sup>8</sup>**The LORD shall judge** the peoples; / **Judge me**, O LORD, according to my righteousness, / And according to my integrity within me.

<sup>9</sup>Oh, let the wickedness of the wicked come to an end, / But establish the just; / For the **righteous God** tests the hearts and minds.

<sup>10</sup>My defense *is* of God, / Who saves the upright in heart.

<sup>11</sup>**God is a just judge**, / And God is angry *with the wicked* every day.

Psalm 7 is a lamentation of David in which he asks God to judge his adversaries. David declares that God is a just Judge who will judge people.

- Psalm 50:3-6:

<sup>3</sup> Our God shall come, and shall not keep silent;  
A fire shall devour before Him,  
And it shall be very tempestuous all around Him.

<sup>4</sup> He shall call to the heavens from above,  
And to the earth, **that He may judge His people**:

<sup>5</sup>"Gather My saints together to Me,  
Those who have made a covenant with Me by sacrifice."

<sup>6</sup>Let the heavens **declare His righteousness**,  
**For God Himself is Judge**. *Selah*

This is a prophetic psalm; Asaph describes a judicial scene at the End Times, before the Rapture of the Church. The witnesses are the Earth and the heavens (Psalm 50:1, 6), and there are three peoples who are judged by the Lord:

(a) The Holy Church, which in the psalm is referred to as “My saints”, who is made up of the faithful who have made a covenant with God; the result of the judgment is the declaration of His righteousness from the Church (Psalm 50:5).

(b) Israel, who is named with the expression "My people" and to whom God reproaches, asking it sacrifice of thanksgiving. The Lord commands Israel to call upon Him in the day of trouble or the seven years of Tribulation at the End Times because God will deliver the people of Israel who will glorify Him, for they will repent and receive Jesus Christ as Lord and Savior (Psalm 50:7-15).

(c) The third group judged by the Lord is the apostate Church, which is called "the wicked" and is described in the following way: she declares God's statutes and takes His covenant in her mouth, she hates instruction, casts the Word of God behind her, her tongue frames deceit, she consents with thieves and adulterers, and she forgets God (Psalm 50:16-22). All these characteristics belong to the apostates of the End Times.

- Psalm 75:7:

<sup>7</sup> **But God is the Judge:** He puts down one,  
And exalts another.

Asaph declares that God is the Judge, for he is sovereign and has established the decree to know from afar the proud and put down him (cf. Psalm 138:6); but to the humble, he receives him.

- Psalm 94:1-2:

<sup>1</sup> O LORD **God**, to whom **vengeance belongs**—  
O **God**, to whom **vengeance belongs**, shine forth!

<sup>2</sup> Rise up, **O Judge of the earth**;  
Render punishment to the proud.

This psalm says that God is the Judge because He avenges Himself on the proud; the psalmist cries out to the Lord to execute His judgments on Earth, referring to the seven

years of the Tribulation. In verse 1, we see one name of the Lord, "God, to whom vengeance belongs," related to the judgment and His wrath.

- Isaiah 33:22:

<sup>22</sup>(For **the LORD is our Judge**, The LORD *is* **our Lawgiver**, The LORD *is* our King; He will save us)...

Isaiah declares that God is the Judge and also the Lawgiver because He gave the Law to Israel. The prophet also relates three names and descriptions of the Lord, such as the Judge, the King, and the Savior.

- Jeremiah 25:29-31:

<sup>29</sup>For behold, I begin to bring calamity on the city which is called by My name, **and should you be utterly unpunished? You shall not be unpunished**, for I will call for a sword on **all the inhabitants of the earth**," says the LORD of hosts.'

<sup>30</sup> "Therefore prophesy against them all these words, and say to them:

'The Lord will roar from on high,  
And utter His voice from His holy habitation;  
He will roar mightily against His fold.  
He will give a shout, as those who tread the grapes,  
**Against all the inhabitants of the earth.**

<sup>31</sup> A noise will come to the ends of the earth—

**For the LORD has a controversy with the nations;  
He will plead His case with all flesh.**

He will give those who are wicked to the sword,' says the LORD."

Jeremiah prophesies the judgment God will execute at the End Times in the Tribulation; that's why the prophet says, "against all the inhabitants of the earth" (Jeremiah 25:29b) and "the Lord has a controversy with the nations." (Jeremiah 25:31). It will be a terrible judgment in all the Earth, for Jeremiah says that God "will plead His case with all flesh." (Jeremiah 25:31).

- Daniel 7:10, 26:

<sup>10</sup> A fiery stream issued  
And came forth from before Him.  
A thousand thousands ministered to Him;  
Ten thousand times ten thousand stood before Him.

**The court [or Judge Heb. *dīyn* דין] was seated,  
And the books were opened.**

<sup>26</sup> **But the court [or Judge Heb. *dīyn* דין] shall be seated,**

And they shall take away his dominion,  
To consume and destroy *it* forever.

This verse refers to the judges the Lord decided to use in the Great White Throne Judgment, which will take place before the beginning of the Eternal Kingdom; we can confirm this in the book of Revelation because we find the same expression: "And the books were opened..." as in Daniel 7:10b; let us read Revelation 20:12: «And I saw the dead, small and great, standing before God, **and books were opened**. And another book was opened, which is *the Book of Life*. **And** the dead **were judged** according to their works, by the things which were written in the books.» (Revelation 20:12). Jesus will judge with us, His holy Church; that's why Daniel 7:10 says, "The court was seated." In 1 Corinthians 6:2-3, we also read that we will judge the world and the angels: «<sup>2</sup> Do you not know that **the saints will judge the world? And if the world will be judged by you**, are you unworthy to judge the smallest matters? <sup>3</sup> **Do you not know that we shall judge angels?** How much more, things that pertain to this life?»

The New Testament says that God the Father has committed all judgment to the Son, the Lord Jesus Christ. Let's read John 5:21-23:

<sup>21</sup>For as the Father raises the dead and gives life to *them*, even so the Son gives life to whom He will.

<sup>22</sup> For the Father judges no one, but **has committed all judgment to the Son**,

<sup>23</sup> that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

The Bible teaches that Jesus would begin to execute His judgment with the house of God: «**For the time *has come* for judgment to begin at the house of God; and if *it begins with us first***, what will *be* the end of those who do not obey the gospel of God?» (1 Peter 4:17).

This order of judgment appears from the beginning in the book of Revelation; let us see: In chapter 1, the apostle John narrates a judicial scene which we will analyze later. This chapter describes in detail how Jesus Christ is in the midst of the lampstands, which are the churches, and we also read that He has the pastors (the stars) in His hand to judge them (Revelation 1:12-16, 20). Then, in chapters 2 and 3, we can read the description of the judgment that contains charges and sentences. This scene takes place before the

Rapture since we find it before chapters 4 and 5, where the judicial scene at the beginning of the Tribulation is detailed.

Calvinism has taught that God would not judge His Church because, according to this demonic doctrine, once a person is saved, he is saved for all eternity, even though he lives in sin, and so, there is no apostasy. But this is contrary to the Bible, which teaches that many would depart from the faith, turning away from the Word of God and turning aside to fables (2 Timothy 4:3-4). The Scriptures teach that in the End Times, there would be an apostate and unfaithful Church, which is the subject of the Lord’s Judgment spoken of in 1 Peter 4:17 and described in detail in chapters 1, 2, and 3 of Revelation. The sentence upon the apostate Church is perdition in Hell because to this place those who perish in the judgment of sickness and death will go, and those who do not perish in this judgment will be left behind on the day of the Rapture and will have no opportunity to repent in the Tribulation Judgment<sup>11</sup>. Let us see how the Bible affirms the judgment and perdition for the apostates:

**Table 1**

**The comparison between the Holy Church and the apostate Church**

| <b>Holy Church: She receives no judgment. She shall be raptured</b>   | <b>The apostates (apostate Church): They will receive judgment before the Rapture, the Tribulation and during the Tribulation to go to Hell.</b>   |
|---|--|
| For the holy Church, there is no condemnation because she is in Christ Jesus (abides in Christ) (Romans 8:1); she is within the ministry of righteousness, which exceeds much more in glory (2 Corinthians 3:9). She remains humble; the holy Church did not apostatize from the Biblical faith nor God’s word because she did not turn away from God’s Word and the biblical | There will be condemnation (Gr. <i>Katakrima</i> , κατάκριμα) for the apostates because the apostates are not in Christ Jesus and departed from the gospel (they forsook the Lord). The apostate Church was turned aside under the ministry of condemnation (Gr. <i>Katakrisis</i> , κατάκρισις) (2 Corinthians 3:9); she became puffed up and fell into the condemnation (Gr. <i>Krima</i> , κρίμα) of the devil (1 Timothy 3:6 KJV). The apostate Church devoted herself to making pacts (oaths by the Heaven and Earth) with money and material things and fell into condemnation (Gr. <i>Hypokrisis</i> , ὑπόκρισις) (James 5:12 AKJV). Through covetousness, the apostates made merchandise of the souls with feigned words, and for that reason, their judgment [or condemnation] (Gr. <i>Krima</i> , κρίμα) now of a long time linger not (2 Peter 2:3 KJV). They turned the grace of God into lewdness and denied the Father and the Lord Jesus Christ. Therefore, |

<sup>11</sup> For knowing the reasons why apostates do not have the opportunity to repent in the Tribulation Judgment, see: Ferrer, G., Rodríguez, Y. [Berea Barranquilla Ministries]. (2020, July 19). *¿YA LO SABÍAS? - El Juicio Para Los Que Apostatan De La Fe (La apostasía)*. [DO YOU KNOW THAT? The Judgment For Those Who Apostasize From The Faith (The Apostasy)] [Video]. YouTube. <https://youtu.be/2i5bjZRHlao>

*God is the Judge over all Earth: The Judgment over the apostate Church*

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| <p>faith; she did not corrupt God’s Word, nor deny the Lord Jesus Christ. The holy Church remained faithful to the Word of God’s patience (Revelation 3:10).</p>   | <p>they were marked out for condemnation (Gr. <i>Krima</i>, κρίμα) (Jude 1:4) because the Lord knew them in His foreknowledge from before the foundation of the world. The Greek term <i>krima</i> (κρίμα), reiterated in the verses, is defined as a judgment focused on the result.</p>  |
| <p>The holy Church will suffer no judgment of condemnation because she is in Christ; she abides and continues steadfastly in Him. The holy Church is covered by the only offering made by the Lord Jesus Christ once and for all with His body and with His blood, since He entered into the Most Holy Place once for all, obtaining eternal redemption (Hebrews 9: 11-12, 14, 25-26; 10: 10, 12, 14).</p>   | <p>The apostates trampled the Son of God underfoot, who is the only sacrifice offered once and for all; she counted the blood of the covenant as a common thing (Hebrews 10: 26-29). The book of Hebrews says that when a born-again person sins willfully, there no longer remains a sacrifice for sins because Jesus offered one sacrifice once for humanity; there is not and will not be another sacrifice.</p> <p>The apostates were believers but fell away; for that reason, it is impossible to renew them again to repentance, for it would be necessary to crucify again the Son of God and put Him to an open shame (Hebrews 6:6). The apostates had the opportunity to repent of their sins when God exhorted them many times through the prophets to abandon their sins; they were invited to the Marriage of the Lamb in a 50-day countdown between late 2020 and early 2021 as a fulfillment of prophecies such as The Parable of the Great Supper and The Parable of the Marriage Feast (Luke 14:15-24; Matthew 22:1-14). God gave the apostates time to repent of their fornications, but they did not want to. They rejected everything (Revelation 2:21); because of this, the Lord already executed the judgment of blindness and the judgment of forsakenness upon the apostates; He vomited them out of His mouth (Revelation 3:16).</p> |
| <p>The holy Church remains within the New Covenant, in the grace, within the everlasting gospel. The holy Church is blessed because she treasures the precious promises in her heart, which the main one is the holy descendants multiplied for eternity, because in the epistle Hebrews 6:14 (AKJV) says, «...Surely blessing I will bless thee, and multiplying I will multiply thee» This promise is immutable (Hebrews. 6:17-18). The promise of the holy and multiplied descendants for eternity is an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil (Hebrews 6:19).</p> | <p>The apostates have fallen grace (Galatians 5:4), for they perverted the gospel and spread uncleanness (Galatians 1:7-10); they followed a different gospel (Galatians 1:6); therefore, the apostate Church is accursed, anathema. By falling from grace, the apostates remained under the Law; for that reason, all the curses of the Law will fall upon them, and those curses will pursue and overtake them (Deuteronomy 28:15). When the Lord calls the apostates “accursed” (Galatians 1:8-9), He is pleading against them all the curses: They are cursed in the city, cursed in the field (cursed in every place), their houses are cursed, their offspring are cursed, their work is cursed, their ministries and churches are cursed, they are cursed when they come in, and they go out (Deuteronomy 28:16-19). These curses are translated into the judgment of destruction, of condemnation, and of slaughter for having abandoned the Lord (Deuteronomy 28:20); this is the judgment that appears in Revelation 2:22-23, the judgment upon Jezebel and her children, the apostates.</p>   |
| <p>The holy Church is in Christ Jesus and walks according to</p>   | <p>The apostate Church walks according to the flesh, the Perverse who reigns in her and in her unclean churches; The apostate Church lives according to the</p>  |



*God is the Judge and the Law is His instrument of judgment*

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| <p>the Spirit (Romans 8:1; Galatians 5:25).</p>  | <p>flesh and is carnally minded (cf. Romans 8:5-8); she follows her carnal mind, the Old nature, the Perverse with her lusts, and desires, and therefore the apostates are enemies of God, they cannot please God (Romans 8:7-8). What is the evidence that proves that the apostate Church has the previously mentioned characteristics? The evidence is her preaching, teachings, and songs centered on this Earth, the corruptible things, this world, the vanity of her mind and heart, the "myself," the glory of men, and the vainglory. The consequence of all the above is the physical, spiritual, and eternal death (Romans 8:6, 13).</p>   |
| <p>The holy Church remained as a branch in the vine, Christ, because she loved Him by keeping His Word. Therefore, she bore and bears more fruit (John 15:2), and she is loved by Christ, by God the Father, and by the Holy Spirit.</p> | <p>As the apostates did not want to bear fruit because of her choice of this Earth, she was forsaken by the Lord (judgment of forsakenness). The Lord cut the apostates off from the vine (John 15:2); they did not abide in the vine, and therefore did not bear fruit (John 15:4-5), and the Lord cast them out (judgment of forsakenness, John 15:6). The Lord warned that the axe would be laid to the root of the trees and every tree that does not bear good fruit would be cut down and thrown into the fire (Matthew 3:10; Luke 3:9); the apostates did not bear good fruit, because they preached and continue preaching death. The apostate Church was already cut down and will be cast into the fire; the fire of Hell awaits them (John 15:5-6).</p>          |
| <p>The holy Church is the temple Holy Spirit (1 Corinthians 3:16); she is the dwelling place of God in the Spirit, holy temple, and spiritual house (1 Peter 2:5; Ephesians 2:21-22).</p>  | <p>The apostate Church destroyed the temple of the Holy Spirit with her abominations, her love for the idols of money, materialism, vainglory, and the sinful blood family (1 Corinthians 3:17). Therefore, God will destroy her; this is the sentence of judgment.</p>   |
| <p>The holy Church has the lampstand (Revelation 1:20).</p>  | <p>God removed the lampstand from the apostate Church because she refused to repent. She forsook the Bridegroom, Christ (Revelation 2:4-5).</p>   |
| <p>The holy Church has followed and follows Christ, the way, the truth, and the life because the WAY to the New Jerusalem, the Father's house, was revealed to her (John 14:3-4).</p>  | <p>The apostate Church forsook the right WAY and went astray by following the WAY of Balaam, for she loved the wages of unrighteousness (2 Peter 2:15): money, the glory of men, worldliness, the goods of this world, human wisdom, psychology (all these things belong to the evil age). The apostates have gone in the WAY of Cain because they hated their brethren since they preached a corrupt gospel, making them twice as much a sons of Hell. They did not love the Word; therefore, they did not love the Lord (1 John 5:2-3). They ran greedily in the error of Balaam for profit (Jude 1:11). These apostates gather in churches that are called "THE WAY of Balaam, the WAY of Cain, THE WAY of perdition, the way of commendation, and THE WAY to Hell."</p> |
| <p>The holy Church has drunk of the rain of the Word that the Lord has given her and has produced fruitful herbs; she has been cultivated and receives the everlasting blessing from God (Hebrews 6:7).</p>                              | <p>The apostate Church has borne thorns and briars; therefore, she has been rejected and cursed with the Law since she has departed from grace, and God has judged her with the judgment of forsakenness. The end of the apostate Church is to be burned in Hell, the Lake of Fire (Hebrews 6:8), because she fell into the fearful expectation of JUDGMENT and fiery indignation which will devour them because the apostates are adversaries and enemies of God (Hebrews 10:27).</p>  |

God the Father established a prophetic calendar, revealed in the Scriptures, where it is specified when the judgment upon the apostate Church would begin. This calendar is fulfilling now because we are in the End Times, in the day of the Lord that begins in Revelation chapter 1 (Revelation 1:10), with the judgment upon the Church; in addition, chapters 2 and 3 of Revelation are also being fulfilled. Let us look at the second element of the due legal process that the Lord established:

**2.2. The instrument of judgment: The Law. The Word of God**

God uses His laws, precepts, statutes, and commandments to judge human beings, which did not begin with the Law Covenant, but from the very moment the Lord created man. In the item about the laws in the Mosaic Covenant, we will see why the Lord established it.

Before the Law of the Mosaic Covenant (the Covenant of the Law), the commandments-laws were given within the covenants through what the Lord enunciated, commanded, and established so that men would obey. Transgressing the covenants implied violating the divine laws. When Adam sinned, he transgressed the Edenic Covenant; he violated its laws (Hosea 8:1; Isaiah 24:5); Israel transgressed the Covenant of the Law and, therefore, the commandments of God (Hosea 8:1; Daniel 9:11; Deuteronomy 17:2; Joshua 23:16).

One evidence that the laws were from before the Mosaic Covenant are the terms used in this regard; let's see some of them in the following table:

**Table 2**  
**The Hebrew terms used to designate the law before the Mosaic Covenant**

| The Hebrew term                 | Verse   |
|---------------------------------|---|
| mishmereth (מִשְׁמֶרֶת): charge | Genesis 26:5: because Abraham obeyed My voice and kept My <b>charge</b> , My <b>commandments</b> , My <b>statutes</b> , and My <b>laws</b> ." |
| mitsvâh (מִצְוָה): commandments |   |
| chûqqâh (חֻקָּה): statutes      |   |
| tôrâh (תּוֹרָה): laws           |   |
|                                 | Genesis 2:16-17: <sup>16</sup> And the LORD God <b>commanded</b> the  |

|   |   |
|---|---|
| tsâvâh (צַוָּה): command                        | man, saying, "Of every tree of the garden you may freely eat; <sup>17</sup> but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."   |
|   | Genesis 7:5: And Noah did according to all that the LORD <b>commanded</b> him (Cf. Genesis 7:9).  |
| 'âmar (אָמַר): to say, command, declare, utter. | Genesis 1: 3: Then God <b>said</b> , "Let there be light"; and there was light (Cf. 2 Corinthians 4:6).   |
| bârak (בָּרַךְ): to bless.                      | Genesis 1:22: And God <b>blessed</b> them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth."  |
|   | Genesis 1:28: Then God <b>blessed</b> them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." |

As we can see in the previous table, before the Law that was given to the people of Israel through Moses, God had already given laws; this is confirmed in Genesis 26:5, where four Hebrew terms appear that are later used in all the Scriptures in the framework of the Mosaic Law: *mishmereth* (מִשְׁמֶרֶת) which means "charge," *mitsvâh* (מִצְוָה) translated as "commandments," *chûqqâh* (חֻקָּה) whose meaning is "statutes," and *tôrâh* (תּוֹרָה) referring to laws.

God's laws are also manifested through the verbs "command" (Heb. *tsâvâh* צַוָּה), "bless" (Heb. *bârak* בָּרַךְ), and "say" (Heb. *'âmar* אָמַר); the latter also refers to the decrees of the Lord, especially when He made the Creation (Genesis 1:3, 6, 9, 11, 14, 20, 22, 24, 26, 28, 29); as for the term "bless," it appears with the term "say" (Heb. *'âmar* אָמַר) as in Genesis 1:22, 28. Positing that this verb manifests laws is supported by the fact that what God says is a decree that is fulfilled, as Psalm 33:9 declares:

<sup>9</sup> For He **spoke** [Heb. *'âmar* אָמַר], and it was **done** [Heb. *hâyâh* הָיָה]; He **commanded** [Heb. *tsâvâh* צַוָּה], and it **stood fast** [Heb. *'âmad* עָמַד].

Another proof that the verb "to say" implies the Law or commandment when it comes to the Lord is found in 2 Corinthians 4:6; let us read:

<sup>6</sup>For it is the God who **commanded** [Gr. *epō, ἔπω*] light to shine out of darkness, who has shone in our hearts to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

In this verse, Paul uses the Greek verb *epō, (ἔπω)* which means “to command, to say, to speak,” and refers to Genesis 1:3, which says that God spoke the decree of separation of light and darkness. Note that the apostle Paul uses the verb “to command,” referring to such an event of the enunciation of the Lord.

In Numbers 23:19-20, it is reiterated that what God has said is fulfilled, it is executed; let us read:

<sup>19</sup>“God is not a man, that He should lie,  
Nor a son of man, that He should repent.  
Has He **said** [Heb. *’amar, אָמַר*], and **will He not do** [Heb. *’āsāh עָשָׂה*]?  
Or has He **spoken** [Heb. *dābar דִּבֶּר*], and will He not make it good?  
<sup>20</sup>Behold, I have received *a command to bless* [Heb. *bārak בָּרַךְ*];  
He has **blessed** [Heb. *bārak בָּרַךְ*], and I cannot **reverse it** [Heb. *shûb שׁוּב*].

In this passage, we see three terms referring to the laws or commandments of the Lord: “to say”, “to speak” and “to bless”; note that Balaam said that he could not reverse the order of the Lord who said, spoke, enunciated, and blessed the people of Israel.

One of the arguments that apparently could be raised against the statement according to which the Lord instituted laws before the Mosaic Covenant is what Paul says in Romans 7:7; let us read:

<sup>7</sup>What shall we say then? *Is the law sin?* Certainly not! On the contrary, **I would not have known sin except through the law. For I would not have known covetousness unless the law had said, “You shall not covet.”**

The previous verse is not against the statement regarding the fact that God did indeed enunciate specific laws in each covenant, as we will study in the next item. It is important that we understand what the apostle said in Romans chapter 7; we cannot affirm that before the Law Covenant, there was no sin. In fact, the Bible clearly teaches that through Adam, sin entered the world (Romans 5:12-19), and because of this, God executed His judgments, such as those described in the framework of the Adamic Covenant (Genesis ch. 3) and the judgment of the Flood (Genesis ch. 6-7). God judges

based on His Word, laws, commandments, and attributes against which human beings sin. In the item concerning the laws of the Mosaic Covenant, we will study this topic in depth.

Let us now look at the laws-commandments in each of the eight covenants; we will analyze the terms used to refer to them:

### **2.2.1. The laws in the Edenic Covenant**

#### **2.2.1.1. The Law of the Spirit of life**

The main law in the Edenic Covenant is the *Law of the Spirit of life* because life was manifested in everything God created. Jesus is the Prince of life (Gr. *archēgos zōē*, ἀρχηγός ζωή; “the Author of life”) (Acts 3:15) and God has this attribute since the Bible calls Him as “the living Father” (John 6:57)<sup>12</sup>. The Holy Spirit is life, and He was hovering over the face of the waters, and the Lord Jesus Christ spoke the Word of life to create everything: "Then God said" (Genesis 1:3, 6, 9, 11, 14, 20, 22, 24, 26, 28). In Genesis 1, there was an explosion of life, which is evident in the terms "bring forth" and "living creatures"; there was no death, for the Lord breathed the breath of life into Adam (Genesis 2:7), and he hadn't sinned.

The central law of the Edenic Covenant is the *Law of the Spirit of life* since there was no death, everything was filled with eternal life, creation was an explosion of life, the Holy Spirit hovered over the Earth (over the face of the waters: Genesis 1:2b), Christ, the Word of God (Gr. *Logos*, λόγος) pronounced the powerful decrees, and the love of the Father filled everything.

God the Father established this *Law of the Spirit of life* in the Edenic Covenant and this law manifested in several laws-commandments of life, blessing, and glory. Adam's sin brought in the law of death; however, Christ's redeeming work put into action the Law of the Spirit of life, which made us free from the law of sin and death. (Romans 8:2). We will study the

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<sup>12</sup> For more details about this attribute, read: Ferrer, G., Rodríguez, Y. (2023). *The Eternal Kingdom. Descendants, New Earth, and Government.* Berea Editions. <https://www.ministeriobereabarranquilla.com/en/libros>

Law of the Spirit of life when we study the New Covenant. Now we will analyze several laws of life, blessing, and glory, manifested in this law of the power of the life of God given as a wonderful gift to men:

### **2.2.1.2. Laws of the Universe (Heaven): Genesis 1:3-8, Job 38, Hebrews 11:3.**

When the Lord created the Heavens and the Earth, He established their laws. The Earth had *the Law of expansion*<sup>13</sup> that would be executed as the living, holy, and eternal descendants multiplied and spread forth; Isaiah 42:5 says: «...Who **spread forth** the earth and that which comes from it...» The term "spread forth" is *râqa'* (רָקַח) in Hebrew, and it means "to spread abroad, to expand, to make broad, to stretch." Then follows the expression which the New King James Version (NKJV) translates as, "...and that which comes from it...", but the Hebrew term for this expression is *tse'ětsâ'* (צֵעִצְאָה), which also means "children and offspring;" and from the context that comes after the first part of the passage, the accurate translation of Isaiah 42:5 must be as the New American Standard Bible (NASB) say: «...Who spread out the earth and its offspring, Who gives breath to the people on it And spirit to those who walk in it...»

In this verse of Isaiah, it is confirmed the relationship between the Earth and the descendants, which was designed by God to be holy, pure, and multiplied eternally with the purpose of populating the Earth, which would extend and spread out as the offspring multiplied. This is only possible for the Almighty God, who made covenants to guarantee the fulfillment of this powerful promise of the eternal descendants. Unfortunately, Adam sinned, and *the law of sin and death* hindered the fulfillment of God's plan, but this law did not annul God's plan because nobody and nothing nullifies or destroys the purposes of God. Let us read Jeremiah 31:35-36:

<sup>35</sup>Thus says the LORD, / Who gives the sun for a light by day,  
**The ordinances of the moon and the stars** for a light by night,

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<sup>13</sup> To understand *the Law of Expansion* that the Earth had before Adam's sin, read chapter 10, "The New Creation: New Heavens and New Earth," in the book: Ferrer, G., Rodríguez, Y. (2023). *The Eternal Kingdom. Descendants, New Earth and Government.* Berea Editions.  
<https://www.ministeriobereabarranquilla.com/en/libros>

Who disturbs the sea,  
And its waves roar  
(The LORD of hosts is His name):  
<sup>36</sup> “If **those ordinances** depart  
From before Me, says the LORD,  
*Then the seed* of Israel shall also cease  
From being a nation before Me **forever.**”

It is amazing to see how the Lord linked *the laws of the Universe* with *the law of descendants* because God created the Universe to spread out itself because of the multiplication of the offspring forever and ever; we can confirm this in Jeremiah 31: 35-36. Let's read Jeremiah 31:37 where the Lord reiterates this relationship:

<sup>37</sup> Thus says the LORD:  
**“If heaven above can be measured,  
And the foundations of the earth searched out beneath,  
I will also cast off all the seed of Israel  
For all that they have done, says the LORD.**

Jeremiah 33:25-26 reconfirms the relationship between *the laws of the Universe* and *the law of the eternal descendants* given in the framework of the Edenic Covenant, which is also the covenant with creation:

<sup>25</sup> “Thus says the Lord: **‘If My covenant is not with day and night, and if I** have not appointed the ordinances of heaven and earth,  
<sup>26</sup> **then I will cast away the descendants of Jacob** and David My servant, **so that I will not take any of his descendants to be rulers over the descendants of Abraham, Isaac, and Jacob.** For I will cause their captives to return, and will have mercy on them.’ ”

### **2.2.1.3. Laws of the Earth and the sea: Genesis 1:9-20.**

*The laws of the Earth* were manifested in how the Lord created it, put His decrees on it, and established the seasons; let us read Psalm 74:16-17:

<sup>16</sup> The day *is* Yours, the night also *is* Yours; / You have **prepared** the light and the sun.  
<sup>17</sup> You **have set** all the borders of the earth; / You have made summer and winter.

The Lord put a decree on the sea; let us read Job 38:8-11 (AKJV<sup>14</sup>):

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<sup>14</sup> In this case, we used Authorized King James Version (AKJV) because it has the most accurate translation for the word “decreed” [*chôq p̄n*].

- <sup>8</sup> “Or **who shut** up the sea with doors, when it brake forth, as *if* it had issued out of the womb?  
<sup>9</sup> When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,  
<sup>10</sup> and brake up for it **my decreed place**, and set bars and doors,  
<sup>11</sup> and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?”

In Hebrew, the word translated as "decreed" in verse 10 is *chôq* (חֹק), which also means "commandment, statute."

#### **2.2.1.4. Laws for living beings (within the framework of the Edenic Covenant, the covenant with creation).**

These laws manifest the *Law of the Spirit of life*; let us read Genesis 1:20-25:

<sup>20</sup>Then God **said**, “Let the waters **abound** [Heb. *shârats* שָׂרָץ: **breed abundantly**] with an abundance of **living creatures**, and let birds fly above the earth across the face of the firmament of the heavens.”

<sup>21</sup>So God created great sea creatures and every **living thing that moves**, with which the waters **abounded**, according to their kind, and every winged bird according to its kind. And God saw that *it was good*.

<sup>22</sup>And God blessed them, saying, “**Be fruitful** [Heb. *pârâh* פָּרָה] **and multiply** [Heb. *râbâh* רָבָה], **and fill the waters** in the seas, and let birds **multiply** [Heb. *râbâh* רָבָה] on the earth.”

<sup>23</sup>So the evening and the morning were the fifth day.

<sup>24</sup>Then God said, “Let the earth **bring forth** [Heb. *yâtsâ’* יָצָא] **the living creature** according to its kind: cattle and creeping thing and beast of the earth, *each* according to its kind”; and it was so.

<sup>25</sup>And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that *it was good*.

In the previous passage, the law as a divine decree and statute is manifested by the following expressions: "God said," "God blessed them, saying," and "then God said," and *the Law of the Spirit of life* is evidenced in the terms "abound, living thing, moves, abounded, be fruitful and multiply, fill, multiply, and bring forth."

#### **2.2.1.5. The law-commandment of fructification and multiplication (*law of descendants*).**

This *Law of descendants* was manifested when God blessed man and woman in marriage; let's read Genesis 1:27-28:

<sup>27</sup> So God created man in His *own* image; in the image of God He created him; male and female He created them.



<sup>28</sup>Then God blessed them, and God said to them, “**Be fruitful and multiply; fill the earth** and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

We can appreciate *the law of descendants* in the commandments "be fruitful" and "multiply" of Genesis 1.28a: «Then God blessed them, and God said to them, “**Be fruitful and multiply; fill the earth...**». This offspring must be holy and multiplied for eternity because when God created man and woman, the sin and death had not entered the Earth<sup>15</sup>.

#### **2.2.1.6. The law-commandment of the possession of the Earth (*law of the inheritance of the Earth related to the law of descendants*).**

The law of the inheritance of the Earth is expressed when God said, «**Fill the earth**» (Genesis 1:28b); this relates to *the Law of the expansion*. Adam was holy and eternal since he hadn't sinned and death had not yet entered the creation; therefore, when the Lord said to Adam: "Fill the earth," it is evident that the Earth should have the capacity to be filled by the holy and eternal descendants that Adam and his wife would bring forth. Therefore, the Earth was to spread forth itself, as Isaiah 42:5 says.

#### **2.2.1.7. The Law-commandment of the government on Earth (government law).**

The *law of descendants* and *the law of possession of the Earth* are related to this *law of the inheritance of the Earth* or government law, which is expressed in the commandment, «...and **subdue it** [the Earth]; **have dominion** over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”» (Genesis 1:28b). The Hebrew term for "subdue" is *kâbash* (כָּבַשׁ), which also means "subjugate" and the word "have dominion" is *râdâh* (רָדָה) which means "subjugate, reign, to rule."<sup>16</sup>

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<sup>15</sup> Satan, Lucifer, the son of the morning (Isaiah 14:12), had already sinned when God created man. Still, sin and death had not yet entered creation because these entered through Adam (Romans 5:12).

<sup>16</sup> For a deeper understanding of this topic, read chapter 9, "Eternal Government: Reign and Priesthood" of the book Ferrer, G., Rodríguez, Y. (2023). *The Eternal Kingdom. Descendants, New Earth, and Government*. Berea Editions. <https://www.ministeriobereabarranquilla.com/en/libros>

The three previous laws are preceded by God's commandment of blessing. Let us read Genesis 1:28:

<sup>28</sup> **Then God blessed them**, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

#### **2.2.1.8. The law of the Priesthood (part of the government).**

The law of the priesthood is related to the garden in Eden, which was a type of sanctuary<sup>17</sup>, and Adam did priestly functions, since the Lord gave him the commandment to keep and tend the garden. Let us read Genesis 2:15:

<sup>15</sup> Then the LORD God took the man and put him in the garden of Eden **to tend and keep it**.

#### **2.2.1.9. The law-commandment to eat of the tree of life.**

*The law to eat of the Tree of Life relates to the law of the descendants we saw before and the law of worship that we will see later. Let us read Genesis 2:9 and 16:*

<sup>9</sup> And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. **The tree of life was also in the midst of the garden...**

<sup>16</sup> And the LORD God commanded the man, saying, "**Of every tree of the garden you may freely eat...**

Lord told Adam that he might freely eat of every tree, including the tree of life. Remember that the serpent said to the woman, «"Has God indeed said, '**You shall not eat of every tree of the garden**'?"» (Genesis 3:1b); this is contrary to what God said, for the command was «"**Of every tree of the garden** you may freely eat..."» the devil twisted the command, saying "You shall not eat of every tree of the garden."

Eating from the Tree of Life would not give Adam eternity because he was already eternal and immortal, for there was no death in the creation. We can interpret the meaning of

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<sup>17</sup> For more information on this topic, watch: Berea Films Barranquilla. (2020, December 6). *¿YA LO SABÍAS? - Ser Columna En El Templo De Dios (Promesas eternas)* [DID YOU KNOW? - Be A Pillar In The Temple Of God (Eternal Promises)] [video]. YouTube. Berea Films Barranquilla. <https://youtu.be/anLFi4do-mg>

eating from the Tree of Life as if God was telling Adam, "Give me a living, holy, and eternal offspring, a living genealogy to worship Me eternally"; this was a confirmation of the command, "Be fruitful and multiply." But Adam sinned listening to his wife, and the result of that was that they gave a genealogy of death, **a family tree** filled with an offspring with sin and death. We can confirm this in the book of Adam's descendants ("the book of the genealogy of Adam." Genesis 5:1), in Genesis 5, where all the generations were marked by the expression "and he died," except Enoch (Genesis 5:24).

#### **2.2.1.10. The law of election.**

*The law of election* is implicitly manifested because God gave man free will, which is demonstrated in the presence of the tree of good and evil, which Adam freely chose despite the commandment of prohibition of not eating from its fruit. The Lord did not create man as a robot; sin already existed because in Lucifer, the son of the morning, was found iniquity (Ezekiel 28:15; Isaiah 14:12). It was necessary that the human being be tested in obedience to God.

#### **2.2.1.11. The law-commandment of marriage.**

In Genesis 1:28, we read, «Then God blessed them, and God said to them...» which corresponds to the scene of marriage, whose divine law was pronounced through the human being. The *law of marriage* is expressed in the union in one flesh between man and woman to give God a pure and holy offspring (Malachi 2:15). Let us read Genesis 2:22-24:

<sup>22</sup> Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.

<sup>23</sup> And Adam said:

**"This is now bone of my bones  
And flesh of my flesh;**

She shall be called Woman,  
Because she was taken out of Man."

<sup>24</sup> **Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.**

### **2.2.1.12. The law of worship.**

All the previous laws imply the praise and worship that man was to give to God, which is evidenced in the expressions, "and God saw that it was good" (Genesis 1:4, 10b, 12b, 18b, 21b), and "very good," after the Lord created man and finished the creation (Genesis 1:31). *The law of worship* to God is also reflected in Adam's song when he received the woman as his wife; but the Lord instituted a special law of worship that we find in Genesis 2:2-3:

<sup>2</sup> And on the seventh day God ended His work which He had done, and He **rested** on the seventh day from all His work which He had done.

<sup>3</sup> Then God **blessed** the seventh day and **sanctified** it, because in it He **rested** from all His work which God had created and made.

In verse 2, we read that God completed creation and rested on the seventh day. One of the meanings of the verb "to rest" (Heb. *shâbath* שָׁבַת) is "to celebrate." The seventh day on which God rested, after ending His work of creation was Saturday (*Sabbath*) (Genesis 2:2) because He began the creation on the first day (Genesis 1:5, 8) and finished it on the sixth day when He created man and woman (Genesis 1:27-31). The Lord granted the seventh day, the Saturday, as the day of rest (Heb. *shâbath* שָׁבַת) to the people of Israel from the time when they came out of Egypt, in the event of the manna that fell from Heaven (Exodus 16:23; 20:8-11); these people were to sanctify the seventh day, manifested in the worship to God. Then, as part of the Law of Moses (Exodus 31:13)<sup>18</sup>, which came after the dispensation of the promise, the Sabbath day was given as a sign between God and the people of Israel.

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<sup>18</sup> Keeping the Sabbath (Saturday as the last day of the week) was given to Israel as a sign (Ezekiel 20:12-13), but the Word says that the Lord Jesus Christ is Lord of the Sabbath (Matthew 12:8; Mark 2:28; Luke 6:5); Christ rose on Sunday, the first day of the week and the early Church gathered to worship on this day (Mark 16:2, 9; Luke 24:1; John 20:1, 19, Acts 20:7). The Church is under grace, not under the Law; therefore, those who say that the Church must keep the Sabbath are wrong. For us, not only Sunday but all days are days of worship to God; we worship Him with holiness, keeping and doing His Word by longing with all our hearts for the coming of Christ, to go to the New Jerusalem, yearning for His eternal promises; we worship Him with obedience; we worship Him with songs of God's Word.

When Jesus rose from the dead, the day of worship for the Church was the first day of the week because the Lord rose on Sunday, in the same way that creation began on Sunday, the first day. The resurrection of Christ was the beginning of a new time marked by the Life-Life, for He is the only man who has risen from the dead, never to die again; therefore He is the firstborn from the dead, our firstfruits that guarantees our resurrection and glorification (Romans 6:9; Hebrews 7:16; 1 Corinthians 15:20; Revelation 1:5). The resurrection of Jesus also implied a new life for all those who repent and receive Him in their hearts. For these reasons, from her beginnings, the Church gathered on the first day of the week, Sunday, to celebrate the powerful event of the resurrection of Christ, the beginning of a new time, the new life, and the victory over death. Hallelujah!

In verse 3 of Genesis 2, we find the verb "to bless" (Heb. *bârak* בָּרַךְ), whose meaning is also related to worship as appears in the book of Psalms («**Bless [Heb. *bârak* בָּרַךְ] the LORD, O my soul...**», Psalm 103:1, 104:1). In Genesis 2:3 we also find the verb "sanctify" (Heb. *qâdash* קָדַשׁ), which clearly does not refer to purification because there was no sin within the creation at that time; the meanings of this term "sanctify" are "dedicate, consecrate, proclaim." These meanings can be seen in Matthew 6:9, when it says, «...‘Our Father in heaven, **sanctified** be Your name...» (TLV<sup>19</sup> cf. Luke 11:2); this expression "sanctified be Your Name" means "may Your name, Lord, be worshiped and praised," and "let all praise and worship Your name, God." This will happen in the Eternal Kingdom.

What happened to the law of worship? The Perverse sinful nature has made human beings worship her and Satan for 6,000 years. Only the servants of God have praised the Lord from the heart, which is evidenced in the Old Testament and New Testament. However, there is a terrible reality, and it is that sin, the Perverse, and death are within our bodies and war against our soul to impede our whole being from praising the King of kings and Lord of lords (Romans 7:17-25; 1 Peter 2:11; Galatians 5:16-17). It is true that when we repent and receive Christ as our Lord and Savior, we are free to worship God

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<sup>19</sup> In this case, we used the Tree of Life Version (TLV) to emphasize the explanation we are giving because this version uses the verb "sanctify" instead of "hallow" (Gr. *hagiazō* ἁγιαζω).

through the Holy Spirit; however, the Father has appointed a day in which *the law of worship* will be fully manifested in sinless and deathless human beings; this day is the coming of Jesus for His Church, in which the dead in Christ will rise, and the first thing they will do will be to sing, worship, praise God, the King, the Sovereign Lord, the Almighty. Therefore, Isaiah 26:19 says:

<sup>19</sup>Your dead shall live;  
*Together with my dead body they shall arise.*  
**Awake and sing, you who dwell in dust;**  
For your dew *is like* the dew of herbs,  
And the earth shall cast out the dead.

The risen and glorified men and women, filled with Life-Life, will worship God, they will praise Him in their sinless and deathless bodies. Hallelujah! The Father is seeking worshipers in Spirit and truth, for such worshipers must worship Him (John 4:23-24); and on that appointed day, which is very near, these worshipers will go forth who will give God a living, holy, sinless and deathless descendants, so that they will be endless rivers of worshipers forever, from generation to generation. Hallelujah! We, who are still breathing, will also have a part in this huge blessing because we will be transformed and glorified after the coming of the glorified people; our mortal body will be immortal, incorruptible, of power, of glory (1 Corinthians 15:32-43), from which the law of worship will sprout up in fullness; we will join the risen people that Christ will bring, in a powerful song of worship, to come up in the Rapture, to the New Jerusalem. We shall sing: «<sup>54</sup> ...“Death is swallowed up in victory.” / <sup>55</sup> “O Death, where is your sting? / O Hades, where is your victory?”» (1 Corinthians 15:54-55).

### **2.2.1.13. The law of the obedience.**

Another law-commandment that is part of the Edenic Covenant is *The Law of Obedience*, whose purpose was that man could remain within the *Law of the Spirit of life*. *The law of the obedience* consisted in freely eat of every tree of the garden and not eat of the tree of the knowledge of good and evil; let us read Genesis 2:16-17:

<sup>16</sup> And the LORD God **commanded** the man, saying, "Of every tree of the garden you may freely eat;

<sup>17</sup> but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

In Genesis 2:16, the term for "commanded" in Hebrew is *tsâvâh* (צִוָּה) which also means "to forbid."

The following is a summary of the laws of the Edenic Covenant, which Adam violated when he sinned:

**Table 3**

**The Laws of the Edenic Covenant**

| <b>Laws</b>  | <b>Verses</b>  | <b>Violation because of sin</b>  |
|--|--|--|
| <i>The Laws of the Universe: Heavens and Earth</i>               | Genesis 1:2-19; Jeremiah 31:35-37; 33:25; Proverbs 8:29; Psalm 104:9 | Adam violated these laws because his sin defiled the whole creation. Because of this, the Earth was subjected to the bondage of corruption and futility since God placed Adam over the Earth to have dominion over it (government) (Romans 8:20-22). Because of Adam's sin, the whole creation entered into pain, sickness, sin, and death.                                      |
| <i>The Laws for living beings</i>                                | Genesis 1:20-25  | Adam also violated this law because death entered into living beings.  |
| <i>Law of the descendants: fructification and multiplication</i> | Genesis 1:28   | Adam broke this law because his sin entered all men (Romans 5:12; 1 Corinthians 15:21), his offspring, which was born with sin and death (Genesis ch. 5). There was no fructification in holiness nor eternal life, as God planned (Malachi 2:15); and instead of the multiplication of the holy descendants, the sin, the Perverse, multiplied in all mankind (Genesis 6:1, 5). |
| <i>The law of the possession of the Earth</i>                    | Genesis 1:28   | Adam also broke this law because the whole Earth was cursed for his sake (Genesis 3:17; Isaiah 24:4-6).  |
| <i>The law of government and priesthood</i>                      | Genesis 1:28; 2:15   | Adam violated this law because the Perverse old nature took over the government; she began to reign through man. Satan also became the prince or ruler of this world (John 12:31; 14:30). Adam gave the government to the Perverse and Satan.  |
| <i>The law-right to eat of the tree of life</i>                  | Genesis 2:16   | Adam disobeyed this law by not eating of the tree of life and preferring the tree of the knowledge of good and evil. The human being was never able to eat and lost this right. But the Lord has promised that the holy Church will eat from the tree of life (Revelation 2:7). From Adam, the entrance to Paradise  |

|  |  |  |
|--|--|--|
|  |  | was closed (Genesis 3:24), but the Last Adam, Christ, opened the door. Hallelujah!   |
| <i>The law-prohibition of eating from the tree of the knowledge of good and evil: Law of obedience (cf. holiness, truthfulness of the Lord).</i> | Genesis 2:17                                   | Adam broke this law, and through him, all mankind has eaten of the evil age's wisdom (1 Corinthians 2:13; 2 Corinthians 1:12), the demonic wisdom (James 3:15), rejecting the wisdom of God.   |
| <i>The law of sin and death: Because of disobedience</i>   | Genesis 2:17                                   | God gave this law to Adam (Genesis 2:17), but he disobeyed, and the law of sin and death entered creation, and all mankind came under it.  |
| <i>The law of Marriage: blessing, commandment of unity in one flesh</i>  | Genesis 1:28; Genesis 2:23-24                  | Adam broke this law because he defiled marriage with sin. God joined man and woman in one flesh because He wanted a godly offspring for Himself (Malachi 2:15), but this did not happen.   |
| <i>The law of Worship: Sabbath day, day of worship (was sanctified)</i>  | Genesis 2:1-3 (cf. Exodus 16:23, 25, 29; 20:8) | Adam violated this law by not keeping the day that God appointed after He completed creation, which was the seventh day (Genesis 2:2) because the Lord began creation on the first day and finished it on the sixth day, when He created man and woman (Genesis 1:27-31; 5:1-2). God gave Israel the seventh day as a day of rest (Heb. <i>shâbath</i> שַׁבָּת) as part of the Law of Moses. When Jesus rose from the dead, the day of praise for the Church was the first day of the week because the Lord rose on Sunday, and it is the beginning of a new life for all who receive Him in their hearts, just as creation began on Sunday, the first day. Adam broke this law because he did not keep the Lord's rest; through him, all mankind began to worship the creatures rather than the Creator (Romans 1:21-25). |

### 2.2.2. The laws of the Adamic Covenant

Because of Adam's, sin the laws of the Edenic covenant were broken. The woman violated *the law of obedience, the law-prohibition against eating from the tree of the knowledge of good and evil*. The woman's sin was to twist God's Word; she took away the authority and the accuracy of the Lord's Word. God had said that in THE DAY that Adam ate from the forbidden tree, he would SURELY die. The woman claimed that the Lord had said, «You shall not eat it, nor shall you touch it, lest you die.»; she removed the temporal precision "in the day," and the certain consequence "you shall surely die." in Hebrew, this expression appears with the repetition of the word *mûth mûth* (מוֹת מוֹת), which is an intensive form



indicating inevitable judgment. Seeing this, Satan began his lie, imitating God's expression, intending to deceive. For example, the Lord said, «**Of every tree** of the garden **you may freely eat...**» but the serpent changed the commandment, enunciating the opposite; his intention was to say: "God said, 'You cannot eat of all the trees of the garden.'" God commanded Adam to eat from every tree except the tree of the knowledge of good and evil; however, Satan told the woman that God said not to eat of every tree of the garden; we can see here the inversion of the commandment and the strategy of using similar words to those given by God. Eve accepted Satan's lies and disobeyed. The old nature (The Perverse) was begotten in Eve. Genesis 3:6 says:

<sup>6</sup>So when the woman saw that the tree *was* good for food [**the lust of the flesh**], that it *was* pleasant to the eyes [**the lust of the eyes**], and a tree desirable to make *one* wise [**the pride of life**], she took of its fruit and ate. She also gave to her husband with her, and he ate.

This verse describes the works of the flesh, the old nature. 1 John 2:16 says:

<sup>16</sup> For all that is in the world—**the lust of the flesh, the lust of the eyes, and the pride of life**—is not of the Father but is of the world.

It is noteworthy that Genesis 3:6 emphasizes the desires (Heb. *châmad* טָהַן covet, delight, be pleasant, desire, to delight in), which is a work of the flesh. Eve's sin<sup>20</sup> shows lust, which is another name for old nature. The word "lust" in Greek is *epithumia* (ἐπιθυμία), which also means "concupiscence" and refers to all earthly and corruptible cravings and desires (fornication with earthly and worldly things: envy, greed, ministerial glories, political powers, etc.; spiritual fornication: idolatry; sexual fornication: uncleanness). The AKJV uses the word "lust," but the NKJV says "desires." James 1:14-15 (AKJV) says:

<sup>14</sup> but every man is tempted, when he is drawn away of his **own lust**, and enticed.

<sup>15</sup> Then when lust hath conceived, **it bringeth forth sin**: and sin, when it is finished, **bringeth forth death**.

After Adam's sin, we find the murder as another manifestation of the sinful nature (The Perverse) when Cain killed his brother Abel. Genesis 4:5-6 says:

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<sup>20</sup> Eve sinned first, but the head of the Edenic Covenant was Adam, so when he disobeyed, sin and death entered creation (Romans 5:12; 1 Corinthians 15:21-22).

<sup>5</sup> but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.

<sup>6</sup> So the LORD said to Cain, "Why are you angry? And why has your countenance fallen?"

Cain had anger, wrath, envy, and jealousy, which are works of the flesh, of the Perverse old nature, leading him to murder.

The laws of the Edenic Covenant and the Adamic Covenant were the basis for God to execute the judgment of the Flood. Let us look at the laws:

#### **2.2.2.1. The law of the curse.**

The law of the curse was not only applied to the Earth but also to all that is in it. In the Adamic Covenant, all the eternal promises that the Lord gave to Adam remained under this *law of the curse*; these promises are: The holy and eternal descendants, the New Earth, and the eternal government. Let us read Genesis 3:17:

<sup>17</sup> Then to Adam He said, "Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, 'You shall not eat of it':

**"Cursed is the ground for your sake;**

In toil you shall eat *of* it

All the days of your life.

#### **2.2.2.2. The law of sin and death.**

Since Adam's disobedience, sin entered the world (Romans 5:12), thus *the law of sin and death* has also entered creation. The apostle Paul refers to this when he speaks of the law in the members that bring him into captivity to sin (Romans 7:23). However, the apostle says that Christ freed us from *the law of sin and death* (Romans 8:2). At this point it is important to remember that since man disobeyed, sin entered the world (Romans 5:12) and the definition of sin is "transgression of the law" (AKJV. 1 John 3:4).

It is important to differentiate between the giving of the Law within the Mosaic Covenant and before it. God's commandments have always existed because they are His eternal and holy Word. We cannot say that before the Law as a dispensation, the divine laws did not exist because if it so, God could not have judged Adam when he sinned (we demonstrated that with his disobedience, Adam violated the commandments God gave him). If God's

laws had not existed before the Mosaic Covenant, God could not have judged all mankind with the Flood. God is a righteous judge, and His justice is perfect.

The *Law of the curse* God promulgated in Genesis 3 is fundamental since one of its objectives was to cause consciousness of sins in Adam and Eve. The questions that the Lord asked them had this purpose.

The *law of sin and death* contains all the Old Testament laws related to the curses and sin. *The law of sin and death* was **manifested** in Eden when the man sinned; within the Adamic Covenant, the Lord pronounced laws-sentences (Genesis ch. 3). The Lord applied the *law of sin and death* through **curses, prohibitions, and sentences of pain and death**.

The mercy of God is so great that He has appointed a day in which the law of the Spirit of life will be manifested; this will happen with the resurrected people, the glorified people. The resurrected holy Church will bring *the Law of the Spirit of life* into the Earth when the Lord brings them with Him. The Earth was defiled with the bloodshed since Abel, for it was the result of a murder, and this bloodshed has been increasing; the Earth was filled with death with the dead who have been buried. But the day is coming when those who dwell in the dust will arise with the *Law of the Spirit of life* in Christ Jesus, and the Earth will feel literally the power of this law, the power of eternal life, the power of the Life-Life (1 Corinthians 15:54-55). Hallelujah! Therefore, the Bible uses terms related to the coming of the glorified people with Christ and the glorification of those of us who are alive for the Rapture, such as “glorious liberty” (Romans 8:21) and «the glory which shall be revealed» (Romans 8:18).

### **2.2.2.3. The law of the curse upon the serpent.**

*The law of the curse upon the serpent* implies the sentence of judgment upon Satan as well as his defeat. Let us read Genesis 3:14:

<sup>14</sup>So the LORD God said to the serpent:  
“Because you have done this,  
You *are* **cursed** more than all cattle,

And more than every beast of the field;  
On your belly you shall go,  
And you shall eat dust  
All the days of your life.

#### **2.2.2.4. The law-sentence of pains.**

The law-sentence of pains manifests the curse on the descendants, which, instead of multiplying in holiness for eternity as God wanted, the descendants multiplied in sin, so that all human beings began to be born with the nature of sin, with the Perverse. Therefore, the Lord said He will greatly multiply the woman's sorrows in her conception. Let us read Genesis 3:16:

<sup>16</sup>To the woman He said: "I will greatly **multiply** your **sorrow and your conception**; **In pain** you shall bring forth children...

The pains related to sin also fell on the work and are a product of *the law of the curse*; let us read Genesis 3:17b: «...in **sorrow** shalt thou eat of it [the Earth] all the days of thy life...» (AKJV).

#### **2.2.2.5. The law of hard work.**

*The law of hard work* is opposed to *the law of government* in blessing, which God gave Adam when He put him in the garden in Eden. Genesis 3:19 says:

<sup>19</sup> **In the sweat of your face you shall eat bread** / Till you return to the ground, / For out of it you were taken; / For dust you *are*, / And to dust you shall return."

#### **2.2.2.6. The law-sentence of death.**

*The law-sentence of death* was enunciated as a warning from the Edenic Covenant, for the Lord gave commandments for obedience so that Adam would not die. Let us read Genesis 2:16-17:

<sup>16</sup>And the LORD God **commanded** [Heb. *tsâvâh* צִוָּה] the [Heb. *'al* על: **over**] man, **saying**, "Of every tree of the garden you may freely eat;

<sup>17</sup> but of the tree of the knowledge of good and evil **you shall not eat**, for in the day that you eat of it you shall surely die."

The Hebrew verb that points out to the commandment is *tsâvâh* (צַוָּה), which means "to give a command, to order"; in Genesis 2 verse 16, we can see the emphasis on the commandment in that afterward, the verb "to say" is used, which is *'âmar* (אָמַר) in Hebrew; if the Lord had wanted only to indicate a meaning of "communicate," instead of "to command," He would only use "to say."

In Genesis 3:19, God pronounced and executed the sentence of death:

<sup>19</sup>In the sweat of your face you shall eat bread  
Till you return to the ground,  
For out of it you were taken;  
**For dust you are,  
And to dust you shall return."**

We found *the law of death* because of Adam's sin in the Adamic Covenant; let us read 1 Corinthians 15: 56: «The sting of death is sin, **and the power [Gr. *dunamis*, δύναμις] of sin is the Law...**» (NASB). What does it mean that the power of sin is the Law? Paul says in Romans 7:5:

<sup>5</sup> For when we were in the flesh, the sinful passions which were aroused by **the law** were at work in our members to bear **fruit to death**.

The apostle refers to the Law of Moses, but we can apply this verse to Genesis 3 since we see the fruit to death because of sin, and Paul himself says in Romans 5:12 that sin entered in the world through one man and, with it, death (cf. 1 Corinthians 15:21). The apostle Paul adds in Romans 7:7:

<sup>7</sup> What shall we say then? *Is the law sin?* Certainly not! **On the contrary, I would not have known sin except through the law...**

In this verse, Paul proceeds to refer to the Law of Moses, and, in fact, he later mentions the commandment, «You shall not covet.» However, we would like to insist that Romans 7:7 still applies to what happened in Genesis 3 because the Lord gave the commandment in Genesis 2, as part of the Edenic Covenant.

Adam knew this commandment; therefore, he was aware of the consequences of disobedience; thus, he was fully responsible; that's why the Lord could apply His judgment

with the laws-sentences summarized in *the law of sin and death*. Let us continue studying the laws-sentences the Lord pronounced in Genesis 3:

### **2.2.2.7. The law of the prohibition of human demonic wisdom.**

*The law of the prohibition of human wisdom* is implied in the command not to eat of the tree of the knowledge of good and evil. The Hebrew term for "knowledge" in the New King James Version is *da'ath* (דַּאֲתַ), which means "knowledge, to know, have knowledge, be learned." The laws are the wisdom of God (Deuteronomy 4:6; Job 12:13, 16). Therefore, when Adam sinned, he rejected the knowledge and wisdom of God (Romans 1: 21; 12:1-2; 1 Corinthians 1:21; Proverbs 3:7; 26:12), Adam did not fear the Lord, and did not depart from evil (Proverbs 9:10; Job 28:28), on the contrary, he embraced evil when his wife incited him to sin.

The relationship between wisdom and the prohibition to eat of the tree of the knowledge of good and evil is evidenced when the woman disobeyed and sinned in her heart by seeing this tree desirable to make one wise; Genesis 3:6 says:

<sup>6</sup>So when the woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, **and a tree desirable to make *one* wise**, she took of its fruit and ate. She also gave to her husband with her, and he ate.

In this verse, the Hebrew term for "wise" is *śâkal* (שָׂכַל), which also means "have understanding, intelligent and wise."

### **2.2.2.8. The law of the prohibition of eating from the Tree of Life.**

The *law of the prohibition of eating from the tree of life* is found in Genesis 3:22; let us read:

<sup>22</sup>Then the LORD God said, "Behold, the man has become like one of Us, to know good and evil. **And now, LEST [Heb. *pên* יֵן] he put out his hand and take also of the tree of life, and eat, and live forever" —**

Traditionally, the theologians have interpreted that the Lord told the man not to eat of the tree of life because if he did so after sinning, he would be eternally sinner and have no chance of redemption. But this interpretation has two problems:

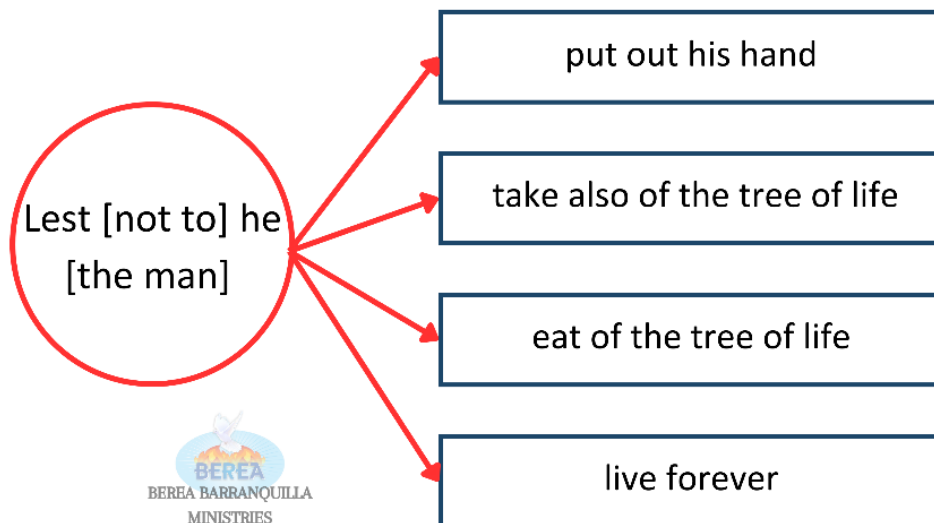
(a) This interpretation states that God did not create Adam with eternal life, so he would need to eat of the tree of life to be eternal. Other theologians say that Adam would need to eat of the tree of life to keep eternity in him. Those interpretations are wrong, for God indeed created Adam eternal, and there was no sin and no death. These two, sin and death, are clearly opposed to eternity of life.

(b) This interpretation states that if Adam had eaten from the Tree of Life when he sinned, Adam would be sinner for all eternity. However, this is impossible because the name "Tree of Life" points to an eternity of life, not to an eternity of sin and death.

In Genesis 3:22, there is a prohibition that appears with the expression "lest" in the New King James Version, which is *pên* (פֶּן) in Hebrew; this term also points to "removal"; the meanings of this term are "properly removal; that ... not;" that term "lest" heads all the four sentences as prohibitions, as can be seen in Figure 4:

**Figure 1**

*Judgment upon Adam because of sin.*



Because of sin, God said: (a) lest man put out his hand; (b) lest man takes of the tree of life; (c) lest man eats of the tree of life; and (d) lest man live forever (loss of eternal life)<sup>21</sup>. The human being was deprived of the blessing (commandment-concession-authorization-permission-free access) and the right to eat from the Tree of Life.

The prohibition, “lest he live forever,” contained in Genesis 3:22 contrasts with the blessing (commandment-concession) to eat from the tree of life, which is pointed out by the double repetition of the verb "eat" ('*âkal* '*âkal*: אָכַל אָכַל = "eat, eat") in Genesis 2:16b: «And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat [Heb. '*âkal* '*âkal* (אָכַל אָכַל)]...» The New King James Version does not repeat the Hebrew word '*âkal*'; however, this word indicates the formulation of the commandment of life, which is related to *the law of the descendants*. Let us read Genesis 2:9:

<sup>9</sup> And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. **The tree of life was also in the midst of the garden**, and the tree of the knowledge of good and evil.

God has determined that man shall eat of the tree of life for the first time, through Christ's redemptive work, when the holy Church will be glorified on the day of the Rapture; therefore, this promise is the first that the Lord gives in the message of Revelation 2:7:

<sup>7</sup> “He who has an ear, let him hear what the Spirit says to the churches. **To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God.**” ’

#### **2.2.2.9. The law of the expulsion from Paradise, the law of falling short of God's Glory (expatriation), expulsion from the priesthood.**

The *law of the expulsion from Paradise* was manifested in Genesis 3:23-24:

<sup>23</sup> therefore the LORD God **sent him out** of the garden of Eden to till the ground from which he was taken.

<sup>24</sup> So **He drove out** the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

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<sup>21</sup> The prohibition of “lest [not to] man live forever” means that man can only have eternal life through Christ and that the blessing of eating from the Tree of Life is only for the holy man, without sin or death; therefore, eating from the tree of life is the first promise that the Lord gives in the messages to the churches in Revelation chapters 2 and 3 (Rev 2: 7); the Church will have this promise when she is glorified.



In Genesis 3:23, the verb «sent him out» is *shâlach* (שָׁלַח) in Hebrew, which also means "to send away, to cast away, to forsake". This event was extremely sad because it meant that Adam was expelled from the priesthood and from the sanctuary where he must have exercised it. The Lord executed the same judgment with the people of Israel (Matthew 23:38) after having warned them that He would reject them from the priesthood because of having rejected God's knowledge and having forgotten the Law of God (Hosea 4:6). The Lord executed this same punishment with the apostate Church since He rejected her from the priesthood when He executed the judgment of forsakenness upon her because He had told her, «I will...remove your lampstand from its place...» (Revelation 2:5) and «...I will vomit you out of My mouth.» (Revelation 3:16).

*The law of the expulsion from Paradise, of falling short of God's Glory and the priesthood (expatriation),* is also evident in Genesis 3:24, where it says, "So He drove out the man," the Hebrew verb for "drive out" is *gârash* (גָּרַשׁ) and means **"to drive out from a possession; especially to expatriate or divorce, cast up (out), divorced (woman)."** At His first coming, after His departure to Heaven, the Lord gave a certificate of divorce to Israel, when the Church was born; and in these End Times we are living, God also cut off the apostate Church in the judgment of forsakenness. Now then, He expatriated Israel by driving it out of the promised land in 70 A.D, but He gave the hope of being grafted into the Good Olive Tree to Israel (Romans 11:23, 26); on the other hand, the apostate Church has no chance for repentance, she has already been cut off, and the second death weighs upon her.

#### **2.2.2.10. The law of the offering.**

The *law of the offering* is related to the sin offering and *the law of the worship* to God. In Genesis 4, we find the scene of Abel and Cain's offering; let us read Genesis 4:3-5 (NASB):

<sup>3</sup> So it came about in the course of time that Cain brought an offering to the LORD from the fruit of the ground.

<sup>4</sup> Abel, on his part also brought *an offering*, from the firstborn of his flock and from their fat portions. And the LORD had regard for Abel and his offering;

<sup>5</sup> but for Cain and his offering He had no regard. So Cain became very angry and his face was gloomy.

This offering had two objectives: (a) to present himself before God to be accepted and (b) to worship God. In this scene of Genesis 4:3-5 appears two kinds of offerings that we find again later in the Mosaic Law: The Grain Offering (the fruit of the ground) brought by Cain, which was not the firstfruits (Exodus 23:19) and the animal offering (the firstborn of his flock) (Numbers 18:17) brought by Abel. The center of the offering was the person who brought the offering because the Bible says that the Lord had regard for Abel and his offering, but for Cain and his offering, He had no regard (Genesis 4:4-5 NASB).

A precedent of the offering of Abel and Cain, whose center is the heart, is the event when the Lord covered Adam and Eve with tunics of skin after they sinned; this action is also recalling the sins covered for a year under the Mosaic Law.

#### **2.2.2.11. The law of murder.**

As we said before, the existence of sin implies the presence of the laws of God because, as we read in 1 John 3:4 (KJV), sin is the transgression of the Law. The word "sin" (Heb. *chattâ'âh* חַטָּאת) appears for the first time in Genesis 4:7, in the event of the Lord's confrontation toward Cain because Cain was very angry at not being accepted before God when he gave his offering. Let us read:

<sup>7</sup> If you do well, will you not be accepted? And if you do not do well, **sin** lies at the door. And its desire *is* for you, but you should rule over it."

In this verse 7 of Genesis 4, the Lord says:

- a) Cain did not have a clean heart, so he did not do well, and therefore, he was not accepted before God or his offering.
- b) Since Cain did not do well, the sin (the sinful nature, the Perverse) was ready to manifest itself (lies at the door).
- c) Cain wanted to sin, and the desire of sin (the Perverse) was for Cain because of his disposition to sin.

- d) The Lord gave man the possibility to rule over sin, not to let the Perverse rule over him.

In Genesis 4:7, it is evident that human beings knew what sin was and how to present themselves before the Lord with an offering.

It is interesting to note that when the Lord said, "... sin lies at the door..." He referred to what would happen next, and it was the murder. The flesh, the Perverse, dominated Cain when he became very angry at not being accepted before God. The Perverse continued to dominate Cain when he saw Abel with hatred, envy, and jealousy; literally, this is what the expression "...sin lies at the door..." means (that is, the Perverse is ready to lay her desire). Sin took the heart of Cain, and he did not want to rule over it.

Then, the Lord asked Cain about where his brother was to lead him to recognize his sin; however, Cain proceeded with arrogance and pride; the Perverse dominated him. The Lord pronounced a sentence against Cain and applied *the law of the curse* upon him. Let's read Genesis 4:11:

<sup>11</sup> **So now you are cursed from the earth**, which has opened its mouth to receive your brother's blood from your hand.

After the curse of God in Genesis 4:11, *the law of murder* appeared, which we find later in the Noahic Covenant. According to this law, the Lord will require the life of man from man's hand, for it says: «Whoever sheds man's blood, / By man, his blood shall be shed...» (Genesis 9:5-6).

The Lord told Cain that the voice of Abel's blood cried out from the ground (Genesis 4:10). Apparently, the *law of murder* was already present, for Cain told God in Genesis 4:14-15:

<sup>14</sup> Surely You have driven me out this day from the face of the ground; I shall be hidden from Your face; **I shall be a fugitive and a vagabond on the earth, and it will happen that anyone who finds me will kill me.**"

<sup>15</sup> And the LORD said to him, "Therefore, whoever kills Cain, vengeance shall be taken on him sevenfold." And the LORD set a mark on Cain, lest anyone finding him should kill him.

The Lord speaks of punishment (v. 15b), and Cain affirmed that anyone who finds him would kill him, so the reason he said this was *the law of murder* (cf. Genesis 9:5-6).

A clear example of the application of God's laws-commandments in the generations since Adam is the sentence reiterated in Genesis 5, "and he died;" this is a reminder of the law that God gave to Adam before he sinned: "You shall surely die" (Genesis 2:17). The table 7 summarizes the laws of the Adamic Covenant:

**Table 4**

**Laws of the Adamic Covenant**

| <b>Law</b>   | <b>Verses</b>   |
|--|---|
| <i>The law of obedience:</i> The violation is the sin against God's holiness and truthfulness. Eve considered God a liar; later, Adam did the same, for he obeyed his wife.  | Genesis 3:1-17  |
| <i>The law of the curse against the serpent:</i> For the defeat of Satan.  | Genesis 3:14 (cf. Revelation 12:9; 20:2, 10)                    |
| <i>The law of the curse on the descendants (the law-sentence of pains):</i> The birth pains.   | Genesis 3:16  |
| <i>The law of the curse of the Earth:</i> Because of Adam's sin, the Earth was subjected to corruption and futility, to the ephemeral.   | Genesis 3:17  |
| <i>The law of the curse upon work (the law of hard work):</i> The pain by doing any work since the Earth would be against men, and they would labor in vain (cf. Isaiah 65:23).  | Genesis 3:17b, 18;19a   |
| <i>The law of sin and death:</i> With Adam, the sin and death entered to all creation and all his offspring, the whole humanity (Romans 5.12; 1 Corinthians 15:21).  | Genesis 3:19 (Genesis chapter. 5)                               |
| <i>The law of expulsion-expatriation from Paradise:</i> Because of sin, God drove out Adam and Eve from Paradise, which meant the loss of the glory of God; humanity fell short of the glory of God (Romans 3:23).   | Genesis 3:23 (cf. Deuteronomy 28:63-64)                         |
| <i>The law-prohibition against eating from the tree of life:</i> Because of sin, Adam and Eve were deprived of eternal life and from having living descendants without sin and death; because of that, God forbade them from eating from the tree of life. The holy Church, resurrected and glorified, will be the first nation to eat from the tree of life and give birth to blessed offspring without sin and death to God. | Genesis 3:22-23   |
| <i>The law of the offering:</i> The animal offering (the firstborn) and the grain offering are both offered to God from the heart. Abel brought an offering from one of the firstborns of his flock. Cain brought an offering from the fruit of the ground.  | Genesis 4:3-4 (Cf. Exodus 13:2; 22:29; 34: 19; Leviticus 27:26) |
| <i>The law of reward/retribution:</i> The Lord had regard for Abel and his offering. On the contrary, for Cain and his offering, the Lord had no regard (Genesis 4:4-5 NASB). Because of Cain's fallen countenance, the Lord warned him  | Genesis 4:7   |

|   |   |
|---|---|
| about the sin that lies at the door, that is, the works of the Perverse sinful nature.  |   |
| <i>The law of election:</i> When Adam was created, God gave him free will; he had the freedom to choose.  | Genesis 4:7 (sin: the old nature, the Perverse) |
| <i>The law of murder:</i> This law is related to the curse, the exile, the dispersion, and the wandering.   | Genesis 4:10-14 (Genesis 9:4-6)                 |
| <i>The law of vengeance:</i> This law is implicit in Cain's answer to God that anyone who found him would kill him, because Cain murdered his brother Abel.   | Genesis 4:14-15                                 |
| <i>The law of marriage: violated by Cain and Lamech:</i> This law was violated by Cain because he decided to take a wife without taking into account God's will. Lamech also violated the law of marriage between man and woman because he took for himself two wives (Genesis 4:17). | Genesis 4:17, 19                                |

### **2.2.3. The Laws of the Noahic Covenant**

In addition to the laws of the previous covenants, God enunciates other laws in the Noahic Covenant, after the global judgment of the Flood, in which the Lord destroyed all the works of the Perverse old nature of the human beings which, as they multiplied, also multiplied wickedness (Genesis 6:1, 5). Let us see these laws:

(a) *The law-prohibition of eating blood:* This law appears in Genesis 9:4: «But you shall not eat flesh with its life, *that is*, its blood.» This law is related to idolatry in Ezekiel 33:25:

<sup>25</sup> “Therefore say to them, ‘Thus says the LORD GOD: “You eat *meat* with blood, you lift up your eyes toward your idols, and shed blood. Should you then possess the land?

(b) *The law of Murder:* This law is included in the Adamic Covenant concerning the blood that is described in Genesis 9:5-6:

<sup>5</sup> Surely for your lifeblood I will demand *a reckoning*; from the hand of every beast I will require it, and from the hand of man. From the hand of every man’s brother I will require the life of man.

<sup>6</sup> **“Whoever sheds man’s blood,  
By man his blood shall be shed;**  
For in the image of God  
He made man.

The previous laws were kept until the New Covenant (Acts 15:20, 29) and are manifested not only in physical death but also in deeds such as hating the brethren (the children of

God) in the Church because Jesus said that being angry with our brother is the same as murdering him (Matthew 5:21-22). The *law of murder* is also manifested through the spiritual death of the children of God when they receive the preaching of men who twist the Scriptures; the apostates murder those people who had received Jesus, leading them to forsake the eternal Gospel, the Word of God and the true faith based on the Scriptures (1 John 2:3-5, 8-11); therefore, the sentence of the law of murder is applied on such apostates, with physical death (judgment of sickness and death) and eternal death (second death).

After the Flood, God judged mankind in the tower of Babel. The reasons were: (a) disobedience, because the Lord ordered the men to fill the Earth; however, they dwelt in only one place. (Genesis 11:2); (b) pride, because they decided to build a city as Cain did (Genesis 11:3-5); and (c) idolatry, because with the city, they wanted to build a tower whose top is in the heavens and make a name for themselves (Genesis 11:4), this event recalls when the serpent said to the woman in Eden «and you will be like God» (Genesis 3:5). In this context the judgment upon Babel described in Revelation 17 and 18 takes place.

Until the event of the judgment of the Tower of Babel, the Lord dealt with all mankind. He applied His righteous judgments, which were: (a) the judgment on Adam and all his descendants because of the sin (Genesis chapter 3), whose consequences were manifested in the death «For the wages of sin *is* death...» (Romans 6:23). We can see these consequences when Cain killed Abel, and the genealogy of death listed in Genesis 5; (b) The judgment of the Flood; (c) And the judgment at the tower of Babel. After these events, the Lord called Abraham. Let's see a summary of the Noahic Covenant laws in the following table:

**Table 5**

**The laws of the Noahic Covenant**

| <b>Law</b>  | <b>Verses</b>              |
|---|----------------------------|
| <i>The law of longevity (law of the generation: 120 years). Previously, the generations were long-lived</i> | Genesis 6:3<br>Psalm 90:10 |

|   |   |
|---|---|
| (969 years: Methuselah) (Genesis 5:1; Genesis 6:3).<br>The generation of Enoch is emphasized (Genesis 5:21-24; cf. Jude 1: 14).                                       | (Moses, the lawgiver)                                   |
| <i>The law of the Offering and Worship</i> (from the Adamic Covenant): clean animals  | Genesis 8:20 (Leviticus 11)                             |
| Reiteration of <i>the laws of the creation</i>  | Genesis 8:22  |
| Reiteration of <i>the law of the descendants</i> : fructification and multiplication  | Genesis 9:1, 7  |
| <i>The law of the Government</i>  | Genesis 9:2   |
| <i>The law-prohibition of eating blood</i>  | Genesis 9:4 (cf. Leviticus 17:11; Deuteronomy 12:16)    |
| <i>The law of Murder</i> : This law corresponds to <i>the Law of the Mosaic Covenant</i> : eye for eye, tooth for tooth, hand for hand, foot for foot (Exodus 21:24). | Genesis 9:5-6   |
| <i>The law of not seeing father's nakedness</i> (dishonoring the father).   | Genesis 9:22-25 (cf. Leviticus 18:7; Deuteronomy 27:16) |

**2.2.4. The laws of the Abrahamic Covenant**

Within the framework of the Abrahamic Covenant, the evidence for the existence of divine laws is found in Genesis 26:4-5; let us read:

<sup>4</sup> And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed;

<sup>5</sup> because Abraham **obeyed My voice and kept My charge [Heb. *mishmereth* מִשְׁמֶרֶת: ordinance], My commandments, My statutes, and My laws."**

The Lord uses here four Hebrew terms to point out His laws: *mishmereth* (מִשְׁמֶרֶת) "charge, precept, ordinance," *mitsvâh* (מִצְוָה) "commandment," *chûqqâh* (חֻקָּה) "statute," and *tôrâh* (תּוֹרָה) "law."

In the Abrahamic Covenant, we can see the following laws: (a) *the law of the curse* of the Adamic Covenant that was maintained (Genesis 12:3; 27:29); (b) *law of the fear of God*, according to which we must fear Him (Genesis 15:1; cf. Isaiah 8:12-13); (c) *the law of the obedience* given in the Edenic Covenant; the commandment is to obey God (Genesis 17:1; cf. Acts 4:19; 5:29); (d) *the law of holiness*, according to which we must be pure and holy (Genesis 17:1; cf. Leviticus 4:19; 20:7; 1 Peter 1:15-16); (e) *the law of the righteousness of the faith* which commands that we must believe in God, in His Word and in His eternal

promises (Genesis 15:6; cf. Romans 3:22, 27; 4:11, 13; 9:30; Philippians 3:9; Hebrews 11:7); (f) *the law of circumcision* that commanded that Abraham and his descendants circumcise the foreskin (this pointed out to the circumcision of the heart. Genesis 17:10-14; 18:17-19; 26:5; 49:33; Deuteronomy 10:16; 30:6; Jeremiah 4:4; Romans 2:28-29). Let us see the laws of this Covenant in the following table:

**Table 6**

**Laws of the Abrahamic Covenant**

| <b>Law</b>                                    | <b>Verses</b>   |
|---|---|
| <i>The law of the curse</i>                   | Genesis 12:3; 27:29   |
| <i>The law of Blessing</i>                    | Genesis 12:2-3; 27:29   |
| <i>The law of the Offering and Worship</i>    | Genesis 12:8; 13:4; 15:9-10; 21:33  |
| <i>The law of Marriage</i> (against adultery) | Genesis 12:17-19; 20: 3, 6-7, 18  |
| <i>The law of the possession of the land</i>  | Genesis 13:14-15, 17; 15:18-21; Genesis 26:4; 28:13-14  |
| <i>The law of descendants</i>                 | Genesis 13:16; 17:2-7; 26:4; 28:13-14   |
| <i>The law of Inheritance</i>                 | Genesis 15:3-4; 17:8; 21:10; 26:4; 28:13-14   |
| <i>The law of Tithe</i>                       | Genesis 14:20   |
| <i>The law of holiness</i>                    | Genesis 17:1 (cf. Leviticus 20:7; 1 Peter 1:16)   |
| <i>The law of Circumcision</i>                | Genesis 17:10-14; 23-27 (cf. Leviticus 12:3)  |
| <i>The law of Government</i> (reign)          | Genesis 17:16   |
| <i>The law of Restitution</i>                 | Genesis 20:16   |
| <i>The law of Obedience</i> (cf. to put off)  | Genesis 22  |
| <i>The law of Birthright</i>                  | Genesis 25:27-34; 27:19, 32, 36 (Genesis 10:15) (Cf. Exodus 13:2; 22:29; 34:19; Leviticus 27:26). |

**2.2.5. The laws in the Mosaic Covenant (the Law Covenant)**

There is a historical line of eternal promises; let's see: This line begins with the Edenic Covenant and continues with the Adamic Covenant, in which the promises remained under the curse, but God did not eliminate them because He is true, He is faithful to His Word, and what He promises He fulfills; moreover, the Lord gave a powerful guarantee of the fulfillment of these promises, and it is the promise of the coming of the Seed. Then, the promises of the Edenic Covenant were ratified in the Noahic Covenant, then in the Abrahamic Covenant, where we find again the ratification of the promise of the Seed, which God gave to Adam; the Lord also confirmed, in a special way, the promise of the holy and eternal descendants. In the historical line, the Law Covenant follows, in which



God demonstrated His righteous judgment upon the sin, which was multiplied again after the Flood. The Mosaic Law is actually a parenthesis in this history of the eternal promises, which is the history of incorruptible faith described in Hebrews chapter 11. One of the functions of the Law was to keep the eternal promises and to bring us to Christ, the only One who makes us free from the sin which impedes us from receiving them (Galatians 3:21-24).

The Scripture says that the Law was added (Gr. *prostithēmi*, προστίθημι) because of transgressions until the promise of the coming Seed (*zera'* זרע), Christ, which God gave to Adam and Abraham was fulfilled (Galatians 3:19, 16; Genesis 3:15; 22:18). When the Bible says that "the Law was added," it doesn't mean that God added it in as a plan B; God never has a plan B; He is omniscient, He also has the attribute of foreknowledge; He knows everything from always and has designed everything from before the foundation of the world. God works with dispensations, precise times, and His perfect *kairos*; and when the times are fulfilled, He sets the parts of His eternal plan in motion.

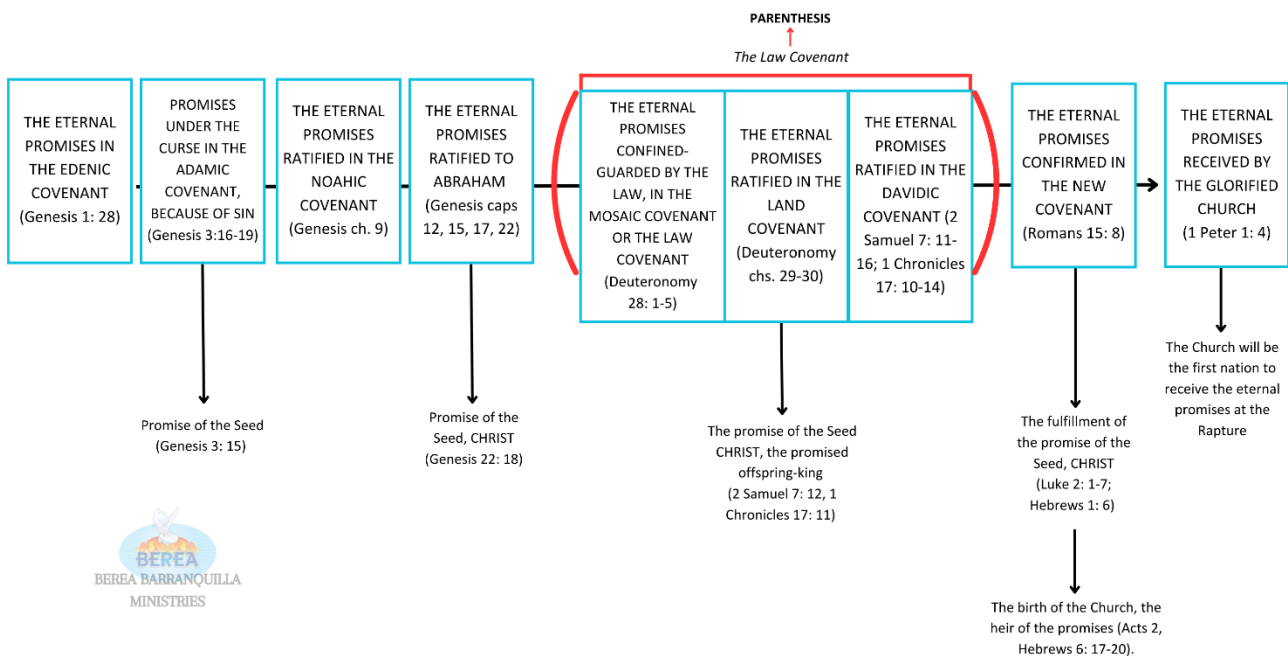
When the right time came, the Lord added the Law; "add" (Gr. *prostithēmi*, προστίθημι) means that there is a parenthesis in the history of the eternal promises; nevertheless, the Law is related to those promises, because the Law is not against the promises as the apostle Paul says (Galatians 3:21), but the Father put the Law as a guardian (NASB) of the eternal promises (Galatians 3:23-24), in order to say to the human being: "you cannot have access to the eternal promises, because of sin; your transgressions separate you from Me and My eternal promises; therefore, you need to have your sins removed, you need to be cleansed, sanctified, and justified before Me so that you fulfill the requirements to receive My eternal promises; therefore you need my Son Jesus Christ who is the propitiation for sins." (Romans 3:21; 1 John 2:2; 4:10).

As part of the Law Covenant, God reconfirmed His eternal promises in the Land Covenant and the Davidic Covenant. The former centered on the promised land related to the descendants, but there is a ratification of the curses (Deuteronomy. chaps. 29 and 30). In the Davidic Covenant, the Lord emphasized the promise of the Seed, Christ, through

whom we can receive all the promises of the Father. Finally, God fulfilled the prophecy of making a New Covenant (Jeremiah 31:31) with the first coming of Jesus, who was a servant to the circumcision, and He came for the truth of God and to confirm the promises (Romans 15:8). The New Covenant was made in the blood of Jesus and by His redeeming work we receive the Holy Spirit who is the guarantee of the eternal inheritance (Ephesians 1:14), the guarantee of the receipt of the eternal promises, which the holy Church will receive first (Matthew 26:28; Mark 14:24; Luke 22:20; 1 Corinthians 11:25). Let us see the history of the eternal promises in the following figure:

**Figure 2**

*Historical line of the eternal promises.*



When the law was promulgated in the Mosaic Covenant, the Lord systematized all His laws, including those of the previous covenants, and added many commandments. We have shown that since the Edenic Covenant, the Lord had already established laws, which are God's instrument of judgment. Nevertheless, Paul says in Romans 7:7:

<sup>7</sup>What shall we say then? *Is* the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet."

In verse 7, it seems that the apostle Paul said that before the Mosaic Law, there was no way for the human being to know sin, that is to say, to identify it; this is reiterated in Romans 3:20, let us read:

<sup>20</sup>Therefore by the deeds of the law no flesh will be justified in His sight, **for by the law is the knowledge of sin.**

In the verses quoted, it would seem that Paul was exempting man from guilt before the promulgation of the Law, but it is not so because the Bible clearly teaches that man is guilty and, therefore, the Lord executed judgment since Adam sinned, which is seen in chapter 3 of Genesis with the promises that were under the curse and the sentence of death as the wages of sin (Romans 6:23). Man's guilt is confirmed in Romans 3:9-18:

<sup>9</sup>What then? Are we better *than they*? Not at all. For we have previously charged both Jews and Greeks that **they are all under sin.**

<sup>10</sup>As it is written:

**"There is none righteous, no, not one;**

<sup>11</sup>There is none who understands;

There is none who seeks after God.

<sup>12</sup>**They have all turned aside;**

**They have together become unprofitable;**

**There is none who does good, no, not one."**

<sup>13</sup>"Their throat *is* an open tomb;

With their tongues they have practiced deceit";

"The poison of asps *is* under their lips";

<sup>14</sup>"Whose mouth *is* full of cursing and bitterness."

<sup>15</sup>"Their feet *are* swift to shed blood;

<sup>16</sup>Destruction and misery *are* in their ways;

<sup>17</sup>And the way of peace they have not known."

<sup>18</sup>"There is no fear of God before their eyes."

This passage is before Romans 3:20, where Paul affirms that through the Law is the knowledge of sin. However, the apostle says in the cited passage that all are under sin, all have turned aside, and there is none righteous, referring to Adam's sin and its transmission to all mankind. That's why mankind has been guilty since before the promulgation of the Law, meaning since Adam sinned because he violated the

commandments of the Lord, which He had ordered him to obey; this means that when there is sin, this implies the Law of God because the Bible says in 1 John 3:4: «Whoever commits sin also commits lawlessness, and sin is lawlessness.»

If there is no knowledge of sin, there can be no repentance. Adam knew that if he disobeyed, the sentence of death that the Lord told him would be fulfilled; when confronted in Genesis chapter 3, Adam had knowledge of his sin, for Genesis 3:10 says that he hid from the presence of God and was afraid; therefore, there was repentance. Later, we see that Abel also had consciousness of sin, for he made an animal offering that was accepted before the Lord. In Genesis 4:7, the Lord speaks to Cain about good and evil, besides telling him that sin was at the door, but that Cain would rule over it.

In the previous examples, it can be seen that there was responsibility and knowledge of sin, which confirms the guilt of being human and the just judgment of God. Now, having clarified this point, we can ask ourselves, what do Paul's statements in Romans 3:20 and 7:7 mean?

When the apostle says that sin is known through the law, he is referring to several facts; let us see:

Through the Law, we have the knowledge of who is the Perverse, that is, the sinful nature that dwells in the Adamic human beings, the body of death, the flesh. It is important that we distinguish between the Perverse, which is the sinful nature (the sin), and its ungodly works that are nested within the heart and then become manifest. Before the Law, such works were shown and multiplied since Adam's sin in Eden; the Lord judged mankind in the Flood, but then, the sinful works multiplied again, and for this reason, God interposed the Law to exhibit the Perverse, the sinful nature, with all her works multiplied in quantity; therefore, Paul says that through the Law is the knowledge of sin and that shows the excessive perversity of it; let us read Romans 7:13:

<sup>13</sup> Has then what is good become death to me? Certainly not! But **sin, that it might appear sin**, was producing death in me through what is good, **so that sin through the commandment might become exceedingly sinful.**

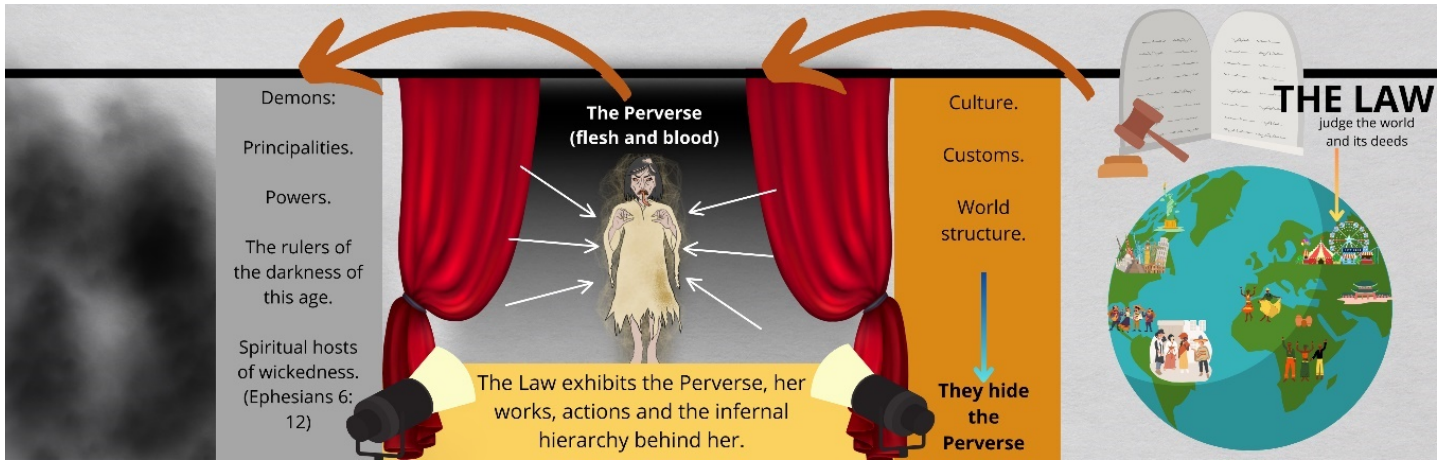
We cannot interpret that before the Law, sin (seen as the Perverse or as her works) was not exceedingly sinful. On the contrary, it has always had this characteristic; therefore, in the cited verse, Paul is saying that the Law shows sin as it is, that is, in a sinful way, for it points it out, names it, describes it in detail, to exhibit it in its excessive perversity. In the New King James Version, the verb translated as “might become” in Romans 7:13, in Greek, is *ginomai* (γίνομαι), which is in the middle voice (*gentai, γένηται*), which means that the action falls on the subject itself, which in this case is the sin, the Perverse. Through the Law, the Lord made the Perverse shown and exhibited. This verb *ginomai* (γίνομαι) also means “to arise, to be brought, to be found, to be published, to be showed” (Strong, 1990, as cited in Meyers, 2020). Based on these meanings, we can state that the Lord, with the Law, made the Perverse (the sin, the flesh) emerge from where she was hiding, behind her own works of sin, in the religions, customs, culture, practices, and structure of the world that are seen as normal and not sinful. Furthermore, behind the Perverse, the hierarchy of demons that we find in Ephesians 6:12 is hidden; let us read:

<sup>12</sup>For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*.

Our war is against the Perverse, the sinful nature, the death; however, she is the friend of Satan and all the demons, and she invites them to enter the body; therefore, when we fight against the Perverse, we fight against the principalities, the powers, the rulers of the darkness of this age, and against the spiritual hosts of wickedness.

Figure 3

*The Perverse and what is behind her.*



We can also say that the Law made the Perverse found, published, and shown. Notice that Paul also uses the Greek verb *phainō* (φαίνω), which is translated in the New King James Version as “appear” in “But sin, that it might appear sin.” Let us read Romans 7:8-12 (NASB):

<sup>8</sup> But sin, taking an opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin *is* dead.

<sup>9</sup> I was once alive apart from the Law; but when the commandment came, sin came to life, and I died;

<sup>10</sup> and this commandment, which was to result in life, proved to result in death for me;

<sup>11</sup> for sin, taking an opportunity through the commandment, deceived me, and through it, killed *me*.

<sup>12</sup> So then, the Law is holy, and the commandment is holy and righteous and good.

In verse 8, Paul says that sin, the Perverse, used the commandment to produce coveting of every kind. Still, it was not the commandment that produced it, for in verse 12, the apostle says that the law is holy, and the commandment is also righteous and good; what is holy cannot produce a sin. Paul says that the commandment “You shall not covet” exhibited this sin in its perverse content and character, for the laws of the Lord contain the nomination, description, and condemnation of every sin, that is, of every work of the flesh, of the Perverse.

The apostle Paul says that sin deceived him and killed him (Romans 7:11); this means that the Law declares that man is guilty and must die because of his sin. Therefore, sin took occasion to kill the human being since sin is death itself, its sting (1 Corinthians 15:55-56); this means that the Perverse affirms: "I reign in all humanity, I multiply myself each time a child is born; therefore, I multiply my works, the sins." The Law certifies that sin abounds, so the death also abounds. Indeed, the Law says to the human being the following: "You are filled with all sins, there is nothing good in you, you are guilty, you deserve judgment, the eternal death, the Hell." Therefore, Paul says in Romans 1:29-32:

<sup>29</sup> Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

<sup>30</sup> Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

<sup>31</sup> Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

<sup>32</sup> Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

These verses describe the sinful works (the product of the Perverse), which all Adamic human beings have and which the Law points out, exhibits, names, and condemns. 1 Timothy 1:8-11 says:

<sup>8</sup> But we know that the law *is* good if one uses it lawfully,

<sup>9</sup> knowing this: that the law is not made for a righteous person, but for *the* lawless and insubordinate, for *the* ungodly and for sinners, for *the* unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

<sup>10</sup> for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine,

<sup>11</sup> according to the glorious gospel of the blessed God which was committed to my trust.

In verse 9, Paul says that the Law was not given for the righteous, but we know that because of sin, no human being is righteous, and all fall short of the glory of God because everything said in the Law is for those who are under it so that they may be judged (Romans 3:10-19, 23). However, those in Christ Jesus are not under the Law; they have already been cleansed, sanctified, and justified (Romans 3:21-26). In verse 9, Paul says that the Law was not given for the righteous, but we know that, because of sin, no human being is righteous, and all fall short of the glory of God because everything said in the Law is for those who are under it so that they may be judged (Romans 3:10-19, 23). However,

those in Christ Jesus are not under the Law; they have already been washed, sanctified, and justified (Romans 3:21-26).

The Law then exhibits the Perverse in her true nature: depraved, abominable, filthy; she lives within the human being; she is in the body and takes its members to practice sins, to incubate and manifest the works of the flesh (Galatians 5:18-21). The Perverse causes the physical body to be used as an instrument of iniquity (Romans 6: 13), just as she nests in the soul with feelings, emotions, fleshly lusts, and thoughts (1 Peter 2:11). That is why Paul says in Romans 7:17-21 (NASB):

<sup>17</sup> But now, no longer am I *the one* doing it, but **sin that dwells in me**.

<sup>18</sup> **For I know that good does not dwell in me, that is, in my flesh;** for the willing is present in me, but the doing of the good *is not*.

<sup>19</sup> For the good that I want, I do not do, but I practice the very evil that I do not want.

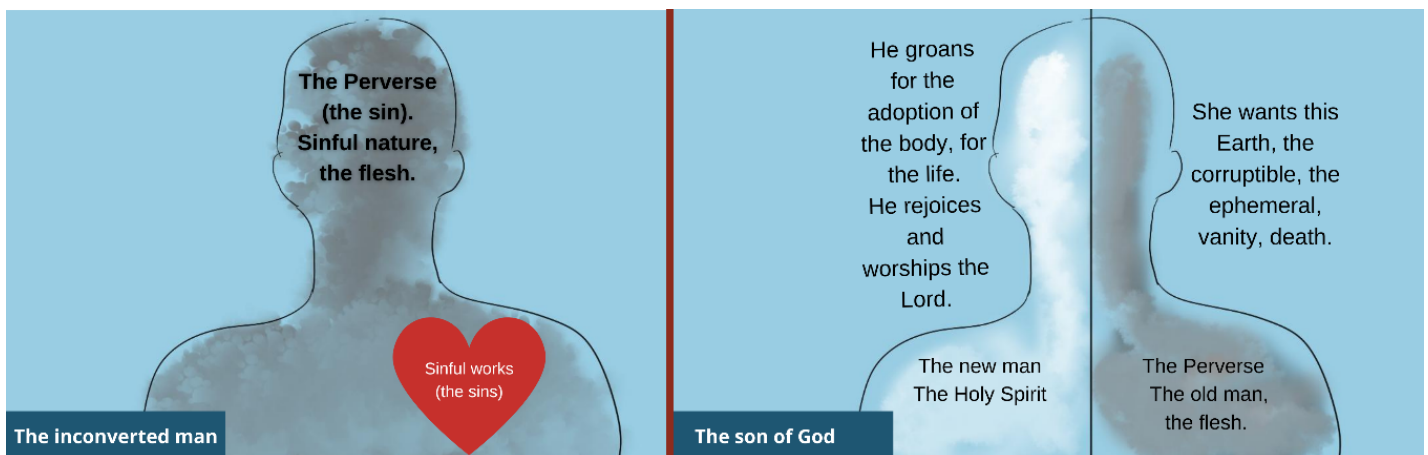
<sup>20</sup> But if I do the very thing I do not want, I am no longer *the one* doing it, but **sin that dwells in me**.

<sup>21</sup> I find then the principle **that evil is present in me**, the one who wants to do good.

The Holy Spirit revealed to Paul that the Perverse, the sinful nature, lived in him and all Adamic beings; that is why he says, "sin that dwells in me" (Romans 7:17, 20), "good does not dwell in me, that is, in my flesh" (Romans 7:18), "evil is present in me" (Romans 7:21).

#### Figure 4

*The Perverse (sinful nature) dwelling in man and in God's children.*



When did sin, evil, the Perverse, come to dwell within the human being? When Adam disobeyed the Lord's commandment and ate from the tree of good and evil, he literally



ate the evil and the sin, absorbed the Perverse, and died and incorporated her into his whole being. But the Lord has appointed a day when the mortal, death and its sting (sin) will be swallowed up by life; it is the day of resurrection, when the body of death, of weakness, of humiliation, of dishonor, will be vivified, adopted, redeemed to become a body of power, clothed with incorruption, immortality, and glory (1 Corinthians 15:42-43, 51-54).

The teaching on sin, the Perverse, that the apostle Paul received made him groan, crying out to be delivered from the body of death; in Romans 7:23-24:

<sup>23</sup> But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

<sup>24</sup> O wretched man that I am! Who will deliver me from this body of death?

In conclusion, the Perverse is the sinful nature, the flesh, which in the born-again person is called the "old man" (Romans 6:6; Ephesians 4:22; Colossians 3:9). Note that the Scriptures demonstrate that the Perverse is a being who dwells within man because it is described precise actions that she carries out; let's see this in the following table:

**Table 7**

**The actions of the Perverse, the sinful nature, the old man**

| Actions and characteristics   | Verses   |
|---|--|
| The Perverse, the sinful nature dwells, and lives within the human being. | Romans 7:17-21 (NASB):<br><br><sup>17</sup> But now, no longer am I <i>the one</i> doing it, but <b>sin that dwells in me.</b><br><sup>18</sup> <b>For I know that good does not dwell in me, that is, in my flesh;</b> for the willing is present in me, but the doing of the good <i>is</i> not.<br><sup>19</sup> For the good that I want, I do not do, but I practice the very evil that I do not want.<br><sup>20</sup> But if I do the very thing I do not want, I am no longer <i>the one</i> doing it, but <b>sin that dwells in me.</b><br><sup>21</sup> I find then the principle <b>that evil is present in me,</b> the one who wants to do good. |
| One of the names of the Perverse is "the old man".                        | Romans 6:6: ...knowing this, that our old man was crucified with <i>Him</i> , that the body of sin   |

|  |  |
|--|--|
|  | might be done away with, that we should no longer be slaves of sin.  |
| The Perverse (the old man) has desires, lusts.   | Galatians 5:16-17: <sup>16</sup> I say then: Walk in the Spirit, and you shall not fulfill <b>the lust of the flesh.</b> <sup>17</sup> For <b>the flesh lusts</b> against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.<br><br>Ephesians 4:22: ... that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts...  |
| The Perverse (the old man) performs works, deeds.  | Colossians 3:9: Do not lie to one another, since you have put off <b>the old man</b> with his deeds...<br><br>Galatians 5:19: Now <b>the works of the flesh</b> are evident, which are: adultery, fornication, uncleanness, lewdness...  |
| The Perverse reigns and has dominion over the unconverted; she wants them to obey her; they are her subjects, but she does not reign in the one who keeps within grace, in Christ Jesus and walks in the Spirit.                                   | Romans 6:12, 14: <sup>12</sup> <b>Therefore do not let sin</b> reign in your mortal body, that you should <b>obey it in its lusts...</b><br><sup>14</sup> For sin shall not have dominion over you, for you are not under law but under grace.   |
| The Perverse manifests her will and has thoughts.  | Ephesians 2:3: ... among whom also we all once conducted ourselves in the lusts of our flesh, <b>fulfilling the desires of the flesh and of the mind</b> , and were by nature children of wrath, just as the others.   |
| The Perverse guides and wants everyone to live according to her, to walk in her, and to be occupied with her works because she says that human beings belong to her. The unconverted ARE of the flesh, but the true children of God are of Christ. | Romans 8: 5-6, 12-13: <sup>5</sup> <b>For those who live according to the flesh set their minds on the things of the flesh</b> , but those <i>who live</i> according to the Spirit, the things of the Spirit. <sup>6</sup> For to be carnally minded <i>is</i> death, but to be spiritually minded <i>is</i> life and peace.<br><sup>12</sup> Therefore, brethren, we are debtors—not to the flesh, to <b>live according to the flesh.</b> <sup>13</sup> <b>For if you live according to the flesh you will die...</b> |
| The Perverse deceives  | Hebrews 3:13: ... but exhort one another daily, while it is called “Today,” lest any of you <b>be hardened through the deceitfulness of sin.</b>   |
| The Perverse enslaves men; all the unbelievers   | Romans 6:16-18 (KJV): <sup>16</sup> Know ye not, <b>that to</b>  |

|  |   |
|--|---|
| <p>are her servants, but the true children of God, who live in the Spirit, are servants of Christ.</p>   | <p><b>whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?</b> <sup>17</sup> But God be thanked, that <b>ye were the servants of sin</b>, but ye have obeyed from the heart that form of doctrine which was delivered you. <sup>18</sup> <b>Being then made free from sin</b>, ye became the servants of righteousness.</p> |
| <p>The Perverse has weapons and uses them; therefore, she contends against the Holy Spirit (cf. Galatians 5: 17). Some of her weapons are: (a) arguments against the knowledge of God, His Word, His promises, His Eternal Kingdom; (b) arrogance; (c) disobedience.</p> | <p>2 Corinthians 10:4-5: <sup>4</sup> For the weapons of our warfare <i>are</i> not carnal but mighty in God for pulling down strongholds, <sup>5</sup> casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ...</p>  |

As we can see in the previous table, the Lord gives us numerous warnings; let's see:

- The Lord warns us not to be a slave of the Perverse, the flesh.
- The Lord warns us not to do the will of the Perverse.
- The Lord warns us not to be slaves of the Perverse; we cannot let her be the mistress and queen of our lives, for we have a King and Lord, Christ, and we are His servants.
- The Lord warns us not to obey the Perverse, not to walk or live according to her, not to be carnally minded.
- The Lord warns us not to fulfill the desires of the Perverse.
- The Lord warns us not to listen to the arguments of the Perverse.
- The Lord warns us not to be deceived by the Perverse.

To conclude this topic, we must explain why Paul says that the Law has an impossibility, that it is weak and has resulted in death for human beings, even though the commandment was for life. However, the Law is holy and was given for life; let us read Romans 8:3-4:

<sup>3</sup> For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,

<sup>4</sup>that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

The impossibility of the Law refers to the fact that it cannot justify us since we cannot fulfill it all, and he who stumbles in one point of the commandments becomes a transgressor and guilty of all (James 2:10-11). We cannot fulfill the Law because of the sin, the Perverse, which dwells in us in such a way that every work we carry out is defiled by sin. For this reason, the Lord Jesus Christ had to incarnate in a human being, but He was begotten without sin; He was born holy and never sinned; therefore, with His death, He condemned sin and destroyed its consequence (physical, spiritual, and eternal death) by rising from the dead; the Lord Jesus brought life and immortality to light (1 Timothy 6:16; 2 Timothy 1:10).

Paul also says that the Law is weak because of the flesh that dwells in us; this means the following: (a) the Law points to sin; (b) the Adamic human being is filled with the Perverse; (c) there is nothing good in the human being; (d) the Law shows the multiplication of sins; therefore, the Law gives strength to sins. In this way, the Perverse took opportunity by the commandment and killed the human being because she is the death. As the Perverse overran the human being, one could say that she achieved her purpose. Nevertheless, the Perverse never imagined the plan of God with His grace, love, and mercy. The Perverse did not think that where the Law made sin abound (exhibiting it in its quantity and intensity of perversion), the grace of God in Jesus Christ would abound much more. He decreed it so! Hallelujah! Let us read Romans 5:20-21:

<sup>20</sup>Moreover the law entered that the offense might abound. **But where sin abounded, grace abounded much more,**

<sup>21</sup>so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

The Law is good, holy, and it was given for life, but it resulted unto death; nevertheless, the Law itself showed the way to Christ, for it is the tutor to bring us to Him; for the Law shows me how sinful I am, how I am a slave of the Perverse, of sin, how there is nothing good in me, that I fall short of the glory of God, that I am lost in my trespasses and sins, that there is no way I can justify myself before God, that I can free myself from the

Perverse, from the body of death. And when I see myself in this condition, the love of the Father shows me Christ, the Holy Spirit leads me to Him, by the powerful Word of God, to give me salvation, eternal life, an inheritance among all those who are sanctified, glorious and magnificent promises:

- An offspring that will be born alive, holy, without sin, without the Perverse, without death, that will multiply eternally, from generation to generation, forever and ever to worship God.
- A holy and eternal government, reign, and priesthood.
- A New Earth, a dwelling place in the Heavenly City, the New Jerusalem, the city of the living God, the city of the great King.

How powerful is the Law that exhibited the Perverse, the sin, and brought me to Christ! But how mightier still is the grace in Christ that leads me on the way to the Father, to His house!

Based on the previous explanation, we can summarize the objectives for which God added the Law; let us see:

- (a) The Law shows the exceedingly perversity of sin (Romans 7:13).
- (b) The Law exhibits every sin in detail to be judged (Romans 3:19).
- (c) The Law shows the exalted and incomparable holiness of God, to whom only he who fulfills the requirements of righteousness and holiness can approach. No human being can fulfill by himself these requirements, so that a Mediator is needed, who is Christ (1 Timothy 2:5; Hebrews 8:6; 9:15; 12:24).
- (d) The Law establishes the guilt of all human beings and the righteous judgment of God. (Romans 2:5-12; 3:19; 5:16; 1 John 3:4)
- (e) The Law keeps the promises (Galatians 3:23).
- (f) The Law brings us to Christ (Galatians 3:24-25).

First of all, we must understand the relationship between the Law and the Grace. Many churches consider that we are in the age of Grace and, as a result, God has already eliminated the Law; this is a wrong conception because the Bible makes several

statements that demonstrate the validity of the Law in the dispensation of Grace. Let us see:

(a) The Bible teaches that it is possible to fall from grace and be under the Law.

In Galatians 5:4 we read:

<sup>4</sup> **You have become estranged from Christ, you who *attempt to* be justified by law; you have fallen from grace.**

All those who are not in Christ are under the Law. The existence of sin in humanity confirms the presence and execution of the Law. That is why Paul says in 1 Timothy 1:9-10:

<sup>9</sup> knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

<sup>10</sup> for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine...

The apostle affirms that there are sinners; the Law was made for them. However, they can repent and receive Christ in order to be under the Grace and obtain salvation. Nevertheless, as long as they do not repent, they will remain under the Law, which will condemn them if they reject God's Grace.

(b) Jesus says that the Law is not abolished, but it will be fulfilled; let us read Matthew 5:17-18:

<sup>17</sup> "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy **but to fulfill.**

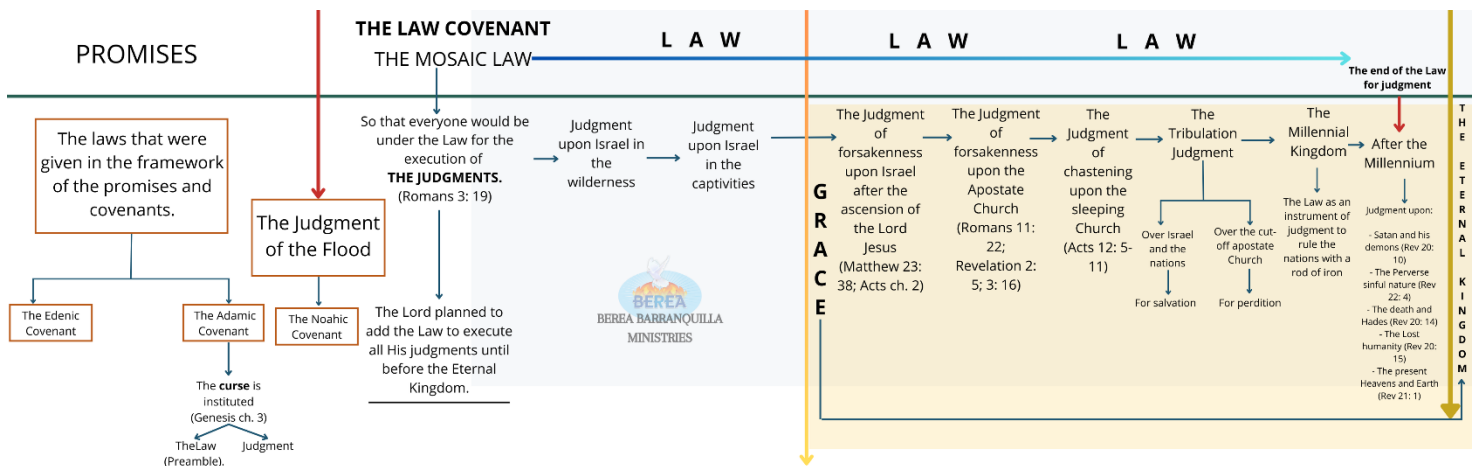
<sup>18</sup> For assuredly, I say to you, till heaven and earth pass away, **one jot or one tittle will by no means pass from the law till all is fulfilled.**

The final fulfillment of the Law will occur at the end of the Millennial Kingdom of Christ, for there is a calendar of judgment that ends with that period. God added the Law to guarantee His judgment upon mankind; and we can see several periods: (1) Through the Law, the Lord executed His judgment upon the generation of Israel that sinned after coming out of Egypt (Hebrews 3:16-17); (2) God applied the Law upon the people of Israel in the judgment of the Assyrian and Babylonian captivity; (3) Through the Law, the Lord

executed the judgment of Forsakenness upon Israel, after the ascension of Christ, when the Church was born; (4) God applied the Law in the Judgment of Forsakenness upon the apostate Church in the End Times; (5) The Tribulation Judgment will be the execution of the Law upon all mankind, upon Israel and the apostate Church which has already been cut off and cast out from the people of God; For the apostate Church there will be no opportunity for repentance; but there will be mercy for mankind and Israel; (6) During the Millennial Kingdom, the Law will be the instrument Christ will use to rule the nations, for the Bible says He will rule them with a rod of iron (Revelation 12:5; 19:15); (7) The judgment with the Law will end after the Millennial Kingdom, when the Lord will judge Satan, the demons, all the lost people, the Perverse, the death, the present Heavens and Earth; let's see this timeline of the judgment with the Law in the following figure:

Figure 5

The timeline of the judgments related to the Law.



(c) The Scriptures teach everyone who is not in Christ is under the wrath of God; read John 3:36:

<sup>36</sup> He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, **but the wrath of God abides on him.**”

In Romans 4:15, the Lord says that the Law brings about wrath:

<sup>15</sup> **because the law brings about wrath;** for where there is no law there is no transgression.

God the Father has committed all judgment to Christ (John 5:22); that is why He said that He had come to fulfill the Law and that one jot or one tittle will by no means pass from the Law till all is fulfilled (Matthew 5:18). The Law will judge all the Adamic men and women; John 12:48 says:

<sup>48</sup> He who rejects Me, and does not receive My words, has that which judges him—the word that I

When the judgment is over, the saved humanity will receive the eternal promises that will also have their descendants eternally multiplied because the impediment, that is, sin and death, will disappear. Certainly, these are the evidence of the impossibility for human beings to receive the eternal promises; because these promises are holy and eternal, therefore only the holy and eternal men and women can obtain them.

The apostate Church has a terrible sin because she exchanged the eternal promises for the corruptible promises of this Earth. The apostates are rooted and grounded on this Earth; they are filled with human wisdom and psychology, material goods, glory from men, filthy ministerial glories, and political powers. The apostates are filled with greed and covetousness; they gather in associations created to make alliances with the governments in power in order to create political parties because they covet the human thrones and want to fill their MYSELF to satisfy the desires of the Perverse sinful nature. The apostates have achieved all this, which is misery. The Bible describes the apostates through the Church of Laodicea; let's read Revelation 3:17:

<sup>17</sup> Because you say, 'I am rich, have become wealthy, and have need of nothing'—and do not know that you are **wretched, miserable, poor, blind, and naked**—

Apostates are miserable because the Kingdom of Heaven is not theirs; they will not be comforted, they will not inherit the Earth, they will not be filled because they do not hunger and thirst for righteousness; they will not obtain mercy because they are not merciful; they will not see God because they are not pure in heart, and they have no peace with God through our Lord Jesus Christ since they have fallen from grace (Matthew 5:3-8; Romans 5:1; Galatians 5:4).



The apostates are miserable because they are filled with corruptible things and desires; they are also poor because they do not have the riches of Christ, His eternal promises; the apostates are naked of the glory of God because they do not yearn for the glorified body; instead, they delight themselves in the body of death which they walk everywhere, looking forward to being flattered; the apostates are blind because they cannot see any of the King's eternal covenants but are filled with miserable pacts with money; they are blind because they cannot see the King's eternal promises in His Word; they have a thick and enormous veil of earthliness that impedes them from seeing the glory which will be revealed in the children of God (Romans 8:18b). The apostates cannot perceive nor understand this glory because they are children of their father, the devil. Therefore, the apostates were cut off from the Good Olive Tree and vomited out by the Lord; their temples were left desolated from the presence of God, and their bodies were left desolated from the Holy Spirit, for He abandoned them. The apostates were cast out, for they fell from grace and remained under the Law through which the Lord has already judged them and will continue to judge them.

In addition to the Ten Commandments (Exodus ch. 20; Deuteronomy ch. 5) and all the laws detailed in the Pentateuch, the Lord emphasized the blessings of obedience and the curses of the Law, as consequences of disobedience found in Deuteronomy 28 and Leviticus 26. It is true that no human being can fulfill the whole Law; only Christ fulfilled it. Therefore, when the Lord commanded obedience from the people of Israel, they had to place their faith in the Seed of Abraham (*zera'* זֵרַע: seed), for that would be the only way to satisfy the Father's demand for righteousness and holiness. Israel had to believe in the hope of the fulfillment of this promise.

The Law was then showing Israel the extreme perversity of their sin, which should lead this people to long for the coming of Christ, the fulfillment of the promise of the Seed given to Abraham. Therefore, the Tabernacle, the utensils, the feasts, and the offerings all pointed to Christ, and God used them to permanently remind the people of Israel the following:

- a) They were sinners.
- b) They should live humbled.
- c) They should obey God and His Word from the heart, understanding their condition as sinners.
- d) They should thank God for the eternal promises and for providing the provisional ways to approach to Him through the burnt offerings and sacrifices until the time of the coming of the only sacrifice and burnt offering that takes away sins, Christ, the Seed.

The Pharisees, Sadducees, priests, scribes, and teachers of the Law accused Christ of breaking the Law because they couldn't see that the promised Seed was before them and that Jesus was the fulfillment of the Law, the only mediator through whom they could approach God the Father and fulfill His requirements of righteousness and holiness, to receive the eternal promises.

Just like the Pharisees, Sadducees, and other religious people, the apostates do nowadays; they are proud, haughty, arrogant, and puffed-up; they decree earthly blessings, assuming they cannot lose salvation, but they have already lost it because they have been vomited out, they are no longer the Church. God has removed the lampstand from the apostates, for they do not have the faith of Hebrews chapter 11. Those who became apostates have ceased to be sanctified and justified and are not temples of the Holy Spirit, who is the guarantee of the eternal inheritance (Ephesians 1:14). The apostates chose the earthly inheritance and the corruptible promises they have loved; their preaching, teaching, and songs are proof of this, and it is also evidence that the apostates do not have the Holy Spirit, for He is not the guarantee of the earthly inheritance and promises, but of the eternal inheritance and promises.

There is a kind of apostates who deceive themselves by saying, "Yes, I want the eternal promises, but I also want the earthly promises; I love the Eternal Kingdom, but I also love the kingdom of this world."; that is why the Lord told them: "... because you are lukewarm ... I will vomit you out of My mouth..." (Revelation 3:16). The Lord has already vomited the

apostates out because He invited them to the Marriage of the Lamb, but they said they did not want it for they had "more important" matters on this Earth, the piece of ground, the five yoke of oxen, the carnal and worldly marriage (cf. Luke 14:16-24).

Israel did not want the coming of the Seed, Christ; hence, this people did not yearn the confirmation of the eternal promises because Israel evidently did not love them and changed them for the corruptible things, the material goods of this Earth, for that reason, God executed upon Israel the judgment of forsakenness. Nevertheless, Christ came and confirmed the promises and took another people, the Church (the Gentiles), to whom He made partakers of these eternal promises (Ephesians 2:11-13). The apostate Church did not want the coming of the Seed, Christ, in the Rapture because, as Israel did, she rejected the invitation to the marriage supper of the Lamb; however, the Lord will come for His holy Church and take her to the New Jerusalem to give her all the eternal promises.

The Law with its curses will fall on the apostates, and these curses will pursue them. Upon the apostates will fall the following judgments: the judgment of shame, the judgment upon Jezebel and her children, which is found in Revelation 2:22-23 (The judgment of sickness and death), and the judgment of being left behind. During the Tribulation, the apostates will suffer the judgment of the strong delusion, and the 21 judgments of the Tribulation (the seals, the trumpets, and the bowls), which is the application of all the Law, and the judgment of the fiery indignation for perdition in the Hell.

#### ***2.2.6. The laws in the Land Covenant***

We find the Land Covenant in chapter 29 of Deuteronomy as part of the Law Covenant. The Lord established the Land Covenant with the generation of the children whose parents came out of Egypt. This generation was about to enter the promised land. The Land Covenant includes the blessings related to the entrance to this land (Deuteronomy 29:9) and eternal promises (Deuteronomy 29:13). This covenant also includes the curses as consequences of disobedience, which are the same as those of the Law Covenant (Deuteronomy 29:18-29).

The Lord executes the judgment upon His people when they corrupt themselves. In this way, God manifests His righteousness and holiness since He institutes His people to have a repercussion upon the whole Earth, with the purpose of carrying out His plan of salvation. We want to make a brief overview of how the Lord carries this plan out; let's see:

#### **2.2.6.1. The importance of the entrance into the promised land.**

We have already seen how the Lord judged the generation that fell in the wilderness because God planned to fulfill the promise of the Abrahamic Covenant. This fulfillment had to have repercussions on the whole Earth. Let's remember that the whole world lies under the sway of the wicked one (1 John 5:19); the prince of the power of the air leads all nations (Ephesians 2:2). The conquest of the promised land was a spiritual victory; by making His people possess this land, the Lord was affirming His power and sovereignty by taking what belongs to Him because the Earth is His, and all its fullness (Psalm 24:1; 89:11; 1 Corinthians 10:26, 28). Let's remember some facts about the Conquest of Jericho (NASB), the gate of the promised land, whose walls Israel encircled for seven days (Hebrews 11: 30). What was the implication of the conquest of Jericho for the whole of Earth? Let us see the answer to this question:

The entry of the people of Israel to Jericho was not an isolated event unrelated to all nations, to the whole Earth. God's Word is powerful and covers all the Universe; therefore, when it is fulfilled, it has a repercussion on the Universe and the entire Earth. The taking of the promised land at its gate, Jericho, is a fulfillment of the Word given by the Lord to Abraham: «...and your descendants shall possess the gate of their enemies.» (Genesis 22:17).

The conquest of the promised land marked the birth of Israel as a nation among all nations; however, it became a people when God entered into a covenant with it after He brought the Israelites out from Egypt. Note how the departure of Israel from Egypt also had powerful spiritual repercussions upon all the Earth because God brought the

descendants of Abraham out from among the nations; because it was subdued by the nations, it was a slave. Indeed, the physical bondage that the Lord allowed was the way to show the spiritual bondage of the descendants of Abraham. Therefore, when Israel was delivered from bondage, something powerful happened on the spiritual plane; it was like a division between light and darkness.

When the Lord brought Israel into Jericho, He founded it as a nation among all nations, and it was the evident declaration that He is the owner of the whole Earth, which had been defiled. By possessing the promised land, God was sanctifying it, purifying it to plant there His people and nation so that the King could place His sanctuary, His dwelling place among them (Exodus 25:8). And this fact was not only for Israel, as the carnal and earthly interpretations have wanted to see it; the sanctuary, the Tabernacle, was the place of the presence of the Lord in all the Earth; and this is a powerful thing, with important repercussions. The establishment of the kingdom of priests and a holy nation amid the whole Earth is also a powerful thing. However, the people of Israel defiled the King's sanctuary and thus defiled the Earth with the abominations it did like the other nations; Israel judged this terrible sin as a trivial thing. *It is worse when a holy person sins and rises against God than when a wicked person sins.*

It is worth reiterating that what happened in Jericho impacted the whole Earth because it was the first place that the people of God took; it was the birth of Israel as a nation through the conquest of a territory. All this was powerful because when the Word of God, His prophecy, what He has said, is fulfilled in a specific place on the Earth, there are repercussions in all the Earth and in all the world.

Now, let us remember that the entrance to the promised land symbolized the access to the eternal promises, to the New Earth, the New Jerusalem; therefore, the conquest of Jericho and the entrance to the promised land represented the victory concerning these promises because no one can erase that historical event that is written in Heaven.

Let us now see the repercussions in all the Earth of what will happen to God's people now, the holy Church, in terms of her resurrection and glorification. Why did the Lord determine that we will be glorified while still breathing? The answer is that this is a powerful event that is related to the death of the Perverse, the sinful nature, when we will be glorified, and God will remove the sting of sin. It is noteworthy that those of the Church who passed away, they have fallen asleep in Christ, were delivered from this sting; the Perverse old nature was left without a home in them; but in us, who are alive and remain until the coming of the Lord, the Perverse, the mortality (the sting of death) will be swallowed up by life (1 Thessalonians 4:17; 2 Corinthians 5:4b), and this is a mighty victory. Hallelujah!

Those who have fallen asleep in Christ, whose body turned into dust, will overcome death, but we will have victory over the sting of death, which is the Perverse, hallelujah! That is why Paul says that mortality will be swallowed up by life because the sting of death is sin, and the strength of sin is the law; however, Christ has made us free from the law of sin and death (Romans 8:2b). Let us read 1 Corinthians 15:54-57:

<sup>54</sup> So when **this corruptible has put on incorruption, and this mortal has put on immortality**, then shall be brought to pass the saying that is written: **“Death is swallowed up in victory.”**

<sup>55</sup> “O Death, where is your sting?

O Hades, where is your victory?”

<sup>56</sup> The sting of death is sin, and the strength of sin is the law.

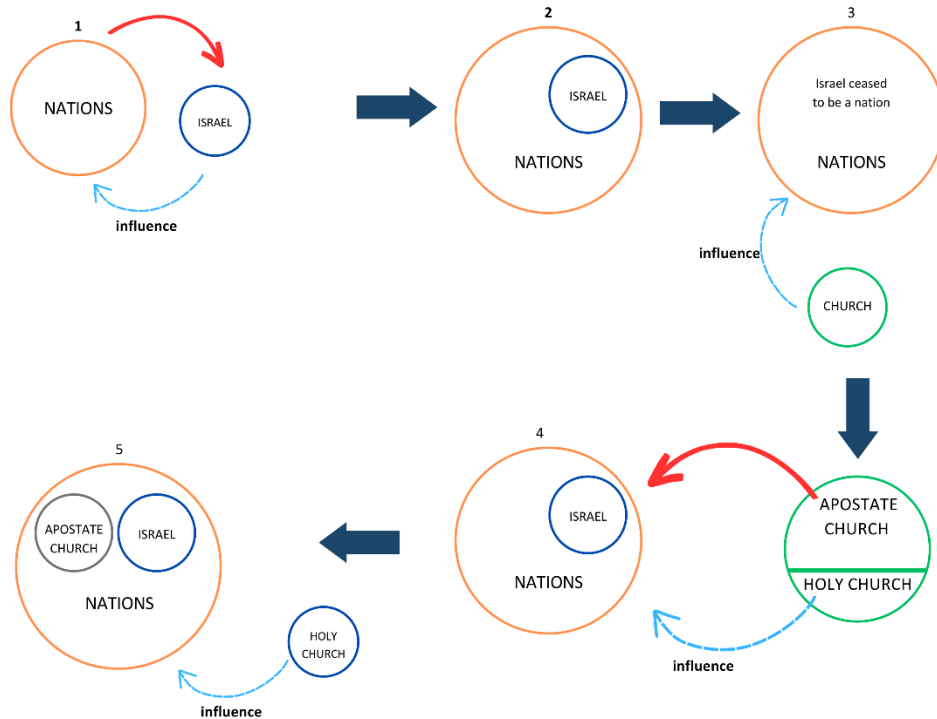
<sup>57</sup> But thanks be to God, who gives us the victory through our Lord Jesus Christ.

The Lord commanded the Church to watch and pray to be counted worthy to escape all the things that will come to pass (Luke 21:36). Now, while we are groaning and watching for the redemption of our body (Romans 8:23), we find ourselves encircling the walls of death so that they fall, and the resurrected ones can enter this Earth when Jesus brings them with Him (1 Thessalonians 4:14) to fulfill the last mission of gathering the fullness of the Gentiles. The Church that remains alive on the day of the Rapture will also overcome death; on us, the walls of death will fall, and this will have repercussions throughout the Earth until the end of the Millennium.

The Prophetic Word of the Scriptures is fulfilling in us; this has always been the Lord's method. He needs to fulfill His Word in some in order to apply it to everyone because it is necessary that His Word be fulfilled in a specific time and space, but this fulfillment has repercussions on all the Earth because it is the eternal Word of God. Let us see illustrated, in the following figure, what we have just explained about the influence of God's people on the whole Earth:

**Figure 6**

*How God's people influence the whole Earth.*



### **2.2.7. The laws of the Davidic Covenant**

God made this covenant with David within the framework of the Law Covenant. God gave this Davidic Covenant in order to announce the time when the eternal promises would cease to be shut up (KJV) and guarded by the Law, that is, the time of grace, the time of the coming of the Seed, the son of David, Christ. The center of the Davidic Covenant is **the**

**descendants eternally multiplied**, which God granted to David to inherit the eternal government. (2 Samuel 7:11-12: "his house," Heb. *Bayith* בַּיִת).

In addition to the laws of the previous covenants —and especially those contained in the Mosaic Covenant and in the Davidic Covenant— the Lord gave *the law of the eternal government that will inherit the holy descendants*. Firstly, this law refers prophetically to Christ (2 Samuel 7:12-16). It is essential to see here the vicarious (substitutive) application of this law that refers to the throne: Jesus is God; therefore, the kingdom and the throne belong to Him, and He never lost them; consequently, Jesus did not obtain the kingdom and the throne after His incarnation, death, resurrection, and ascension to the Third Heaven because the kingdom belonged eternally to Jesus as God. When the Scriptures affirm that the Lord will have the throne forever, it means He conquered and obtained this promise as a man for our sake because we and our descendants will be kings forever, thanks to Christ (Revelation 5:10); in this blessing, He was also a substitute in His vicarious work.

The Lord told David that He had not forgotten His covenant with Abraham; on the contrary, the coming of the Seed (Christ) was ratified in David so that he could receive the eternal promises of the descendants, the Earth, and the government which contained the throne. The Holy Spirit enlightened David's understanding so that he would comprehend the eternity of the promises of the covenants and so that he would also understand that he was the heir of these promises, the riches of the glory of the eternal inheritance (cf. Ephesians 1:18). David also understood that in his descendants would be fulfilled the promise of the Seed given to Adam in Eden (Genesis 3:15) and Abraham, ratified to Isaac and Jacob (Genesis 22:18; 26:4; 28:14).

### ***2.2.8. The laws of the New Covenant***

It may seem a contradiction to speak of laws in the New Covenant since we are talking about, but the Lord uses this term "law" to apply it to powerful facts of the New Covenant; let us see:



### **2.2.8.1. The Law of the Spirit of life in Christ Jesus.**

*The Law of the Spirit of life in Jesus Christ* appears in Romans 8:2-4:

<sup>2</sup> For **the law of the Spirit of life in Christ Jesus** has made me free from the law of sin and death.

<sup>3</sup> For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,

<sup>4</sup> that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

Paul refers to how Christ has cleansed us of our sins and sanctified and justified us before God the Father. God has created in us a new creature (KJV), born not of blood, nor of the will of the flesh, nor of the will of man, but of God (John 1:13). When we receive Jesus, the Holy Spirit (the Spirit of life) came to dwell within us, and we became a holy temple to the Lord (1 Corinthians 3:16; 6: 19; Ephesians 2:21-22). He who abides in Christ will be made alive and glorified; our body will be adopted and redeemed on the day of the Rapture because we are the dwelling place of the Holy Spirit. On the contrary, he who is apostate has defiled the temple of the Holy Spirit; he is no longer His dwelling place, for he who is apostate insulted Him (1 Corinthians 3:17; Hebrews 10:29). He who is apostate is totally taken by the sinful nature, the Perverse, has fallen from grace and become the Perverse's slaves; therefore, *the law of sin and death* weighs on him, so his destiny is the Lake of Fire, the second death.

### **2.2.8.2. The Law of faith.**

This law refers to justification by faith in Christ. Therefore, we can also call it "*the Law of the righteousness of faith,*" which is opposed to the *law of works*; let us read Romans 3:27:

<sup>27</sup> Where *is* boasting then? It is excluded. By what law? Of works? No, **but by the law of faith.**

The people of Israel did not understand they could not be justified by *the Law of works* (Romans 3:20; 9:30-32); God did not give the Law to justify the sinner before Him since the Law cannot take away sins but only cover them for a year (Hebrews 10:1-4), which is a sign of God's mercy. The Lord gave the Law to lead to Christ, for the Law is a tutor (Galatians 3:24-25). *The Law of faith* is described as follows:

- It refers to God's righteousness through faith, which was revealed through Christ and witnessed by the Law and the prophets (Romans 3:21-22).
- It grants free justification by the God's grace through redemption in Christ (Romans 3:24).

Faith does not make void the Law but establishes it (Galatians 3:21-24) because the Law bears witness to the righteousness of faith; the Law was the guardian (NASB) of the promises that are only obtained by the righteousness of faith in Christ, for the Law had the shadow of the good things to come which are the eternal promises (Hebrews 10:1), because Christ is the fulfillment of the Law.

### **2.2.8.3. The law of love.**

*The law of love* is related to *the law of the righteousness of faith*; let us read Galatians 5:5-6:

<sup>5</sup> For we through the Spirit eagerly wait for the hope of righteousness by faith.

<sup>6</sup> For in Christ Jesus neither circumcision nor uncircumcision avails anything, but **faith working through love**.

Paul relates the fulfillment of the Law with the love since the first commandment is to love God with all the heart, mind, and strength, and the second is to love our neighbor as ourselves. These two commandments sum up the whole Law (Matthew 22:36-40). Therefore, whoever loves God and neighbor fulfills the Law. Let us read Romans 13:8-10:

<sup>8</sup> Owe no one anything except to love one another, for he who loves another has fulfilled the law.

<sup>9</sup> For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet," and if *there is* any other commandment, are *all* summed up in this saying, namely, "You shall love your neighbor as yourself."

<sup>10</sup> Love does no harm to a neighbor; therefore **love is the fulfillment of the law**.

We can only love the Lord and our neighbor if we are children of God through Christ and the Holy Spirit, who dwells in us. The question is, what is the love of which Paul speaks in Romans 13:10? Love is to keep the eternal God's Word, to obey it, as 1 John 5:1-3 says (cf. John 14:15, 21, 23-24):

<sup>1</sup> Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him.

<sup>2</sup> **By this we know that we love the children of God, when we love God and keep His commandments.**

<sup>3</sup> **For this is the love of God, that we keep His commandments.** And His commandments are not burdensome.

The apostates say they love God and obey His Word, but this is not true; if so, then why do they twist the Word of God by applying it to earthly and corruptible things? Why are they comfortable and happy on this Earth? Why are they satisfied with human wisdom, with earthly powers and goods? Why are they not crying out for the coming of Christ, to be worthy to escape the judgments of the Tribulation? Why are they not praying for the coming of Christ, for the coming of Christ, to be worthy to escape the judgments of the Tribulation? Why are they not praying for the judgments to come, for the Earth to be cleansed, and for the Millennial Kingdom of Christ to come? Why do they not long for the eternal promises and the undefiled and unfading inheritance? Why do they preach corruptible promises? Why do they teach a corruptible faith? Why are they lukewarm? Why do they have the doctrines of Balaam, Jezebel, and the Nicolaitans within their churches? Why did they reject the invitation to the Marriage of the Lamb? Why do they not earnestly long for the New Jerusalem? Why are they not within the bride's daydream in which the Lord introduced His holy Church after announcing His coming and inviting her to the Wedding Supper of the Lamb? Why do they not sanctify themselves? Why do they not want to put on the wedding garments and scent themselves with the perfumes of the King, the fragrance of Christ? Why do they prefer their death instead of the death of Christ? Why did they prefer death over eternal life, choosing the corruptible, vain, and ephemeral things? Why did they reject the eternal promises? Why do they not want to give to the King holy descendants, the rivers of worshipers multiplied for eternity? Why do they preach a gospel of earthly and corruptible things, hating their neighbor, because they do not teach them the eternal Gospel, the Gospel of the hope of glory? The conclusion is: The apostates do not love God, obey His Word, nor love their neighbor.

#### **2.2.8.4. The law of liberty.**

This law refers to how we were set free from the bondage of sin, of the Perverse, of Satan and the world, through the redeeming work of Christ that we have received, believed, and by which we have been born again of incorruptible Seed, the eternal Word of God (1 Peter 1:23). Let us read James 1:25:

<sup>25</sup> But he who looks **into the perfect law of liberty** and continues *in it*, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.

James emphasizes the Word of God, the need to keep it, to put it into practice, and to continue steadfastly in it. The Lord tells us to stand fast in the liberty by which Christ has made us free (Galatians 5:1), but not to use liberty for perverse purposes, as an opportunity for flesh, the Perverse sin nature (Galatians 5:13). In other words, not to misinterpret liberty, not to turn it into lewdness, not to turn the grace of our God into dissipation as the apostates did, who promise liberty to those they preach, when they themselves are slaves of corruption and enslave others (2 Peter 2:18-20; Jude 1:4).

James says that the holy Church will be judged by *the law of liberty* (James 2:12), which is *the law of the righteousness of faith, the law of love, the Law of the Spirit of life* in Christ Jesus, who has made me free from the law of sin and death (Romans 8:2). The place where the holy Church will be judged is the Judgment Seat of Christ, to receive the eternal promises, the eternal rewards, and the eternal crowns. On the contrary, the apostate Church will be judged by *the law of slavery* because she became a slave to the flesh, the sinful nature (the Perverse), Satan and the world.



## **CHAPTER 3**

### **JUDGES, WITNESSES AND EVIDENCE**

We have already studied two essential elements of the Lord's judgment; now, let us see the third part: the judges, witnesses, and evidence. We have already seen the first truth: God is the Judge; we have also studied the second one, which refers to the manners that the Lord uses to judge: the Law and His commandments.

God gives His Word (the laws) to men and entrusts it to His chosen servants. This Word is the instrument through which He judges (John 12:48). Now, why does the Lord do so? Because those who are judged are men and the Lord decided to establish **human judges and witnesses**, also used as **evidence** against the guilty parties. It is important to note that *God uses the servants to be simultaneously judges, witnesses, and evidence*. Let us read Deuteronomy 17:8-9:

<sup>8</sup> "If a matter arises which is too hard for you to judge, between degrees of guilt for bloodshed, between one judgment or another, or between one punishment or another, matters of controversy within your gates, then you shall arise and go up to the place which the Lord your God chooses.

<sup>9</sup> **And you shall come to the priests, the Levites, and to the judge there in those days, and inquire of them; they shall pronounce upon you the sentence of judgment...**

Let us now read Exodus 28:29-30:

<sup>29</sup> "So Aaron shall bear the names of the sons of Israel on the **breastplate of judgment** over his heart, when he goes into the holy place, as a memorial before the Lord continually.

<sup>30</sup> And you shall put in the breastplate of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the Lord. So Aaron shall bear **the judgment of the children of Israel** over his heart before the Lord continually...

These human judges and witnesses must have the requirements of holiness in obedience to the Lord; therefore, He institutes a means for sanctification. After Adam's sin, the means was the act of covering him and Eve with animal skins (Genesis 3:21), which points to the sacrifice of animals (Genesis 8:20), included later in the Law; there were also the altars of worship with stones in which the Old Testament servants called upon the name of the Lord (Genesis 12:8; 33:19-20).

When the people of God sin, turn away from the Lord, and do abominations by rejecting His Word, there are no more witnesses nor evidence against the world and its inhabitants who do a multitude of abominations. To judge these dwellers, the Lord must first judge the sin of those He chose as His people. Therefore, when Israel sinned in every way according to the abominations of the world's dwellers, and even worse, God first judged the people of Israel and Judah to judge then the ungodly nations; this took place in the judgment of the Assyrian and Babylonian captivities.

After the judgment of the Assyrian and Babylonian captivities, the people of Israel returned to their sins (Ezra 9:1-7). When the time for the first coming of Christ was fulfilled there was no holy people, because Israel was corrupted; Jesus said that no one could convict Him of sin, for He was the **witness** against the people of Israel; and He came to fulfill the redemptive work to take a holy people, the Church (the gentiles), who would begin **to act as a witness against ungodly mankind**. Let us read John 8:46-47:

<sup>46</sup> **Which of you convicts [Gr. *elegchō*, ἐλέγχω: To admonish, convict, rebuke] Me of sin [Gr. *hamartia*, ἁμαρτία]? And if I tell the truth, why do you not believe Me?**

<sup>47</sup> He who is of God hears God's words; therefore you do not hear, because you are not of God."

No one can convict the Lord of sin because He was born without sin and never sinned. The Lord testified against the world that its works were evil; in John 7:7 it says:

<sup>7</sup> The world cannot hate you, but it hates Me because **I testify of it that its works are evil**.

Before founding the Church, Israel needed to be cut off and cease to be God's people (temporarily) so that Satan, the accuser, would be ashamed; this was the judgment of forsakenness upon Israel pronounced by the Lord Jesus in Matthew 23:38-39 and

executed when the Church was born in Acts 2, with a countdown of 50 days corresponding to the fulfillment of the Feast of the First Fruits of Wheat, the Pentecost (Leviticus 23:15; Exodus 34:22)<sup>22</sup>. When the Lord went to Heaven, He left in the Earth His holy people, the Church, who testified against mankind, against the world, that its works were evil.

The Lord uses His saints, who are **witnesses-evidence-testimony**, to make judgments, condemn, and execute His sentence. **He accumulates evidence** and the saint's testimony to arrive at the sentence upon the ungodly; **this testimony is the faith**, and the witnesses are the men whose faith testifies against the world and condemns it (Hebrews 11:7). The righteousness of the faith condemns the world, its inhabitants, and the ungodly cursed apostates, *anathemas*. The just condemns the unjust. Let us see this living and precious righteousness of faith that looks at eternity in Hebrews chapter 11 and other passages:

### **3.1. The righteousness of faith that looks to eternity**

#### **3.1.1. After Adam's sin: the faith of Abel until the Flood**

The Scripture says that Abel's faith, as a powerful testimony, still speaks because it manifested justification, for Abel was accepted before God (justified); therefore, it says that he had testimony that he was righteous; let us read Hebrews 11:4:

<sup>4</sup> By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained **witness [gr. *martureō*, μαρτυρέω] that he was righteous**, God testifying of his gifts; **and through it he being dead still speaks**.

There must be an accumulation of testimonies to execute a judgment. Before the Flood, God accumulated **the testimonies and evidence** of the righteous until Noah, so that He condemned and judged the world. Hebrews 11:5 says:

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<sup>22</sup> For a deeper understanding of this topic, read the book: Ferrer, G. and Rodriguez, Y. (2023). *El juicio del desamparo sobre la Iglesia apóstata* [The judgment of forsakenness over the apostate Church]. Ediciones Berea. <https://www.ministeriobereabarranquilla.com/en/libros>



<sup>5</sup> By faith Enoch was taken away so that he did not see death, “and was not found, because God had taken him”; for before he was taken **he had this testimony [Gr. *martureō*, μαρτυρέω], that he pleased God.**

Paul also says in Hebrews 11:7 that Noah’s faith condemned the world; let us read (TLV):

<sup>7</sup> **By faith** Noah, when warned about events not yet seen, in holy fear prepared an ark for the safety of his household. **Through faith he condemned the world and became an heir of the righteousness that comes by faith [righteousness of the faith of the covenant promises].**

It is amazing to see that the faith of a single man condemned the whole world, all of mankind, in Noah’s time. The Lord gave a mission to one man, Noah, in a specific place, and he fulfilled it. Noah believed in God’s eternal promises and covenants. God used the faith of this servant to testify against all mankind, condemn it, sending the judgment of the Flood and wiping out all its works, the works of the sinful nature, the Perverse, her wisdom, knowledge, cities, artifacts, art, etc.

Now, the question is, how can it happen that God can use the faith of a single man and his actions in a specific place, based on this faith, to judge all mankind? This is possible because **God is the Judge over all the Earth**. He is the One who, in His sovereignty, decides that the application is global; the Lord is the One who decrees the repercussion on the whole Earth from one man, the faith of one servant. Let us read some verses about this powerful truth:

**Table 1**

**God applies His judgments throughout the world**

| <b>Numbers 23:19</b>  | <b>1 Chronicles 16:14</b>   | <b>Psalms 105:7</b>  | <b>Psalms 149:7-9</b>  |
|---|---|--|--|
| <sup>19</sup> “God is not a man, that He should lie, Nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?” | <sup>14</sup> He is the Lord our God; His judgments are in all the earth. | <sup>7</sup> He is the Lord our God; His judgments are in all the earth. | <sup>7</sup> To execute vengeance on the nations, And punishments on the peoples;<br><sup>8</sup> To bind their kings with chains, And their nobles with fetters of iron;<br><sup>9</sup> To execute on them the written judgment— |

|  |  |  |   |
|--|--|--|---|
|  |  |  | This honor have all His saints.<br>Praise the LORD! |
|--|--|--|---|

Among the verses cited in Table 13, it is necessary to highlight 1 Chronicles 16:14-17, whose content is the same as Psalm 105, but there is a change of perspective; let us see:

**Table 2**

**Comparison 1 Chronicles 16:14-17 with Psalm 105:7-10**

| 1 Chronicles 16:14-17  | Psalm 105   |
|--|---|
| <sup>14</sup> He <i>is</i> the LORD our God;<br>His judgments <i>are</i> in all the earth.<br><sup>15</sup> <b>Remember His covenant forever,</b><br><b>The word which He commanded, for a thousand generations,</b><br><sup>16</sup> <i>The covenant which</i> He made with Abraham,<br>And His oath to Isaac,<br><sup>17</sup> And confirmed it to Jacob for a statute,<br>To Israel <i>for</i> an everlasting covenant... | <sup>7</sup> He <i>is</i> the LORD our God;<br>His judgments <i>are</i> in all the earth.<br><sup>8</sup> <b>He remembers His covenant forever,</b><br><b>The word <i>which</i> He commanded, for a thousand generations,</b><br><sup>9</sup> <i>The covenant which</i> He made with Abraham,<br>And His oath to Isaac,<br><sup>10</sup> And confirmed it to Jacob for a statute,<br>To Israel <i>as</i> an everlasting covenant... |

First, we can see the relationship between 1 Chronicles 16:14-17 and Psalm 105:7-10. In 1 Chronicles 16:14, we read that God applies his judgments on the whole Earth, but in 1 Chronicles 16:15 God says that we should remember the covenant and the promises, which is an exhortation to Israel and us.

In Psalm 105:8, we read that God always remembers His covenant and promises. Let's look at two examples of what we just said: (a) when Israel rejected the promises, in the time when the generation that came out of Egypt despised the promised land, the pleasant land (Psalm 106:24; Acts 7:39-40); and (b) when the generation of Israel rejected Jesus, the stone that became the chief cornerstone (Matthew 21:42; Mark 12:10; Luke 20:17; 1 Peter 2:7).

### **3.1.2. After the Flood: the faith of the patriarchs, Abraham, Isaac, Jacob, and Joseph**

After the Flood, the Lord called Abraham to deposit in him the precious faith of His eternal promises and covenants. God ratified them in the Abrahamic Covenant, in which He confirmed the promise of the Seed made to Adam in the Adamic Covenant (Genesis 3:15). From here, God accumulated the evidence and testimonies of the witnesses Abraham, Isaac, Jacob, and Joseph (the witnesses), who kept the promises of the covenants until the people of Israel were born. The other holy servants, guarded by the Lord, are **evidence-testimonies-witnesses** to execute the judgments. These testimonies are arranged in the list of servants of Hebrews 11, **those who have kept the everlasting covenants and promises upon whom the faith that overcomes the world is founded**. Let us read 1 John 5:4-5:

<sup>4</sup> For whatever is born of God overcomes the world. And **this is the victory that has overcome the world—our faith**.

<sup>5</sup> Who is he who overcomes the world, but he who believes that Jesus is the Son of God?

### **3.1.3. The faith of Moses, Joshua, the judges, and prophets of the people of Israel**

In the list of Hebrews 11, we find the other servants whom God chose as judges, witnesses, testimonies, and evidence to carry out His judgments against Israel and the nations. We have already seen that there is a history of faith (see pages 120-122), and the Law was a parenthesis in God's dealings with His people and with mankind, but the history of faith did not end because it continued with the receptors who kept the eternal promises in their hearts; they are the earthen vessels in which God placed the knowledge of His glory and the manifestation of His power, His eternal promises (2 Corinthians 4:6-7). Hebrews chapter 11 shows the continuity of this glorious story of faith, which shines for the servants of God but is also the testimony against those who reject this faith and the eternal promises of God.

Moses kept the faith that looks to eternity and to the promises of the Lord; that is why the apostle Paul says in Hebrews 11:24-31:

<sup>24</sup> By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter,  
<sup>25</sup> choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin,

<sup>26</sup> esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward.

<sup>27</sup> By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible.

<sup>28</sup> By faith he kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them.

<sup>29</sup> By faith they passed through the Red Sea as by dry *land*, whereas the Egyptians, attempting to do so, were drowned.

<sup>30</sup> By faith the walls of Jericho fell down after they were encircled for seven days.

<sup>31</sup> By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace.

Moses knew that God had established a test with a powerful and eternal meaning; it was the test of going out of Egypt (the world) to the promised land, to enter this land by faith meant to reach the eternal promises of God, since the promised land, besides being visible at that time, symbolized the New Jerusalem, the New Earth. Abraham understood this when God told him that He would give him the promised land perpetually, and his descendants after him (Hebrews 11:9-10, Genesis 17:8).

Moses' faith condemned the Egyptians, but it also condemned the perverse and unbelieving generation that perished in the wilderness because that generation, except Joshua and Caleb, rejected the pleasant land, the promised land (Psalms 106:24).

Joshua received the powerful and precious faith of the eternal promises because he knew that Israel had to conquer and remain in the promised land, as a manifestation of this faith to obtain what God had promised them in the New Jerusalem ("...faith without works is dead": James 2:20); let us read Hebrews 11:30:

<sup>30</sup> By faith the walls of Jericho fell down after they were encircled for seven days.

To remain in the promised land was the guarantee of obtaining the eternal promises, the New Jerusalem, the holy descendants multiplied eternally, and the eternal government because the children had to be the heirs of the land and the government by keeping the Word of God. But Israel sinned, defiled its children, served the demons, and lived like the nations because it forgot the Word of God. That is why God executed His judgments upon

Israel and Judah, using His judges-witnesses-evidence, who were all those who kept the faith; after Joshua, these servants were judges-witnesses-evidences were the judges and prophets of God; let us read Hebrews 11:32-34:

<sup>32</sup> And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets:

<sup>33</sup> who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,

<sup>34</sup> quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens.

But God also used the faith of His servants, His prophets, to judge the nations; we can see this in the judgment upon the Assyrian Empire after the captivity of Israel and in God's judgment upon the Babylonian Empire using the Medo-Persian Empire; then, the Roman Empire judged this Medo-Persian Empire. God fulfilled all these judgments.

#### **3.1.4. The Church's faith in the judgment of God**

God used the faith of His disciples to judge Israel, first in the judgment of forsakenness when the Church was born; and then the Lord executed the judgment of destruction in 70 A.D. These judgments were prophesied in Deuteronomy 32:17-21; let us read:

<sup>17</sup> They sacrificed to demons, not to God,  
To *gods* they did not know,  
To new *gods*, new arrivals  
That your fathers did not fear.

<sup>18</sup> Of the Rock *who* begot you, you are unmindful,  
And have forgotten the God who fathered you.

<sup>19</sup> "And when the LORD saw *it*, He spurned *them*,  
Because of the provocation of His sons and His daughters.

<sup>20</sup> And He said: 'I will hide My face from them,  
I will see what their end *will be*,  
For they *are* a perverse generation,  
Children in whom *is* no faith.

<sup>21</sup> They have provoked Me to jealousy by *what* is not God;  
They have moved Me to anger by their foolish idols.  
**But I will provoke them to jealousy by those who are not a nation;  
I will move them to anger by a foolish nation.**

In this biblical text, there are prophecies written in the past tense; however, the reference is to the future when Israel would sin, and this happened from the time in which they entered the promised land until the first coming of Jesus, a time in which God carried out the judgment of forsakenness that appears in verse 20 of Deuteronomy 32 when God says, "I will hide My face from them." The causes of the judgment are: (a) Israel sacrificed to idols that are not God (Deuteronomy 32:17); (b) Israel forgot and forsook the Lord, the Rock (Deuteronomy 32:18). In Deuteronomy 32:21, God affirms that He would carry out the judgment of forsakenness upon Israel when He will take another people who were not a people, a foolish nation, which are the Gentiles (Deuteronomy 32:21 cf. Acts 15:4). Paul confirms it when he recalls this verse in Romans 10:19: «But I say, did Israel not know? First, Moses says: / "I will provoke you to jealousy by those who are not a nation, / I will move you to anger by a foolish nation."» God founded the Church to save the Gentiles and to give them access to the covenants and to His eternal promises that He had given to Israel; let us read Ephesians 2:12-13:

<sup>12</sup> that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.

<sup>13</sup> But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

Now, we, the Gentiles, are the Church, and God has given us eternal promises; He has called us a chosen generation, a royal priesthood, a holy nation, a special people, because before we were not a people, but by the mercy of the Lord we are His people with two characteristics: we are strangers and pilgrims on the Earth; let's read 1 Peter 2:9-11:

<sup>9</sup> But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

<sup>10</sup> who once *were* not a people but *are* now the people of God, who had not obtained mercy but now have obtained mercy.

<sup>11</sup> Beloved, I beg *you* as sojourners and pilgrims, abstain from fleshly lusts which war against the soul...

Being strangers and pilgrims on Earth is the manifestation of the faith that looks to eternity, the faith described in Hebrews chapter 11. Now, at the end of time, God is using the faith of the Church, and then, He will use it to judge the world in the Tribulation after

the Rapture because the Church bears witness against the world in the same way that Jesus did when He first came to this Earth; He said: «The world cannot hate you, but it hates Me because I testify of it that its works are evil.» (John 7:7).

However, how can the Church be a witness against the world if she becomes corrupt? How can the Church be a witness against the world if she abandons the instrument of judgment, which is the Word of God? How can the Church be a witness against the world if she became estranged from the Judge, the Lord? How can the Church be a witness against the world if she becomes a partaker in the evil works of the world and she becomes darkness? The apostate Church forsook God's Word, she become estranged from the Lord, she became partaker in the world and turning into darkness. Because this happened with the apostate Church, she cannot be evidence-testimony-witness anymore; therefore, the Lord poured out His wrath upon her. This is demonstrated in Romans 1 and 2 Timothy 3; let us read Romans 1:18-32:

<sup>18</sup> For the wrath of God is revealed from heaven **against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,**

<sup>19</sup> because what may be known of God is manifest in them, for God has shown it to them.

<sup>20</sup> **For since the creation of the world His invisible attributes** are clearly seen, being understood by the things that are made, **even His eternal power and Godhead,** so that they are without excuse,

<sup>21</sup> **because, although they knew God,** they did not glorify Him as God, nor were thankful, **but became futile in their thoughts,** and their foolish hearts **were darkened.**

<sup>22</sup> Professing to be wise, **they became fools,**

<sup>23</sup> and **changed the glory of the incorruptible God into an image made like corruptible man—**and birds and four-footed animals and creeping things.

<sup>24</sup> Therefore **God also gave them up to uncleanness, in the lusts of their hearts,** to dishonor their bodies among themselves,

<sup>25</sup> **who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever.** Amen.

<sup>26</sup> For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature.

<sup>27</sup> Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

<sup>28</sup> And even as they did not like to retain God in their knowledge, **God gave them over to a debased mind,** to do those things which are not fitting;

<sup>29</sup> being filled with all **unrighteousness,** sexual immorality, wickedness, **covetousness,** maliciousness; full of envy, **murder,** strife, **deceit,** evil-mindedness; they are whisperers,

<sup>30</sup> backbiters, **haters of God,** violent, proud, boasters, inventors of evil things, disobedient to parents,

<sup>31</sup> undiscerning, untrustworthy, unloving, unforgiving, unmerciful;

<sup>32</sup> who, knowing the **righteous judgment of God**, that those who practice such things **are deserving of death**, not only do the same but also approve of those who practice them.

Most of the Church is in apostasy, so God will keep His Word and execute His judgments; for this, He will use the faith that looks towards eternity. Only the holy Church has this faith; therefore, the Lord has kept a remnant that is a witness against the unfaithful Church and the ungodly nations. To carry out His Word, God will use the same strategy that He applied before, judging the wicked nations when Israel fell into apostasy. This strategy consists in judging His people first. The Lord did this with the following events: (a) in the Assyrian and Babylonian captivities, before the first coming of Christ; (b) in the judgment of the forsakenness upon Israel, when Jesus first came to Earth; in this judgment, God expelled Israel from His land and ceased to call it "My people" (but only temporarily cf. Hosea 1:9-10).

In these times, God used the same strategy with the unfaithful Church. The apostates ceased to be Church and became to be guilty and convicts, the object of the Lord's judgment because, as Romans 1:18 says, they suppressed the truth in unrighteousness; the apostates knew God, but they did not glorify Him but struck Him, they trampled the Son of God underfoot, considered His blood as a common thing and insulted the Spirit of grace, the Holy Spirit (Hebrews 10:29).

The apostates became futile in their human wisdom (psychology and other theories), rejecting God's Word; they exchanged the truth, His Word, for the lie of their false doctrines filled with the desires of their hearts, of the sinful old nature, the Perverse (Romans 1:25). That is why, in the apostate churches the attendees give worship and adoration to the ungodly pastors, to their false prophets and teachers, to their singers of uncleanness who foam up their own shame; they are full of unrighteousness, of fornications with the Earth and the world, physical and spiritual fornications; they are full of perversities, greed and all covetousness (2 Peter 2:3; 1 Timothy 6:9-10). The apostates are full of murders because they kill souls, they are arrogant and proud, and they call themselves apostles because the title of pastor became insignificant to them. The



apostates are worthy of death, and for this reason, the judgment of God has fallen upon them, and the other judgments will be consummated until they are cast into Hell. Let us read now 2 Timothy 3:1-9:

<sup>1</sup> But know this, that in the last days perilous times will come:

<sup>2</sup> For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

<sup>3</sup> unloving, unforgiving, slanderers, without self-control, brutal, despisers of good,

<sup>4</sup> traitors, headstrong, haughty, lovers of pleasure rather than lovers of God,

<sup>5</sup> **having a form of godliness** but denying its power. And from such people turn away!

<sup>6</sup> For of this sort are those who creep into households and make captives of gullible women loaded down with sins, **led away by various lusts,**

<sup>7</sup> always learning and never able to come to the knowledge of the truth.

<sup>8</sup> Now as Jannes and Jambres resisted Moses, so do these also **resist the truth:** men of corrupt minds, **disapproved concerning the faith;**

<sup>9</sup> but they will progress no further, **for their folly will be manifest to all,** as theirs also was.

In this passage, we find another list of charges the Lord makes against apostates, like the one in Romans 1; in fact, the two lists are related. The apostates are lovers of themselves, so they have corrupted the gospel by applying it to obtaining earthly goods and triumphs to be praised; the apostates are greedy because they covet everything on this Earth.

Before the Rapture, the apostate Church had to be judged; that's why God cut her off, vomited her out, and cast her out in the judgment of forsakenness. The apostate Church has ceased to be called "people of God, Church, lampstand." Likewise, the ungodly pastors became wandering stars (Jude 1:13). The judgment upon the apostate Church was necessary so that the Lord could raise His holy Church and judge the world in the Tribulation. The abominations of the apostates are worse than those of the unconverted people; how could God execute His righteous judgment upon all mankind without first judging the apostates?

Let us now analyze Romans chapter 3; let us read verses 1-2, 19-26, 31 of chapter 3:

<sup>1</sup> What advantage then has the Jew, or what *is* the profit of circumcision?

<sup>2</sup> Much in every way! Chiefly because **to them were committed the oracles of God.**

<sup>19</sup> Now we know that whatever the law says, it says to those who **are under the law**, that every mouth may be stopped, **and all the world may become guilty before God.**

<sup>20</sup> Therefore by the deeds of the law no flesh will be justified in His sight, **for by the law is the knowledge of sin.**

<sup>21</sup> But now **the righteousness of God** apart from the law is revealed, **being witnessed by the Law and the Prophets,**

<sup>22</sup> **even the righteousness of God, through faith in Jesus Christ,** to all and on all who believe. For there is no difference;

<sup>23</sup> for all have sinned and **fall short of the glory of God,**

<sup>24</sup> being **justified freely by His grace** through **the redemption** that is in Christ Jesus,

<sup>25</sup> whom God set forth **as a propitiation by His blood,** through faith, to demonstrate **His righteousness,** because in His forbearance **God had passed over** the sins that were previously committed,

<sup>26</sup> to demonstrate at the present time **His righteousness,** that He might be **just** and **the justifier** of the one who has faith in Jesus.

<sup>31</sup> Do we then make void **the law** through faith? Certainly not! On the contrary, we establish the law.

From the previous passage, we can affirm the following: (a) that God, the Judge, demands justice and holiness; (b) mankind is guilty (Romans 3:23) because of sin inherited from Adam (Romans 5:12); (c) there is a list of crimes, and the Law convicts him who commits sin (James 2:9). According to Oxford dictionary (n.d.) the meaning of “convict” is “a person who has been found guilty of a crime and sent to prison” (James 2: 9 gr. *elegchō*, ἐλέγχω: convicto; c.f. Jude 1:14-15 Jud 1:14-15 gr. *exelegchō*, ἐξελέγχω).

Christ has justified the holy Church; she is clothed with God’s righteousness, and by faith in Him, she has been declared innocent, righteous, and holy (Colossians 2:13-14). Therefore, the holy Church is the instrument the Lord used to judge the apostates in the judgment of the forsakenness, and He will continue to use her as an instrument to execute the other judgments upon the apostates until they are left behind in the Tribulation when God will also judge the inhabitants of the world and Israel. God will continue judging the cut-off apostate Church, who will suffer the judgments of the strong delusion (2 Thessalonians 2:11) and of the fury of a fire that will consume the adversaries (Hebrews 10:27 NASB). Even though we, the holy Church, will not be on Earth during the Tribulation, the faith we have now will be the means that the Lord will use to judge the dwellers of the world, Israel, and the left behind apostate Church during that time of seven years, because the living and precious faith of the holy Church condemns the world. That is why, in the Third Heaven, the twenty-four elders (who represent the Church) are in

the judicial scene of Revelation 5 when the Lord Jesus has the book of the judgments of the seals. Let us read Revelation 5:6-10:

<sup>6</sup> And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth.

<sup>7</sup> Then He came and took the scroll out of the right hand of Him who sat on the throne.

<sup>8</sup> Now when He had taken the scroll, the four living creatures and **the twenty-four elders** fell down before the Lamb, each having a harp, and golden bowls full of incense, **which are the prayers of the saints.**

<sup>9</sup> And they sang a new song, saying:

“You are worthy to take the scroll,

**And to open its seals;**

For You were slain,

**And have redeemed us to God by Your blood**

**Out of every tribe and tongue and people and nation,**

<sup>10</sup> And have made us kings and priests to our God;

And we shall reign on the earth.”

In verse 8 of Revelation 5, the twenty-four elders have golden bowls full of incense, which are the prayers of the saints; the question we ask ourselves is, why are these golden bowls mentioned **in this judicial scene?** These prayers correspond to what the holy Church is doing now, the one that has understood the times and the calendar of the Lord, which is written in the Scriptures and is obeying what He has commanded. These prayers are the cries, groanings, spiritual warfare, and imprecatory prayers, which point to the judgment because praying for the Rapture, the redemption of the body, and the coming of the Millennial Kingdom and the Eternal Kingdom is also praying for the judgments to come. In addition, God’s Word teaches that the Church would have the mission to cry out with imprecatory prayers, with prayers of curses towards apostates, as we will demonstrate below.

Theology has taught that the Church must bless and not curse, based on several verses such as Romans 12:14 and Matthew 5:44. It is essential to understand that this Lord’s command for the holy and faithful Church was fulfilled because she prayed and blessed her persecutors and enemies in many ways, some of those are the following: (a) abiding in

holiness, (b) giving testimony of faithfulness to the Lord, (c) remaining in God's Word, the Truth, (d) preaching the Gospel without distorting it, and teaching the sound doctrine.

The holy Church blessed the apostates by calling them to repentance and praying for them so that they could repent and return to the way of the Lord, to God's Word. But they did not repent; rather, they hardened themselves, blasphemed, and struck the servants whom the Lord had sent to admonish and exhort them. Because of the unrepentant heart, God executed the judgment of blindness and the judgment of forsakenness upon the apostate Church; the Lord cursed the apostate Church because she fell from grace and came under the Law. Thus, all the curses of the Law came and will come upon her. It has been God who has declared the apostate Church accursed and anathema in fulfillment of His Word; let us read Hebrews 6:7-8:

<sup>7</sup> For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God;

<sup>8</sup> but if it bears thorns and briers, *it is* rejected and **near to being cursed**, whose end *is* to be burned.

Hebrews 6:8 says that the Church who produced thorns and briers is reprobate and is near to being cursed; this corresponds to the judgment of forsakenness that the Lord already executed on the apostates, for He said to them, "I know your works" (Revelation 2:13, 19; 3:1b, 15); the Lord reprovved them because He weighed their works and their fruit is bad. Let us remember that the Lord also said every tree that does not bear good fruit is cut down, which also corresponds to the judgment of forsakenness for the apostate Church that has borne fruit for corruption, vanity, and death (Matthew 7:15-16; 13:7-8).

If God has already declared a curse upon apostates, who are we to bless them, going against the Lord? If the King said, "they are cursed, *anathema*..." the holy Church must say the same. The imprecatory cries, asking the Lord to execute all His judgments, go up to the Third Heaven and fill the golden bowls of incense, for they will be poured out during the Tribulation. Let us read Revelation 8: 1-5 (NASB):

<sup>1</sup>When the Lamb broke the seventh seal, there was silence in heaven for about half an hour.

<sup>2</sup>And I saw the seven angels who stand before God, and seven trumpets were given to them.

<sup>3</sup> Another angel came and stood at the altar, **holding a golden censer; and much incense was given to him, so that he might add it to the prayers of all the saints** on the golden altar which was before the throne.

<sup>4</sup> **And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand.**

<sup>5</sup> **Then the angel took the censer and filled it with the fire of the altar, and threw it to the earth;** and there followed peals of thunder and sounds and flashes of lightning and an earthquake.

What prayers is the Church doing now? The accursed, *anathema* apostate Church has taught people to pray for corruptible things, material goods, and the glory of men, that is, all the desires of the Perverse sinful nature. When would the Church say an imprecatory prayer of judgments to fill the golden cup of incense? Before answering the question, it is necessary to see what theology has affirmed: (a) First, twisted theology never taught the Church must pray to curse and with imprecations; (b) second, twisted theology also says he Lord will come for His Church as a thief in the night; meanwhile, she can eat, drink, and live the days of her vanity on this Earth totally unnoticed. This is what the cursed-*anathemas* apostate Church say. From this false point of view, the Church never might say imprecatory prayers of judgment.

The Bible says the time of groaning, crying out, and praying would come during the last days of the Church on this Earth; those days correspond to the time of the *Yâsaph* after God executed the judgment of forsakenness upon the apostate Church, the one He vomited out, cast out, cut off from the Good Olive tree, the one with the certificate of divorce, of dismissal, the one without a lampstand. But now, this Church on which the curses of the Law are is eating, drinking, marrying, and giving in marriage, buying, selling, totally immersed in the evil age; she is doing what Israel did; let us read Isaiah 22:13-14:

<sup>13</sup> **But instead, joy and gladness,  
Slaying oxen and killing sheep,  
Eating meat and drinking wine: "Let us eat and drink, for tomorrow we die!"**

<sup>14</sup> Then it was revealed in my hearing by the Lord of hosts,  
"Surely for this iniquity there will be no atonement for you,  
Even to your death," says the Lord God of hosts.

Now is the time of crying, and the apostates are happy in their temples that are deserted because the Holy Spirit no longer dwells in them; they are happy on this Earth because

they do not long for the coming of Christ nor the glorification of the body; they do not long to go to the Father's house, the New Jerusalem and they do not want to go to the Marriage of the Lamb.

The accursed anathema apostates do not yearn for the resurrection; they do not yearn for it with all their hearts, as God has commanded. The proof is that they do not fulfill the Lord's order to groan for the adoption of the body, the glorification (cf. Romans 8:23). Instead of doing this, the apostates are groaning for earthly, corruptible, ephemeral things, for vanity; therefore, they are groaning for the body of death, doing the will of the Perverse, the old sin nature.

The resurrection for which the Church should pray, and groan is the resurrection of eternal life. However, the Church apostate and the sleeping Church forgot the resurrection that awaits them. They also forgot the resurrection of Christ because they assumed that the Lord rose to triumph on this Earth and live on it in prosperity. How the resurrection of Christ for eternal life can be to obtain corruptible and earthly things? It is impossible.

In 1 Corinthians 15:32, Paul quotes the Word of Isaiah 22:13; let us read:

<sup>32</sup> If, in the manner of men, I have fought with beasts at Ephesus, what advantage is it to me? If the dead do not rise, "Let us eat and drink, for tomorrow we die!"

The time when we blessed the apostates with our prayers to move to repent is already past, when the Lord had not yet cut them off. God says in His Word that curses are upon the heads of the apostates because the judgment of forsakenness fell upon them; they are now under the Law. The Rapture and the Tribulation are near, and the King has commanded His holy Church to pray imprecations against the apostates since they have devoted themselves to curse by speaking evil of the Lord as Job's friends did (Job 42:7). Besides, the apostates hate their brothers and their neighbor because they kill them by making them double sons of Hell; because the apostates do not preach the Gospel, but corruptible words, messages of the works of the flesh. In the book of Romans, Paul says

that «... to be carnally minded *is* death...» (Romans 8:6a) and «... if you live according to the flesh you will die...» (Romans 8:13a). What the apostates do is the real curse, which they put upon people's lives by preaching them a corruptible gospel that leads to perdition. What greater curse than sending people to Hell!?

The End-times holy Church, being invested as judge, has the mission to curse the apostates *anathema*; God gave her the imprecatory prayer in the same way He gave it to the Old Testament servants like David. The evidence of this last mission that the holy Church would have are: (a) she would recognize the end times, the last days; (b) she would clearly see the apostasy, which is the main sign of the nearness of the Rapture (2 Thessalonians 2:3); (c) the holy Church would understand that the one who preaches another gospel is *anathema (accursed)*, (d) she would do what the apostle Paul did in the epistle to the Galatians, that is to curse the one who preaches another gospel, calling him *anathema* (Galatians 1:6-9). Therefore, in that epistle, the Lord was already announcing that His servants would have this mission. God's Word also specifies that whoever does not love the Lord Jesus Christ is *anathema, accursed* (1 Corinthians 16:22).

It is noteworthy that in Galatians 1:6-9, Paul does not say, «he who preaches another gospel is accursed...» but uses the imperative form "let him be," which indicates that the apostle is calling the apostates accursed, *anathema* as if he were addressing them and questioning them by calling them in this way. Furthermore, Paul also points to an application of the curse as a sentence for anyone who does not love the Lord Jesus Christ at any time. It is an imprecation of cursing in the mouth of the apostle Paul towards those who preach another gospel.

Another evidence of the holy Church's mission to curse the apostates is how the Lord used His servants to denominate the apostates. Peter calls them "dogs that return his own to vomit" and "washed sow" (2 Peter 2:22); the apostle Peter and Jude also call them "unreasoning animals" (2 Peter 2:12; Jude 1:10 NASB).

Finally, the Holy Church is judge over the apostate Church because the Word teaches that the Holy Church would judge the world (1 Corinthians 6:2). The apostates decided to be part of the world; therefore, they fall under the judgment that the Lord made (and continues doing) using the holy Church as an instrument. The Bible also says that the one who is spiritual judges all things, yet he is rightly judged by no one (1 Corinthians 2:15). The apostates were enslaved by the Perverse, the flesh, the old nature and they ceased to be spiritual. By contrast, the holy Church remained spiritual by living and walking in the Spirit, thinking, and dealing with the things of the Spirit (Romans 8:1, 4-6); therefore, God uses the holy Church as a judge to judge the apostates.

### **3.2. The judgment-chastening upon the non-cut-off Church and her mission before the Rapture**

We have already said that there is an apostate Church that has been cut off and vomited out, upon whom the judgment of forsakenness has fallen. However, there is a part of the Church that is not cut off and is going to participate in the Rapture, but it is not ready because it is asleep and must be awakened and prepared with fiery trial (1 Peter 1:7; 4:12), with severe chastening; so that she may accomplish the mission of being a witness-testimony and evidence of judgment against the world and the apostates, obeying what the Lord said in the Scriptures. The punishment for the sleeping Church is described in Hebrews 12:5-11 as part of the End-Time calendar before the Rapture; we will see this later.

The objectives of this discipline over the believers who are going to be raised in the Rapture are: (a) to cause repentance; (b) that they participate in the holiness of the Lord (Hebrews 12:10); (c) that they bear the fruit of righteousness; (d) that they that are still holy continues to be holy, and practice righteousness (Revelation 22:11), I that they clothed themselves with righteousness for the Marriage of the Lamb (Revelation 19:8) (f) and that they fulfill the mission of crying out, groaning, praying imprecations, as the holy Church, that is already prepared, is doing.



**3.2.1. The Church’s mission of imprecatory prayer as judge**

To further understand how God gave the Church the mission of imprecatory prayer in her function as judge, let us look at the parable of the unjust judge in Luke 18:1-8 (NASB):

- <sup>1</sup> Now He was telling them a parable to show that at all times **they ought to pray and not become discouraged,**
- <sup>2</sup> saying, “In a certain city there was a **judge who did not fear God and did not respect any person.**
- <sup>3</sup> Now there was a **widow** in that city, and she kept coming to him, saying, ‘**Give me justice against my opponent.**’
- <sup>4</sup> For a while he was unwilling; but later he said to himself, ‘**Even though I do not fear God nor respect any person,**
- <sup>5</sup> yet because this widow is bothering me, **I will give her justice;** otherwise by continually coming she will wear me out.’”
- <sup>6</sup> And the Lord said, “Listen to what the **unrighteous judge** \*said;
- <sup>7</sup> now, will God not bring about justice for His elect who cry out to Him day and night, and will He delay long for them?
- <sup>8</sup> I tell you that **He will bring about justice for them quickly. However, when the Son of Man comes, will He find faith on the earth?”**

The question here is, why does the Lord use a judge to teach about prayer? This parable is prophetic since it refers to this time of the end, which is confirmed when verse 8 says, “when the Son of man comes.” It is noteworthy that Luke 18:7 speaks of righteousness to the Lord’s elect.

This relationship of prayer, the judge, righteousness, faith, and the End Time is confirmed in the previous passage found in Luke 17:1-4; let us look at the preceding passages in the parallel Gospels, which speak of the occasions of falling because of those who put stumbling blocks and the judgment upon them:

**Table 3**  
**The stumbling block: Comparison between the parallel gospels**

| LUKE 17 (NASB)   | MATTHEW 18 (NASB)  | MARK 9 (NKJV)  |
|--|--|--|
| <sup>1</sup> Now He said to His disciples, “It is inevitable that <b>stumbling blocks come, but woe to one through whom they come!</b> <sup>2</sup> It is better for | <sup>6</sup> <b>but whoever causes one of these little ones who believe in Me to sin, it is better for him that a heavy millstone be hung around his neck, and that he be drowned in the depths of the</b> | <sup>42</sup> “ <b>But whoever causes one of these little ones who believe in Me to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea.</b> <sup>43</sup> <b>If your hand causes you to sin, cut it off. It is better for</b> |

|  |   |  |
|--|---|--|
| <p>him if a millstone is hung around his neck and he is thrown into the sea, than that he may cause one of these little ones to sin. <sup>3</sup>Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. <sup>4</sup>And if he sins against you seven times a day, and returns to you seven times, saying, ‘I repent,’ you shall forgive him.”</p> | <p>sea.<br/> <sup>7</sup>“Woe to the world because of <i>its</i> stumbling blocks! For it is inevitable that stumbling blocks come; but woe to the person through whom the stumbling block comes!<br/> <sup>8</sup>“And if your <b>hand or your foot</b> is causing you to sin, cut it off and throw it away from you; it is better for you <b>to enter life</b> maimed or without a foot, than to have two hands or two feet and be <b>thrown into the eternal fire</b>. <sup>9</sup>And if <b>your eye is causing you to sin</b>, tear it out and throw it away from you. It is better for you <b>to enter life with one eye</b>, than to have two eyes and be <b>thrown into the fiery hell</b>.</p> | <p>you to <b>enter into life</b> maimed, rather than having two hands, to go <b>to hell, into the fire that shall never be quenched—</b><br/> <sup>44</sup> <b>where / ‘Their worm does not die / And the fire is not quenched.’</b><br/> <sup>45</sup> And if <b>your foot</b> causes you to sin, cut it off. It is better for you to <b>enter life lame</b>, rather than having two feet, <b>to be cast into hell, into the fire that shall never be quenched—</b><br/> <sup>46</sup> <b>where / ‘Their worm does not die, / And the fire is not quenched.’</b><br/> <sup>47</sup> And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, <b>to be cast into hell fire—</b><br/> <sup>48</sup> <b>where / ‘Their worm does not die / And the fire is not quenched.</b><br/> <sup>49</sup>“<b>For everyone will be seasoned with fire, and every sacrifice will be seasoned with salt.</b> <sup>50</sup><b>Salt is good, but if the salt loses its flavor, how will you season it? Have salt in yourselves, and have peace with one another.”</b></p> |
|--|---|--|

**3.2.1.1. Expressions “stumbling block, stumble, snare, offense”.**

In these three passages, there are two groups of key expressions related to the judgment upon apostates and to the End Times: (a) “stumbling blocks,” “snare,” “causing you to sin,” “stumble,” “offense;” and (b) “salt,” “salted with fire,” “salted with salt.” Let us look at the first expression:

In Luke 17:1-2, Matthew 18:6-7 and Mark 9:42, we find the word “stumbling blocks” which in Greek is *skandalon* (σκάνδαλον) whose meaning is “a stick, snare (figuratively, a cause of displeasure or sin); we also find the expression of “causes you to sin” which means, “stumbling, offense, thing that offends, stumbling block” (Strong, 1990, as cited in Meyers, 2000). To what stumbling blocks do the Scriptures refer? And what is the relationship between the stumbling block or snare and apostasy? To answer these questions, let’s look at the contexts in which this expression is used in the following table:

Table 4

**Contexts in the Bible of the words “snare,” “stumble,” and “stumbling block,”  
“offense” and the associated meanings**

| Reference        | Passage   | Meaning and relationship to events, people, things  |
|------------------|---|---|
| Exodus 23:31-33  | <sup>31</sup> And I will set your bounds from the Red Sea to the sea, Philistia, and from the desert to the River. For I will deliver the inhabitants of the land into your hand, and you shall drive them out before you. <sup>32</sup> <b>You shall make no covenant with them, nor with their gods.</b> <sup>33</sup> They shall not dwell in your land, lest they make you <b>sin against Me.</b> <b>For if you serve their gods, it will surely be a <u>snare</u> [Heb. <i>môqêsh</i> מוקֶשׁ] to you.”</b>   | <i>Snare (Stumbling blocks):</i><br>It refers to gods, idols, demons.   |
| Deuteronomy 7:16 | <sup>16</sup> Also you shall destroy <b>all the peoples</b> whom the Lord your God delivers over to you; your eye shall have no pity on them; nor shall you serve their gods, for that <i>will be a <u>snare</u> [Heb. <i>môqêsh</i> מוקֶשׁ] to you.</i>  | <i>Snare:</i> It refers to gods, idols, demons.   |
| Joshua 23:11-13  | <sup>11</sup> Therefore take careful heed to yourselves, <b>that you love the Lord</b> your God. <sup>12</sup> Or else, <b>if indeed you do go back, and cling to the remnant of these nations</b> —these that remain among you— and make marriages with them, and go in to them and they to you, <sup>13</sup> know for certain that the Lord your God will no longer drive out these nations from before you. <b>But they shall be <u>snare</u> [Heb. <i>pach</i> : פַּח] and <u>traps</u> [Heb. <i>môqêsh</i> מוקֶשׁ] to you,</b> and scourges on your sides and thorns in your eyes, <b>until you perish</b> from this good land which the Lord your God has given you. | <i>Snare:</i> It refers to straying from the Lord and His Word, apostatizing, or abandoning God to join the nations.  |
| Psalms 119:165   | <sup>165</sup> <b>Great peace have those who love Your law, And nothing causes them to <u>stumble</u> [Heb. <i>mikshôl</i> מִקְשׁוֹל].</b>  | <i>Stumble:</i> In the New King James Version, the word “stumble” is a translation of the Hebrew word <i>mikshôl</i> (מִקְשׁוֹל), whose meaning is “a stumblingblock, obstacle, enticement (specifically an idol), caused to fall, offence, ruin” (Strong, 1990, cited in Meyers, 2000). Psalm 119: 165 says that nothing causes him to stumble for he who loves God’s Law, His Word. |
| Isaiah 57:13-15  | <sup>13</sup> When you cry out, / <b>Let your collection of idols deliver you.</b> / But the wind will carry them all away, / A breath will take <i>them</i> . / But <b>he who puts his trust in Me shall possess the land, / And shall inherit</b>   | <i>Stumbling block:</i> the passage refers to idols (Isaiah 57:13).   |

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|  | <p><b>My holy mountain.”</b><br/> <sup>14</sup> And one shall say, / “Heap it up! Heap it up! / Prepare the way, / <b>Take the stumbling block [Heb. <i>mikshôl</i> מִקְשׁוֹל] out of the way of My people.”</b><br/> <sup>15</sup> For thus says the High and Lofty One / Who inhabits eternity, whose name is Holy: / “I dwell in the high and holy <i>place</i>, / With him <i>who</i> has a contrite and humble spirit, / <b>To revive</b> the spirit of the humble, / And <b>to revive</b> the heart of the contrite ones.</p>   |   |
| <p>Ezekiel 14:2-11</p>                 | <p><sup>2</sup>And the word of the Lord came to me, saying, <sup>3</sup>“Son of man, these men <b>have set up their idols in their hearts</b>, and put before them <b>that which causes them to stumble [Heb. <i>mikshôl</i> מִקְשׁוֹל] into iniquity</b>. Should I let Myself be inquired of at all by them?<br/> <sup>4</sup>“Therefore speak to them, and say to them, ‘Thus says the Lord God: “Everyone of the house of Israel <b>who sets up his idols in his heart, and puts before him what causes him to stumble into iniquity</b>, and then comes to the prophet, <b>I the Lord will answer</b> him who comes, according to <b>the multitude of his idols</b>, <sup>5</sup>that I may seize the house of Israel by their heart, <b>because they are all estranged from Me by their idols.”</b>’ <sup>6</sup>“Therefore say to the house of Israel, ‘Thus says the Lord God: “<b>Repent, turn away from your idols, and turn your faces away from all your abominations.</b>’ <sup>7</sup>For anyone of the house of Israel, or of the strangers who dwell in Israel, <b>who separates himself from Me and sets up his idols in his heart and puts before him what causes him to stumble into iniquity</b>, then comes to a prophet to inquire of him concerning Me, I the Lord will answer him by Myself. <sup>8</sup><b>I will set My face against that man and make him a sign and a proverb, and I will cut him off from the midst of My people.</b> Then you shall know that I <i>am</i> the Lord. <sup>9</sup>“And if the prophet is induced to speak anything, <b>I the Lord have induced that prophet</b>, and I will stretch out My hand against him <b>and destroy him from among My people Israel.</b> <sup>10</sup>And they shall bear <b>their iniquity; the punishment of the prophet shall be the same as the punishment of the one who inquired</b>, <sup>11</sup>that the house of Israel may <b>no longer stray</b> from Me, nor be profaned anymore with all their transgressions, but that they may be My people <b>and I may be their God,”</b> says the Lord God.’ [ETERNITY CONTEXT. Revelation 21: 3].</p> | <p><i>Stumble:</i> The passage refers to the gods, the idols in the heart (Ezekiel 14:3 – 7), false gods, demons; this is apostasy, going astray from God (Ezekiel 14:11).</p>                      |
| <p>Matthew 11:6<br/><br/>Luke 7:23</p> | <p>Matthew 11:6: And blessed is he who is not <b>offended [or stumbled, Gr. <i>skandalizō</i>, σκανδαλίζω]</b> because of Me.”<br/><br/>Luke 7: 23: And blessed is <i>he</i> who is not <b>offended [or stumbled, Gr. <i>skandalizō</i>, σκανδαλίζω]</b> because of Me.”</p>  | <p><i>Stumbled:</i> The Lord and his Word are caused to stumble for he who is apostate because he wants to do the desires of his heart, rooted on this Earth (cf. Romans 9.32-33. 1 Peter 2.8).</p> |

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| <p>Matthew 13:40-43</p>       | <p><sup>40</sup> Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. <sup>41</sup> The Son of Man will send out His angels, and they will gather out of His kingdom <b>all things that offend [or snare, stumbling blocks Gr. <i>skandalon</i>, σκάνδαλον]</b>, and those who practice lawlessness, <sup>42</sup> and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. <sup>43</sup> Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!</p>  | <p><i>stumbling blocks:</i><br/>Judgment upon those who serve as stumbling blocks, those who are in Apostasy.</p>  |
| <p>Matthew 16: 22-13</p>      | <p><sup>22</sup> Then Peter took Him aside and began to rebuke Him, saying, “Far be it from You, Lord; this shall not happen to You!”<br/><sup>23</sup> But He turned and said to Peter, “Get behind Me, Satan! <b>You are an offense [or stumbling-block, Gr. <i>skandalon</i>, σκάνδαλον] to Me</b>, for you are not mindful of the things of God, but the things of men.”</p>   | <p><i>Stumbling block:</i> it refers to those who set their minds on the things of men, on this Earth, on what is corruptible, and not on the things of God, on the eternal things.</p>  |
| <p>Romans 16:17</p>           | <p><sup>17</sup> Now I urge you, brethren, note <b>those who cause divisions and offenses [or stumbling-block, Gr. <i>skandalon</i>, σκάνδαλον]</b>, contrary to the doctrine which you learned, and avoid them.</p>   | <p><i>Stumbling block:</i> it refers to those who cause division by attacking the doctrine that has been learned, which is the eternal Word. Apostates are those who cause division.</p>   |
| <p>1 Corinthians 10:32-33</p> | <p><sup>32</sup> <b>Give no offense [or not lead into sin (stumble), Gr. <i>aproskopos</i>, ἀπρόσκοπος]</b>, either to the Jews or to the Greeks or to the church of God, <sup>33</sup> just as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved.</p>  | <p><i>Stumble:</i> Warning not to be a stumbling block because of bad testimonies. The apostle Paul warns against leading people into sin; he warns against being apostates. He warns us not to be apostates like Israel, who abandoned the Lord to go after idols when this people were going through the desert towards the promised land (1 Corinthians 10:1-22).</p> |
| <p>2 Corinthians 6:3-13</p>   | <p><sup>3</sup> <b>We give no offense [or a stumbling, Gr. <i>proskopē</i>, προσκοπή] in anything</b>, that our ministry may not be blamed. <sup>4</sup> But in all <i>things</i> we commend ourselves as <b>ministers of God</b>: in much patience, in tribulations, in needs, in distresses, <sup>5</sup> in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings; <sup>6</sup> <b>by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, <sup>7</sup> by the word of truth, by the power of God</b>, by the armor of righteousness on the right hand and on the left, <sup>8</sup> by honor and dishonor, by evil report and good report; as deceivers, and <b>yet true</b>; <sup>9</sup> as unknown, and <b>yet well known</b>; as dying, and</p> | <p><i>Stumbling:</i> Paul warns not to be a stumbling block by preaching lies, being an apostate. Instead, the apostle describes events demonstrating that God's servants have tribulations, calamities, distresses, and various sufferings.</p>   |

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|                 | <p>behold <b>we live</b>; as chastened, and yet not killed;<sup>10</sup> as sorrowful, yet always <b>rejoicing</b>; as poor, yet making many rich; as having nothing, and yet <b>possessing all things</b>.<sup>11</sup> O Corinthians! We have spoken openly to you, <b>our heart is wide open</b>.<sup>12</sup> You are not restricted by us, but you are restricted by your <i>own</i> affections.<sup>13</sup> Now in return for the same (I speak as to children), <b>you also be open</b>.</p> | <p>After the previous passage of 2 Corinthians 6:3-13, in 2 Corinthians 6:14-18, Paul speaks of fellowship with idols, which is opposed to fellowship with the Lord. So, there's a relationship with 1 Corinthians 10:32, when the apostle speaks of stumbling [<b>Gr. <i>aproskopos, ἀπρόσκοπος</i></b>] (1 Corinthians 10:32), linked to apostasy, to the word of falsehood that apostates preach, for they are unfaithful, darkness, sons of Belial and practice unrighteousness; their hearts and temples are filled with the idols of materialism, the things of this Earth.</p> |
| 1 John 2:9-11   | <p><sup>9</sup> He who says he is in the light, and hates his brother, is in darkness until now. <sup>10</sup> He who loves his brother abides in the light, and there is no cause for <b>stumbling</b> [<b>Gr. <i>skandalon, σκάνδαλον</i></b>] in him. <sup>11</sup> But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness <b>has blinded his eyes</b>.</p>   | <p><i>Stumbling:</i> Hating the brother, which means not having the Word, for to love the brother is to abide in the Word of God; this is the love toward Him. These verses again allude to false doctrines and apostates who hate their brothers and are in darkness.</p>  |
| Revelation 2:14 | <p><sup>14</sup> But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a <b>stumbling block</b> [<b>Gr. <i>skandalon, σκάνδαλον</i></b>] before the children of Israel, to eat <b>things sacrificed to idols, and to commit sexual immorality</b>.</p>  | <p><i>Stumbling block:</i> John speaks of apostates who cause a stumbling block by preaching the doctrine of Balaam, fornication, idols, and sexual immorality.</p>   |

Let us look at the second word, which is “salt,” used in Mark 9:49-50, and it is related in context to the first term, “Stumbling blocks;” let’s remember the verses:

<sup>49</sup>“**For everyone will be seasoned with fire, and every sacrifice will be seasoned with salt.**

<sup>50</sup>**Salt is good, but if the salt loses its flavor, how will you season it? Have salt in yourselves, and have peace with one another.”**

### 3.2.1.2. Expression "salt".

In Mark 9:49 (KJV) it is said: «For every one shall be salted with fire, and every sacrifice **shall be salted with salt.**». Let us see the Greek version: "πας [*pas*: all] γαρ [*gar*: because] πυρι [*puri*: fire] αλισθησεται [*alithesetai*: salty] και [*kai*: and] πασα [*pasa*: all] θυσια [*thusia*: sacrifice] αλι [*ali*: salt] αλισθησεται [*alithesetai*: salted]".

What does it mean that every sacrifice will be seasoned with salt? Let's look at the contexts of the relationship between sacrifice and salt in other passages of the Scriptures. Let's read Leviticus 2:13:

<sup>13</sup> **And every offering of your grain offering you shall season with salt; you shall not allow the salt of the covenant of your God to be lacking from your grain offering. With all your offerings you shall offer salt.**

In this verse, salt is used in the offering before God in the framework of the Law Covenant. Let us now read Numbers 18:8, 19 (KJV):

<sup>8</sup> And the Lord spake unto Aaron, Behold, I also have given thee **the charge of mine heave offerings** of all the hallowed things of the children of Israel; unto thee have I given them **by reason of the anointing**, and to thy sons, **by an ordinance for ever**. [PRIESTLY ANOINTING]

<sup>19</sup> All **the heave offerings** of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, **by a statute for ever: it is a covenant of salt [heb. *melach* מֶלַח] for ever [heb. *'ôlâm* עֲלָמִים]** before the Lord unto thee and to thy seed with thee. [cf. SALT, OFFERING, ETERNAL PRIESTHOOD].

In verse 19, we read "covenant of **salt for ever.**" In Hebrew, the word "salt" is *melach* (מֶלַח), and "for ever" is *'ôlâm* (עֲלָמִים); this means that the covenant is eternal and immutable. Now, it is noteworthy that verses 8 and 10 of Number 18 establish a relationship between the offerings and the covenant of salt that is eternal, forever; we can confirm that in Leviticus 2:13 because it says that every offering had to be seasoned with salt; this reminds us the verse 49 of Mark 9 which is prophetic, where Jesus says that every sacrifice shall be salted with salt. Let us read the comparison of the two verses:

Table 5

Comparison between Leviticus 2:13 and Mark 9:49

| Leviticus 2:13   | Mark 9:49  |
|--|--|
| <sup>13</sup> And every offering of your grain offering <b>you shall season with salt</b> ; you shall not allow the salt of the covenant of your God to be lacking from your grain offering. With all your offerings you shall offer salt. | <sup>49</sup> For every one shall be salted with fire, <b>and every sacrifice shall be salted with salt.</b> |

The sleeping Church, which was not cut off despite having lost its salt, is the one that will be salted with salt through the discipline of the Lord (Hebrews 12:5-11), so that she may be a pure offering, a living and holy sacrifice for the Lord, and may be lifted on the day of the Rapture (Romans 12:1). The apostate Church, besides having lost her salt and having become saltiness and useless, she trampled the Son of God underfoot, counted His blood as a common thing, and insulted the Holy Spirit; therefore, the Lord cut her off, cast her out (Mt 5:13).

The Lord will salt the sleeping Church in two ways: (a) with the discipline that are sufferings for her, so that the Word that every sacrifice will be salted with salt, and the commandment of the King that believers should have salt in themselves (Mark 9:50b) will be fulfilled; (b) the second way the Lord will use to salt His Church is with the eternal Word, which He has given to the awakened Church and which she has kept (Colossians 4:6; Revelation 3:10). The Lord will use His priests to take to the nations the teaching of the prophetic calendar, of the eternal promises, of the coming of Christ in the Rapture and of the judgments. In this way, the sleeping Church will awake, and she will be clothed with the garment of righteousness woven with the main promise: the holy descendants multiplied eternally. The Church that will awake will also be anointed and clothed with the wedding garment, which will also be perfumed with the aromas of the pure, holy praise that is the sung Word.

The salt is related to the offering, eternity, and eternal promises. Precisely, in verses 8 and 19 of Numbers 18, Moses speaks of the priestly anointing by eternal statute, and the salt



was used in the high offerings; this is a "perpetual covenant of salt." Let us now read 2 Chronicles 13:5:

<sup>5</sup> Should you not know that the Lord God of Israel gave **the dominion over Israel to David forever, to him and his sons, by a covenant of salt? (The law of the inheritance of eternal government). [Salt, KINGDOM, royal priesthood].**

In this verse, salt is related to kingship, the royal priesthood, for it says that God gave to David and his sons the kingdom by a covenant of salt (Heb. *berîyth* [בְּרִית] *melach* [מֶלַח]). We can appreciate *the law of inheritance of government* for eternity.

The salt also appears in the offerings that will be offered during the Millennial Kingdom. Let us now look at Ezekiel 43:22-27; where it is described the animal offerings in the Millennial temple, and the Feast of Tabernacles; in addition to detailing the use of salt upon the priests in verse 24; let's read:

<sup>22</sup> On the second day you shall offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they cleansed *it* with the bull.

<sup>23</sup> When you have finished cleansing *it*, you shall offer a young bull without blemish, and a ram from the flock without blemish.

<sup>24</sup> **When you offer them before the Lord, the priests shall throw salt on them, and they will offer them up as a burnt offering to the Lord.**

<sup>25</sup> Every day for seven days you shall prepare a goat *for* a sin offering; they shall also prepare a young bull and a ram from the flock, both without blemish.


<sup>26</sup> **Seven days they shall make atonement for the altar and purify it, and so consecrate it.**

<sup>27</sup> When these days are over it shall be, on the eighth day and thereafter, that the priests shall offer your burnt offerings and your peace offerings on the altar; and I will accept you,' says the Lord God."

Let us look at a comparison between some passages about the word "salt" in Matthew 5, Mark 9, and Colossians 4:

Table 6

The salt: Comparison between Matthew 5, Mark 9, and Colossians 4 passages

| Matthew 5  | Mark 9   | Colossians 4   |
|--|--|--|
| <p><sup>11</sup>“Blessed are you when <b>they revile and persecute you, and say all kinds of evil against you falsely for My sake.</b> <sup>12</sup>Rejoice and be exceedingly glad, for great <i>is</i> your reward in heaven, for so they persecuted the prophets who were before you. <sup>13</sup> <b>“You are <u>the salt of the earth</u>; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.</b></p> | <p><sup>47</sup> And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire— <sup>48</sup> where ‘Their worm does not die And the fire is not quenched.’ <sup>49</sup> “For everyone will be seasoned with fire, and every sacrifice will be seasoned with salt. <sup>50</sup> <b>Salt is good, but if the salt loses its flavor, how will you season it? Have salt in yourselves, and have peace with one another.”</b></p> | <p><sup>2</sup> <b>Continue earnestly in prayer</b>, being vigilant in it with thanksgiving; <sup>3</sup> meanwhile praying also for us, that God would open to us a door for the word, to speak the <b>mystery of Christ</b>, for which <b>I am also in chains</b>, <sup>4</sup> <b>that I may make it manifest, as I ought to speak.</b> <sup>5</sup> Walk in wisdom [IN WISDOM] towards those outside [Gr. <i>Pros</i>, πρὸς: towards, with respect to, against, in front of] [WITH RESPECT TO THOSE OUTSIDE], toward those <i>who are</i> outside, redeeming [Gr. <i>Exagorazo</i>, ἐξαγοράζω] the time [Gr. <i>Kairos</i>, καιρός]. <sup>6</sup> <i>Let</i> your speech always <i>be</i> with <b>grace, seasoned with salt</b>, that you may know how you ought to answer each one. (To all men).</p> |
| <p>The salt is the Holy Church. The salt without flavor is put outside, trampled underfoot; this refers to the apostate Church, who suffered the judgment of forsakenness. The Lord gave her a certificate of divorce; He cast her out.</p>  | <p>To have salt is to be a living and holy offering (Romans 12:1; cf. Leviticus 2:13) (Psalm 51:16-19); it is to have the Word of grace, the eternal Word.</p>   | <p>“The speech seasoned with salt”: means the Word of grace, that contains eternity.</p>   |

Let us see now two conclusions that we can extract from the analysis that we have just made based on the verses studied:

(a) Mark 9:49-50 says (KJV): « <sup>49</sup> **For every one shall be salted with fire, and every sacrifice shall be salted with salt.** <sup>50</sup> Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.» These verses affirm that the instruments of judgment (that are the judges-priests of the holy Church) must be salted with the fire of trial because they are a holocaust, an offering. Therefore,

they must present their bodies as a living sacrifice, holy, since every sacrifice or offering must be salted with salt (Romans 12:1; Philippians 2:17).

(b) The instruments of judgment are the children of God, who are also **judges-evidence-witnesses** known by the Lord from before the foundation of the world; that is why the Lord cuts off the stumble (Heb. *mikshowl* מִשְׁחָל), the snare (Heb. *mowqesh* מוֹקֵשׁ; pach nḡ)], the stumbling block (Gr. *skandalon*, σκάνδαλον) if any of His judges turn away from Him because of the stumbling blocks of their hearts, which are their idols, the love of the goods of this Earth, which make God's children abandon their first love, the Lord and His eternal Word. God cuts off the stumbling block if His children refuse to cut it off; this is the meaning of what Jesus said about plucking out the eye, cutting off the hand and foot if they are occasion to fall (Gr. *skandalizō*, σκανδαλίζω).

The Lord uses the metaphor of the eye that must be plucked out by Him if the child of God does not want to do it; the biblical meaning of this metaphor is: to look carnally, to fix the eyes on this Earth. Regarding the foot, the meanings are: (i) To walk lame: In Hebrews 12:5-11, after having described the chastisement on His children, God says that this correction, together with the fiery test (salt), makes the feet firm, that they follow straight paths so that the lame children of God will no longer go astray. Let us read Hebrews 12:12-13: «<sup>12</sup>Therefore strengthen the hands which hang down, and the feeble knees,<sup>13</sup> and make straight paths for your feet, so that what is lame may not be dislocated, but rather be healed.» (ii) The metaphor of the foot, related to the stumbling block, also means to be rooted to this Earth, to leave the eternal way, not putting the zeal of the Gospel of peace in the feet (Ephesians 6:15), which is a stumbling. (iii) Finally, the metaphor of the hand means to be carnal, to do corruptible things and actions, far from Eternity, from the presence of God in the New Jerusalem.

In conclusion, the Lord is executing His work of cutting away the stumbling blocks (eye, feet, hands) in those He knows will repent by His method of chastening, of the fiery trial, of salting with salt, so that the whole Church that He will lift up in the Rapture will be a living sacrifice, holy, pleasing to God (Romans 12.1); because the apostate Church has

already been cut off and vomited out. The Lord will use two methods to remove the stumbling block in those whom He knows, who are His children, His servants, and His judges, but have gone astray; let us see these methods:

(a) With exhortation (warnings) (Hebrews 12:5; 13:22; 2 Peter 3:1).

(b) With the application of discipline, which is a judgment, because the Lord judges the child of God, weighs his heart, his works, and his thoughts, and examines them; this discipline is **by chastisement and scourging** (Jeremiah 30:14; Luke 12:47).

The objective of the previous methods is sanctification so that the child of God can participate in the holiness of the King (Hebrews 12:10) and fulfill the mission of being **witness, testimony, evidence, and faithful judge**. Let us read Hebrews 12:1-6:

<sup>1</sup> Therefore we also, since we are surrounded by so great a cloud of witnesses, **let us lay aside every weight, and the sin which so easily ensnares us**, and let us run with endurance the race that is set before us,

<sup>2</sup> 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 has sat down **at the right hand of the throne of God**.

<sup>3</sup> For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.

<sup>4</sup> You have not yet resisted to bloodshed, striving against sin.

<sup>5</sup> And you have forgotten the exhortation which speaks to you as to **sons**:

“My son, do not despise **the chastening** of the Lord,  
Nor be discouraged when you are **rebuked** by Him;

<sup>6</sup> For whom the Lord loves He chastens,  
And **scourges** every son whom He receives.”

In verses 5 and 6 of Hebrews 12, Paul quotes the passage of Job 5:17 - 18, which says that chastening produces joy, and that is why the child of God cannot despise it; let us read:

<sup>17</sup> “Behold, **happy** [Heb. *'esher* אֶשֶׁר] is the man whom God **corrects** [Heb. *yâkach* יָכַח];  
Therefore do not **despise** [Heb. *mâ'as* מָאָס] **the chastening** [Heb. *mûsâr* מוֹסֵר] of the Almighty.

<sup>18</sup> For He bruises, but He binds up;  
He wounds, but His hands make whole.

Let's look at the Hebrew words and their meanings from verse 17 of Job 5 (Strong, 1990, as cited in Meyers, 2000):

- “**Happy**”: (Heb. *'esher* [אֶשֶׁר]): blessed, happy.

- **“Corrects”**: (Heb. *yâkach* [יָכַח]): to justify or convict, chasten, convince, correct, dispute, judge, maintain, plead, rebuke, reprove.
- **“Despise”**: (Heb. *mâ'as* [מָאַס]): despise, loathe, refuse, cast away (off), reject.
- **“Chastening”**: (Heb. *mûsâr* [מוֹסָר]): properly chastisement; figuratively reproof, rebuke, warning or instruction; it also means restraint, chastisement, check, correction, discipline, doctrine, instruction.

In Hebrews 12:1-6, Paul<sup>23</sup> also quotes the book of Proverbs 3:11-12:

<sup>11</sup>My son, do not **despise** [Heb. *mâ'as* מָאַס] the **chastening** [Heb. *mûsâr* מוֹסָר] of the Lord,  
Nor **detest** [Heb. *qûts* קִוֵּץ] His **correction** [Heb. *tôkêchâh* תּוֹכְחָה];

<sup>12</sup>For whom the Lord loves He **corrects** [Heb. *yâkach* יָכַח],  
Just as a father the son *in whom* he delights.

Let us also look at the Hebrews words and their meanings in these verses of Proverbs 3:11-12 (Strong, 1990, as cited in Meyers, 2000):

- **“Despise”**: (Heb. *mâ'as* [מָאַס]): despise, loathe, refuse, cast away (off), reject.
- **“Chastening”**: (Heb. *mûsâr* [מוֹסָר]): properly chastisement; figuratively reproof, rebuke, warning or instruction; it also means restraint, chastisement, check, correction, discipline, doctrine, instruction.
- **“Detest”**: (Heb. *qûts* [קִוֵּץ]): The idea of severing; to be disgusted or anxious, abhor, be distressed, be grieved, vex, be weary.
- **“Correction”**: (Heb. *tôkêchâh* [תּוֹכְחָה]): chastisement, refutation, proof (even in defence), argument, chastened, correction, reasoning, rebuke.
- **“Corrects”**: (Heb. *yâkach* [יָכַח]): to justify or convict, appoint, argue, chasten, convince, correct (correction), dispute, judge, maintain, plead, reason (together), rebuke, reprove (reprover).

After these verses, in Proverbs 3:13-18 it says:

<sup>13</sup> Happy is the man *who finds wisdom*,

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<sup>23</sup> We consider that the author of the epistle of Hebrews is Paul because of the thematic relationships between this book and the other epistles of this apostle.

And the man *who* gains **understanding**;

<sup>14</sup> For her proceeds *are* better than the profits of silver,

And her gain than fine gold.

<sup>15</sup> She *is* more precious than rubies,

And all the things you may desire cannot compare with her.

<sup>16</sup> Length of days *is* in her right hand, [REFERENCE TO ETERNITY]

In her left hand riches and honor. [REFERENCE TO RICHES OF THE GLORY]

<sup>17</sup> Her ways *are* **ways of pleasantness**,

And all her paths *are* peace.

<sup>18</sup> She *is* a tree of life to those who take hold of her,

And happy *are all* who retain her.

The wisdom mentioned in Proverbs 3:13-18 is related to the one found in Colossians 1:9-

14:

<sup>9</sup> For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be **filled with the knowledge of His will** in all **wisdom and spiritual understanding**;

<sup>10</sup> that you may walk worthy of the Lord, fully pleasing *Him*, being fruitful in every good work **and increasing in the knowledge of God**;

<sup>11</sup> strengthened with all might, according to His glorious power, for all patience and longsuffering with joy;

<sup>12</sup> giving thanks to the Father who has qualified us **to be partakers of the inheritance of the saints in the light**.

<sup>13</sup> He has delivered us from the power of darkness and conveyed *us* into the kingdom of the Son of His love,

<sup>14</sup> in whom we have redemption through His blood, the forgiveness of sins.

In this passage, Paul speaks of the knowledge of God's will through the wisdom and spiritual understanding; he also refers to the knowledge of the eternal inheritance with its promises, given within the eternal covenants that the Lord made. The apostates rejected this wisdom and chose the human, diabolical wisdom. For this reason, the Lord poured out the judgment of blindness and the judgment of forsakenness upon them and will continue to execute the other judgments.

In the passage of Hebrews 12:1-6, which we are studying, Paul quoted Psalm 94 in verses 5 and 6, whose central topic is the JUDGMENT. Let us read Psalm 94:12-17:

<sup>12</sup> **Blessed** [Heb. *'esher* אֲשֶׁר] *is* the man whom You **instruct** [Heb. *yâsar* יָסַר], O LORD, And **teach** [Heb. *lâmad* לָמַד] out of Your law,

<sup>13</sup> That You may give him rest from the days of adversity, [REFERENCE TO THE TRIBULATION] Until the pit is dug for the wicked. [REFERENCE TO THE TRIBULATION]

<sup>14</sup>For the Lord will not cast off His people,  
Nor will He forsake His inheritance.

<sup>15</sup>But **judgment** [Heb. מִשְׁפָּט *mishpâṭ*] will return [Heb. שׁוּב *shûb*] to **righteousness** [Heb. *tsedeq* צֶדֶק],

**And all the upright in heart will follow it.**

<sup>16</sup>Who will rise up for me against the evildoers?  
Who will stand up for me against the workers of iniquity?

<sup>17</sup>Unless the Lord *had been* my help,  
My soul would soon have settled in silence.

Let us look at the Hebrew terms that confirm the judgment as the core of the Psalm 94 (Strong, 1990, as cited in Meyers, 2000

- **“Happy”**: (Heb. *'esher* [אֶשֶׁר]): blessed, happy.

- **“Instruct”**: (Heb. *yâsar* [יָסַר]): To chastise, literally (with blows); instruct, punish, reform, reprove, sore, teach.

- **“Teach”**: (Heb. *lâmad* [לָמַד]): to instruct, to teach.

- **“Judgment”**: (Heb. *mishpâṭ* [מִשְׁפָּט]): properly a verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (human or (particularly) divine law, individual or collectively), including the act, the place, the suit, the crime, and the penalty; abstractly it also means justice, including a particular right, or privilege (statutory or customary).

- **“Will return”**: (Heb. *shûb* [שׁוּב]): To turn again, convert, retrieve, restore, set again.

- **“Righteousness”**: (Heb. *tsedeq* [צֶדֶק]): law, equity. The everlasting righteousness will begin in the Millennial Kingdom of Christ. Daniel 9 speaks of this righteousness, but in the Eternal Kingdom; let us read verse 24:

<sup>24</sup> “Seventy weeks are determined  
For your people and for your holy city,  
To finish the transgression,  
To make an end of sins,  
To make reconciliation for iniquity,  
To bring in **everlasting righteousness**,  
To seal up vision and prophecy,  
And to anoint the Most Holy.

In the passage of Hebrews 12:1-6, verses 73-77 of Psalm 119 are also quoted, let’s read:

<sup>73</sup> Your hands have made me and fashioned me;

**Give me understanding, that I may learn Your commandments.**

<sup>74</sup> Those who fear You will be glad when they see me,  
Because I have hoped in Your word.

<sup>75</sup> **I know**, O Lord, that **Your judgments** [Heb. *mishpâṭ* מִשְׁפָּט] **are right**, [Heb. *tsedeq* צֶדֶק]

**And that in faithfulness You have afflicted me** [Heb. *ânâh* אָנָה '].

<sup>76</sup> Let, I pray, Your merciful kindness be for my comfort,  
According to Your word to Your servant.

<sup>77</sup> Let Your tender mercies come to me, **that I may live**;  
For Your law *is* my delight.

The Hebrew term for the word "afflicted" is *ânâh* (אָנָה) which means "to chasten, to hurt, to weaken". After giving the exhortation on discipline, Paul says in Hebrews 12:7-11:

<sup>7</sup> If **you endure chastening**, God deals with you as with sons; for what son is there whom a father does not chasten?

<sup>8</sup> But if you are without chastening, **of which all have become partakers**, then you are illegitimate and not sons.

<sup>9</sup> Furthermore, we have had human fathers who corrected *us*, and we paid *them* respect. Shall we not much more readily be in subjection to the Father of spirits **and live**?

<sup>10</sup> For they indeed for a few days chastened *us* as seemed *best* to them, but He for *our* profit, **that we may be partakers of His holiness**.

<sup>11</sup> Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it **yields the peaceable fruit of righteousness** to those who have been **trained by it**.

The context of this passage is projected towards the end times because it says, "we shall live" (Hebrews 12:9 b) and "peaceable fruit of righteousness" (Hebrews 12:11 b); Paul also says that chastening's objective is to participate in the holiness of the Lord without which no one will see Him. Hebrews 12:14 says: "Pursue peace with all people, and holiness, without which no one will see the Lord..."; this is projected towards the Rapture. Hebrews 12:12-13 says:

<sup>12</sup> Therefore strengthen **the hands which hang down, and the feeble knees**,

<sup>13</sup> and make **straight paths** for your **feet**, so that **what is lame may not be dislocated, but rather be healed**.

Here, Paul describes the child of God who has sinned (who wants to get out of the way) and therefore needs the chastening of the Lord, but let us not forget that the context is the End Times before the holy Church is raised on the day of the Rapture, since this whole passage of Hebrews 12 speaks of this time, as we will confirm later. The King will purify those who are part of the holy Church, who were not cut off in the judgment of



forsakenness, and who need to be exercised in the chastening; the Lord will sanctify them with fire, disciplining, chastising, rebuking, and cleansing. He will salt them with fire and salt, just as the Scriptures say (Mark 9:49).

The objective of the fire of trial is that the one whose hands are hanging down (cf. Psalm 137:5), with feeble knees, and lame by the weight of sin (Hebrews 12:1) is made straight, healed, walks straight, does not get out of the way of the gospel, but reaches the goal. Now, remember that we are talking about those whom the Lord knows and recognizes as His children; we are not talking about the vomited and cut-off apostates who abhorred correction and cast behind their backs the Word of the Lord (Psalm 50:17-21); these were called by the Lord, even with trials, but they would not listen, just as the people of Israel and Judah did.

The Lord warns again in Hebrews 12:15-17 the following:

<sup>15</sup> looking carefully **lest** anyone **fall short of the grace of God**; lest any root of bitterness springing up cause trouble, and by this many become defiled;

<sup>16</sup> lest there *be* any fornicator or profane person like Esau, who for one morsel of food sold his birthright.

<sup>17</sup> For you know that afterward, **when he wanted to inherit the blessing, he was rejected**, for he found no place for repentance, though he sought it diligently with tears.

In this passage, Paul warns the Church not to be like Esau, who despised the eternal promises God gave to Abraham; Esau wanted the things of this world, and that's why he sold his birthright; therefore, the Lord rejected him. The warning to the Church is not to be apostate.

In Hebrews 12:18- 24, we find the context of the time when the Lord will salt with fire the sacrifice (the Church that He will raise in the Rapture) and salt it with salt just before entering the New Jerusalem; let us read Hebrews 12:18-24:

<sup>18</sup> **For** you have not **come to** the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest,

<sup>19</sup> and the sound of a trumpet and the voice of words, so that those who heard *it* begged that the word should not be spoken to them anymore.

<sup>20</sup> (For they could not endure what was commanded: “And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow.”)

<sup>21</sup> And so terrifying was the sight *that* Moses said, “I am exceedingly afraid and trembling.”)

<sup>22</sup> **But you have come to Mount Zion** and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels,

<sup>23</sup> to the **general assembly and church [Gr. *καί εκκλησία*]**<sup>24</sup> of the firstborn *who are* registered in heaven, to God **the Judge** of all, to **the spirits of just men made perfect**,

<sup>24</sup> to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than *that of* Abel.

This chapter 12 ends with a strong exhortation in the context of judgment; Hebrews 12: 25-29:

<sup>25</sup> **See that you do not refuse Him who speaks.** For if they did not escape who refused Him who spoke on earth, much more *shall we not escape if we turn away from Him who speaks from heaven*,

<sup>26</sup> whose voice then shook the earth; but now He has promised, saying, “Yet once more I shake not only the earth, but also heaven.”

<sup>27</sup> Now this, “Yet once more,” indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain.

<sup>28</sup> Therefore, since we are **receiving a kingdom which cannot be shaken**, let us have grace, by which we may serve God acceptably with reverence and godly fear.

<sup>29</sup> **For our God is a consuming fire.**

Until now, we have analyzed several passages, but let us remember that we are studying the topic of the saints, **judges-witnesses-testimonies** (the priests), as instruments of the judgment of God, and that they belong to the Holy Church, which the Lord used to cut off the apostates (the apostate Church), in the judgment of forsakenness. Now, after this, there remains only the holy Church that is awakened and the sleeping Church to which belong those who need chastening, so they will be salted with fire, salted with salt, purified, sanctified, chastened.

One of the ways used by the Lord to judge is the prayer of the priests of the holy Church (the saints, the judges), which is awake and is wise in the Lord's prophetic calendar (Daniel 12:10b); they must cry out for the judgment as part of their mission to pray (Revelation ch. 5; Luke 1:1-8). We have already proved that the golden bowls of incense are full of the prayers made by these priests of the holy Church on this Earth before the Rapture. These

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<sup>24</sup> The New King James Version uses this term [*ekklesia*: Church, congregation] because this term appears in the original Greek version.

prayers are requests to the Lord to execute the other judgments on the cut-off apostates (four are placed before the Rapture and three during the Tribulation) and on Israel and the world's inhabitants.

We are analyzing the passages that precede verses 1 to 8 of Luke on the parable of the unjust judge. We have corroborated that the Lord will answer the prayers of His saints, of His priests who pray according to the will of God so that He, who is the Judge over all the Earth, will execute His judgments, which began to be unleashed just before the end of the dispensation of the Church, with the judgment of blindness and the judgment of forsakenness, which will be followed by the other judgments, such as the judgment shame, the judgment sickness and death, the judgment of being left behind in the Tribulation, "such as has not been since the beginning of the creation which God created until this time, nor ever shall be." (Mark 13:19).

We have also analyzed Luke chapter 17 (which is the context for chapter 18, where we find the parable of the unjust judge). Now let's look at Luke 17:5-6, which speaks of the apostles' request to the Lord to increase their faith; which relates to the topic Jesus teaches in Luke 18:1-8; for in verse 8, the Lord asks if He will really find faith on the Earth at when He comes. The topic of this passage is the prayer we can only make with the eternal, living, and precious faith; therefore, only the holy Church would make this prayer at the End Times; this is the very prayer that Berea Barranquilla Ministries is making now. Let's read Luke 17:7-10, which speaks of the duty of unprofitable servants:

<sup>7</sup> And which of you, having a servant plowing or tending sheep, will say to him when he has come in from the **field**, 'Come at once and sit down to eat'?

<sup>8</sup> But will he not rather say to him, 'Prepare something for my supper, and gird yourself and serve me till I have eaten and drunk, and afterward you will eat and drink'?

<sup>9</sup> **Does he thank that servant because he did the things that were commanded him?** I think not.

<sup>10</sup> So likewise you, **when you have done all those things which you are commanded, say, 'We are unprofitable servants. We have done what was our duty to do.'**"

This is a teaching of the humility of the servant and the responsibility to accomplish the mission entrusted; the context is projected towards the End Time when the holy Church

will finish the mission and tell the Lord: "Thank you for allowing me to serve because I did nothing, you did everything Lord and you used me as the earthen vessel that I am."

Let us continue to study the context in more detail. Luke 17:11-19 deals with the healed leper stranger who returned to give thanks:

<sup>11</sup> Now it happened as He went to Jerusalem that He passed through the midst of Samaria and Galilee.

<sup>12</sup> Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off.

<sup>13</sup> And they lifted up *their* voices and said, "Jesus, Master, have mercy on us!"

<sup>14</sup> So when He saw *them*, He said to them, "Go, show yourselves to the priests." And so it was that as they went, they were cleansed.

<sup>15</sup> And one of them, when he saw that he was healed, returned, and with a loud voice glorified God,

<sup>16</sup> **and fell down on his face at His feet, giving Him thanks. And he was a Samaritan.**

<sup>17</sup> So Jesus answered and said, "Were there not ten cleansed? But where *are* the nine?"

<sup>18</sup> **Were there not any found who returned to give glory to God except this foreigner?"**

<sup>19</sup> And He said to him, "Arise, go your way. **Your faith has made you well.**"

In these verses, the Lord speaks of a Samaritan who gives thanks to Jesus for having been cleansed of leprosy (sin). The passage also talks about humbleness, humility, and faith.

Then, in Luke 17:20-37, the Lord teaches about the coming of the Kingdom; let us read:

<sup>20</sup> Now when He was asked by the Pharisees **when the kingdom of God would come**, He answered them and said, "The kingdom of God does not come with observation;

<sup>21</sup> nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you."

<sup>22</sup> Then He said to the disciples, "The days will come when you will desire to see one **of the days of the Son of Man**, and you will not see *it*.

<sup>23</sup> And they will say to you, 'Look here!' or 'Look there!' Do not go after *them* or follow *them*.

<sup>24</sup> For as **the lightning that flashes out of one part under heaven shines to the other part under heaven**, so also **the Son of Man will be in His day**.

<sup>25</sup> But first He must suffer many things and be rejected by this generation.

<sup>26</sup> **And as it was in the days of Noah**, so it will be also **in the days of the Son of Man**:

[ cf. Mat 24:38: For as it was in the days before the flood].

<sup>27</sup> They ate, they drank, they married wives, they were given in marriage, **until the day that Noah entered the ark, and the flood came and destroyed them all**.

<sup>28</sup> Likewise as it was also in **the days of Lot**: They ate, they drank, they bought, they sold, they planted, they built;

<sup>29</sup> **but on the day that Lot went out of Sodom** it rained fire and brimstone from heaven **and destroyed them all**.

<sup>30</sup> **Even so will it be in the day when the Son of Man is revealed**.

<sup>31</sup> "In **that day**, he who is on the housetop, **and his goods are in the house**, let him not come down to take them away. And likewise the one who is in the field, **let him not turn back**.

<sup>32</sup> Remember Lot's wife.

<sup>33</sup> **Whoever seeks to save his life will lose it, and whoever loses his life will preserve it.**

<sup>34</sup> I tell you, in **that night** there will be **two men in one bed**: the one will be **taken** and the other will be left.

<sup>35</sup> **Two women** will be **grinding together**: the one **will be taken** and **the other left**.

<sup>36</sup> Two *men* will be in the field: the one will be taken and the other left."

<sup>37</sup> And they answered and said to Him, "Where, Lord?"

So He said to them, "Wherever **the body [Gr. *Soma, σώμα*]** is, there the eagles will be gathered together."

In this passage, the expression «the Son of Man» is used, which refers to the end times (Daniel 7:13); we can confirm this in Revelation 1:12-13:

<sup>12</sup> Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands,

<sup>13</sup> and in the midst of the seven lampstands One like the **Son of Man**, clothed with a garment down to the feet and girded about the chest with a golden band.

In Luke 17:20-37, the Lord teaches about His calendar with the days of Noah, the days of Lot, the days of the Son of Man and about the events that would happen; this time will begin before the Rapture.

**Figure 1**

*The days of Noah and the days of Lot within the days of the Son of Man.*



There is a difference between “the days of the Son of Man” (Luke 17:22) and “the day when the Son of Man is revealed” (Luke 17:30); the former refers to the time before the Rapture, for in Luke 17:26-27 the comparison is made with the days of Noah and the days of Lot, which correspond to the time just before Christ lifts up the Church. Consequently, there is an overlap between the three temporal expressions, “the days of the Son of Man,” “the days of Noah,” and “the days of Lot”; let us see this in the following table:

**Table 7**

**Comparison between the days of the Son of Man and the day when the Son of Man is revealed**

| <b>The days of the Son of Man (these days begin before the Rapture of the Church).</b>  | <b>The day when the Son of Man is revealed. (The beginning of the Tribulation)</b>   |
|---|--|
| The days of Noah (before the Flood): Before the Rapture, the apostate Church, the sleeping Church, and the inhabitants of the world are immersed in the earthly things and practices. (Luke 17:26)  | The day Noah entered the ark and the Flood began (Luke 17:27).   |
| The days of Lot: It also refers to the time of the prayer like Lot's <sup>25</sup> . The End-Time holy Church is awake and is wise; therefore, she comprehends these days of Lot, which are before the Rapture; therefore, she is crying out, paining her soul to go out of this Earth that is Sodom. The apostate Church, the sleeping Church, and the world's inhabitants are immersed in the things of this world and in earthly practices; for this reason, they are not groaning, praying, crying out, nor paining their souls before the Lord (Luke 18:8; cf. 2 Peter 2:6-8). | The beginning of the Tribulation judgment is also compared to the day when Lot went out of Sodom, and the Lord rained brimstone and fire from Heaven upon Sodom and Gomorrah (Luke 17:28-29; cf. Genesis 19:24). |
| In that night (Luke 17:34-36)   | In that day (Luke 17:31)   |

This passage of Luke 17:20-37 is the one that immediately precedes Luke 18, where the parable of the unjust judge that we have been analyzing is narrated, and it describes the context of the End Times more accurately. There is an emphasis on the JUDGMENT when the comparison is made with the days of Noah (the Flood) and the days of Lot (the destruction

<sup>25</sup> Most English versions use the word "torment" or "vex" to translate the Greek word *basanizō βασανίζω*; nevertheless, the most accurate translation of this word in the context of 2 Peter 2: 8 is pain, which also means wept or grieving (Strong, 1990, as cited in Meyer, 2000).

of Sodom and Gomorrah). In this passage of Luke 18, the Lord also teaches about the Rapture of the holy Church. Then, He tells the disciples the parable about the prayer that is addressed to the Church of the End Times so that she fulfills the mission of being a judge. Within her functions is the one of praying with imprecatory prayers against the apostate Church that was already cut off in the judgment of the forsakenness.

## CHAPTER 4

### WITNESSES AT TRIAL

#### 4.1. God is Judge and Witness

In every trial, there are witnesses in favor of or against the accused. In His judgment, the Lord Jesus Christ, as well as being a Judge, is a Witness; let us read Revelation 1:5:

<sup>5</sup>and from Jesus Christ, **the faithful witness**, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood...

In the Old Testament, we see that God is a Witness; He testifies and gives testimony; let us look at these terms and how they relate to judgments in the following table:

**Table 1**  
**The terms "witness, testify, and testimony" related to God and the judgments**

| The Lord testifies  | How does the Lord testify?  | With what objectives did the Lord testify?  |
|---|---|---|
| Nehemiah 9: <sup>29</sup> And <b>testified against them [Heb. 'ûd ןד]</b> , / That You might bring them back to Your law. / Yet they acted proudly, / And did not heed Your <b>commandments [Heb. mitsvâh מצוה]</b> , / But sinned against Your <b>judgments [Heb. mishpât משפט]</b> , / 'Which if a man does, he shall live by them.' / And they shrugged their shoulders, / Stiffened their necks, / And would not hear. <sup>30</sup> Yet for many years You had patience with them, / And <b>testified against them [Heb. 'ûd</b> | - God bears witness:<br>- With the Word, the Law, the commandments, His judgments.<br>- With His Holy Spirit.<br>- With His prophets. | In their prayer, the Levites summarized the history of Israel in two periods: (a) from the time this people came out of Egypt, when the Lord gave His commandments (judgments) to the Israelites and exhorted them, but out of pride, they rebelled against God and hardened themselves; (b) all the years that followed, including the time of the kings up to the Assyrian and Babylonian captivity judgment. The Levites said the Holy Spirit testified to Israel's people through the prophets, but they did not listen. The Lord testifies in favor of repentance, warning, and exhorting. |



| The Lord testifies   | How does the Lord testify?           | With what objectives did the Lord testify?  |
|--|--------------------------------------|---|
| <p><b>טוּ</b>] by <b>Your Spirit</b> in <b>Your prophets</b>. / Yet they would not listen; / Therefore <b>You gave them</b> into the hand of the peoples of the lands.</p>   |                                      |   |
| <p>Psalm 50:7: “Hear, O My people, and I will speak, / O Israel, and <b>I will testify [Heb. 'ûd טוּ] against you</b>; / <i>I am</i> God, your God!</p>  | <p>God bears witness for Himself</p> | <p>In Nehemiah 9:29-30, we see that the Lord testifies so Israel may repent; in Psalm 50:7, God testifies for judgment against the people of Israel. So, we see two functions of testimony.</p>   |
| <p>Jeremiah 29:23: because they have done disgraceful things in Israel, have committed adultery with their neighbors’ wives, and have spoken lying words in My name, which I have not commanded them. Indeed I know, and <b>am a witness [Heb. 'êd טוּ]</b>, says the Lord.</p>  | <p>God bears witness for Himself</p> | <p>Here the Lord adds another meaning of witnessing, and He refers to the fact that He witnessed the sins that Israel and Judah committed; the people have sinned before God. How can man evade the fact that God knows everything and is an eyewitness to everything he does? Psalm 11:4 says: «The Lord is in His holy temple, / The Lord’s throne is in heaven; / <b>His eyes behold, / His eyelids test the sons of men.</b>» Revelation 2:13 says: «“<b>I know your works</b>, and where you dwell, where Satan’s throne <i>is...</i>»</p>   |
| <p>Amos 3:13-14: «<sup>13</sup> Hear and <b>testify [Heb. 'ûd טוּ] against the house of Jacob,</b>” / Says <b>the Lord God, the God of hosts,</b> <sup>14</sup>“That in the day I punish Israel for their transgressions, I will also visit <i>destruction</i> on the altars of Bethel; / And the horns of the altar shall be cut off / And fall to the ground.»</p> | <p>God bears witness for Himself</p> | <p>The Lord testifies against Israel’s people for punishment and judgment for the sin of idolatry they committed.</p>   |
| <p>John 3:11-12 «<sup>11</sup>Most assuredly, I say to you, We speak what We know and <b>testify [Gr. Martureo, μαρτυρέω]</b> what We have seen, and you do not receive Our <b>witness [Gr. Martureo, μαρτυρέω]</b>. <sup>12</sup>If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?»</p>                 | <p>God bears witness for Himself</p> | <p>Here, witnessing means to testify through the preaching and teaching of God's Word; we find this in Nehemiah 9:29-30. The generation to which Jesus was witnessing acted like the generation that perished in the wilderness and like Israel did afterward until the judgment of the captivities. These people did not receive the testimony of Jesus but rebelled with arrogance and pride until they killed the Lord. The apostate Church did the same, for she did not want to receive the testimony of the Lord, His eternal teaching, His Word, and His permanent admonitions through His prophets. For this reason, she was cut off.</p> |
| <p>John 5:31-38 «<sup>31</sup> “If I <b>bear witness</b></p>   | <p>God the Father</p>                | <p>Jesus reminds the Law to the religious people of Israel,</p>   |

| The Lord testifies   | How does the Lord testify? | With what objectives did the Lord testify?   |
|--|----------------------------|--|
| <p>[testify: Gr. <i>Martureo, μαρτυρέω</i>] of Myself, My witness [Gr. <i>marturia, μαρτυρία</i>] is not true. <sup>32</sup> There is another who bears witness [testifies: Gr. <i>martureo, μαρτυρέω</i>] of Me, and I know that the witness [Gr. <i>marturia, μαρτυρία</i>] which He witnesses of Me is true. <sup>33</sup> You have sent to John, and he has borne witness [testify: Gr. <i>martureo, μαρτυρέω</i>] to the truth. <sup>34</sup> Yet I do not receive testimony from man, but I say these things that you may be saved. <sup>35</sup> He was the burning and shining lamp, and you were willing for a time to rejoice in his light. <sup>36</sup> But I have a greater witness than John's; for the works which the Father has given Me to finish—the very works that I do—bear witness [testify: Gr. <i>martureo, μαρτυρέω</i>] of Me, that the Father has sent Me. <sup>37</sup> And the Father Himself, who sent Me, has testified [testifies: Gr. <i>martureo, μαρτυρέω</i>] of Me. You have neither heard His voice at any time, nor seen His form. <sup>38</sup> But you do not have His word abiding in you, because whom He sent, Him you do not believe.»</p> | <p>testifies</p>           | <p>according to which two or three witnesses must be used to certify an event (Numbers 35:29-34; Deuteronomy 17:2-13; 19:15-21); in this case, the Lord mentions: (a) John the Baptist who testified that Jesus was the Lamb of God (John 1:19-28, 36); (b) the works that the Father gave to Christ so that he can finish them (John 5:36); and (c) the Father Himself (John 5:37).</p> <p>So, the Law speaks of two or three witnesses to certify a crime, especially to apply the death penalty against the transgressor (Deuteronomy 17:6; 19:15). It is noteworthy that the Lord mentions this Law in His favor to certify that His Word is true and that He is God, the Messiah (John 5:31-32). Later, the religious people also used witnesses, but false ones, to accuse the Lord and condemn Him. Nevertheless, from the beginning of His ministry, there were many witnesses on behalf of the Lord, such as those He mentions in this passage of John 5:31-38; in verse 30, Jesus said that His judgment was righteous because He sought the will of the Father; and in John 5:27 He affirmed that the Father gave Him authority to execute judgment because He is the Son of Man, an expression that refers to the End Times (cf. Daniel 7:13); He also said before, in verse 22, that the Father committed all judgment to the Son.</p> <p>The Lord knew that finally, the religious people were going to condemn Him, but the Lord's death was judicial for them and all Israel; that is why the Lord tells them in John 5:34 that He spoke to them so that they would be saved and would have life (John 5:21, 24-26, 34). Still, they rejected the Lord, His Word and His testimony that was certified as true by all the witnesses that Jesus mentioned to them.</p> <p>It is striking to see how as the Lord's ministry progressed, the judgment against Israel also progressed; the evidence and the charges were accumulated, and the witnesses were watching, the Father and the Holy Spirit were the main ones, two witnesses. But as the divine judgment against Israel progressed, so did the religious judgment against the Lord Jesus Christ. Finally, in the eyes of all, the Lord Jesus was declared guilty, condemned to death, charged as a false prophet and false teacher, He was accused of having a sect, the Nazarenes. Everyone saw</p> |

| The Lord testifies  | How does the Lord testify?           | With what objectives did the Lord testify?   |
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|   |                                      | <p>the punishment upon Jesus because of all these false accusations against the Lord.</p> <p>The punishment and chastisement against the Lord seemed just, for the evidence was abundant; but before God these were all false, and the real culprits were all the religious, the people of Israel on whom would fall all the judgments written in the Word: The judgment of blindness, the judgment of forsakenness, the judgment of shame, the judgment of sickness and death, the judgment of being cast into Hell; for all who rejected the Lord died and went to the Place of Torment and will be resurrected after the Millennium to be condemned and cast into the Lake of Fire. These punishments are also for apostates who have already been cut off and do not belong to the Church of Jesus.</p>  |
| <p>Romans 1:9: For God is my <b>witness [Gr. <i>martus</i>, μάρτυς]</b>, whom I serve with my spirit in the Gospel of His Son, that without ceasing I make mention of you always in my prayers...</p>   | <p>God the Father</p>                | <p>Paul makes three powerful affirmations: (a) that God is his Witness, (b) that he serves with sincerity in the gospel, and (c) that he was fulfilling the mission the Lord gave him. The apostates have many witnesses, which are all those who attend their demonic temples and praise them, but what can these apostates do if God, the Faithful Witness, calls them “<i>accursed-anathemas</i>”? What can these apostates do if the Lord is Witness that their works are evil, that they serve themselves and not the Lord? What can they do if the Lord knows and is looking them that they serve Satan?</p>   |
| <p>Philippians 1:8-11 «<sup>8</sup>For <b>God is my witness [Gr. <i>martus</i>, μάρτυς]</b>, how greatly I long for you all with the affection of Jesus Christ. <sup>9</sup>And this I pray, that your love may abound still more and more <b>in knowledge and all discernment</b>, <sup>10</sup>that you may approve the things that are excellent, that you may be sincere and without offense <b>till the day of Christ</b>, <sup>11</sup>being filled with the fruits of righteousness which <i>are</i> by Jesus Christ, to the glory and praise of God.»</p> | <p>God bears witness for Himself</p> | <p>Paul says that God is Witness of his love towards the members of the churches, this love is that he kept the Word and was a testimony of it, which is true love (1 John 5:1-3).</p> <p>The apostle's love was also manifested in that he taught the churches the pure, eternal Word, which is confirmed when he says that he prayed that love would abound in the brethren in knowledge and all discernment. The Church that is full of God's Word, the knowledge of God, and His excellent knowledge is full of God's love and loves the brethren abundantly. On the contrary, the apostate churches, with their pastors and filthy ministers that are full of human wisdom, psychology, and earthly doctrines, are full of hatred, roots of bitterness, murder, death, rottenness, and Hell; these are the apostate churches that preach and show a</p> |

| The Lord testifies  | How does the Lord testify?           | With what objectives did the Lord testify?   |
|---|--------------------------------------|--|
| <p>1 Thessalonians 2:4-6, 10-12:<br/>                     «<sup>4</sup>But as <b>we have been approved by God</b> to be <b>entrusted with the gospel</b>, even so we speak, not as pleasing men, but God who <b>tests our hearts</b>. <sup>5</sup>For neither at any time did we use <b>flattering words</b>, as you know, <b>nor a cloak for covetousness—God is witness [Gr. <i>martus</i>, μάρτυς]</b>; . <sup>6</sup>Nor did we seek <b>glory from men</b>, either from you or from others, when we might have made demands as apostles of Christ. »</p> <p>«<sup>10</sup>You are <b>witnesses [Gr. <i>martus</i>, μάρτυς]</b>, and God <b>also</b>, how devoutly and justly and blamelessly we behaved ourselves among you who believe; <sup>11</sup>as you know how <b>we exhorted, and comforted</b>, and charged every one of you, as a father <i>does</i> his own children, <sup>12</sup>that you would walk worthy of God who <b>calls you into His own kingdom and glory.</b>»</p> | <p>God bears witness for Himself</p> | <p>false love, emotions, and feelings of the sinful nature, the flesh, the Perverse.</p> <p>Paul says that God is a Witness against the apostates who speak to please men, using flattering words, who cloak for covetousness for the things of this Earth by using the Gospel, and who seek the glory of men. What will do these <i>accursed-anathemas</i> if God testifies against them? Has not the Lord recorded all their wicked words and deeds of apostates? Of course He has. Has not the Lord weighed their hearts? The Lord recorded all their sins; he weighed their hearts, so He vomited them out. God has cut them off from the good olive tree (Romans 11:22); apostates are branches of the vine that God has cut off, and He has removed their lampstand so that they will no longer defile the Church.</p> <p>The apostle says that God is the Witness of true servants who do not speak to please men, who do not use flattering words, who do not seek glory from men; they are the servants of God who walk in holiness, righteous, and blameless, who exhort with the God’s Word so that the Church may be sanctified, and comforted with the eternal promises, with the Eternal Kingdom and the hope of the glory of God.</p> <p>The consolation that apostates give is: "You will succeed on this Earth, everything you undertake on this Earth will prosper, you will receive a lot of money, take the keys of the car, the keys of the house; you will travel around the world, you will tread the snow, etc." This comfort smells of death, it is corruptible hope that is not hope because «hope that is seen is not hope; for why does one still hope for what he sees?» (Romans 8:24). Is the corruptible hope comfort? And in the Tribulation, what will be the comfort when all works are burned up? The unclean pastors and apostate preachers cannot give comfort because they are emptied of the pure and eternal Word of God, they are emptied of eternal life, they are emptied of the Holy Spirit, they are emptied of the everlasting promises, because their hearts are full of greed, of plunder, of death, of evil fruit, they have and offer blindness, misery, nakedness, eternal poverty, loss of the eternal promises. The false apostate ministers are a generation of vipers; how can they speak good things being evil? (Matthew 12:34). These apostates dare to preach and</p> |

| The Lord testifies  | How does the Lord testify?           | With what objectives did the Lord testify?  |
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|   |                                      | <p>teach, saying: "Yes, yes, there's eternity, Heaven, the promises... but there're also blessings here, here on Earth, prosper, prosper, get riches here because then you will receive the inheritance in Heaven;" what these pastors, accursed-anathemas preachers, and those who listen to them, will receive the worm that doesn't die and the fire that never goes out, Hell (Mark 9:48).</p>  |
| <p>Hebrews 2:3-4: «<sup>3</sup>how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard <i>Him</i>, <sup>4</sup><b>God also bearing witness [Gr. <i>sunepimartureō</i>, <i>συνεπιμαρτυρέω</i>] both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?»</b></p> | <p>God bears witness for Himself</p> | <p>Paul says that the great salvation was announced by the Lord and His servants. The apostle remembers the beginnings of the Church when she received the Holy Spirit, and God bore witness to her with signs and wonders.</p> <p>At this time in which we are living, the Lord is testifying of His Word with the fulfillment of the End-Times prophecies (Matthew chap. 24; Mark chap. 13; Luke ch. 21;) all the signs are fulfilled, and not one is missing, which the Lord said He would do to show His Church the time of His departure to the New Jerusalem, the day of the Rapture. But the sinful nature (the Perverse) and Satan have begun to perform deceptive signs and wonders through the apostate churches, to cheat people; but this is the fulfillment of the prophecy about the apostasy, which is the last sign before the Rapture (2 Thessalonians 2:3).</p> |
| <p>1 John 5:9: If we receive <b>the witness [Gr. <i>marturia</i>, <i>μαρτυρία</i>] of men, the witness [Gr. <i>marturia</i>, <i>μαρτυρία</i>] of God is greater; for this is the witness [Gr. <i>marturia</i>, <i>μαρτυρία</i>] of God which He has testified [Testified: Gr. <i>martureo</i>, <i>μαρτυρέω</i>] of His Son.</b></p>   | <p>God the Father</p>                | <p>John says that we must receive the testimony of God, which is greater than that of men. The religious people of that time did not receive the testimony of the Father about His Son Jesus because they were settled in the kingdoms of this Earth, even though He taught them about His kingdom, which is not of this world (John 18:36). The religious people did not believe because they were filled with earthiness. In the apostate churches, a lot of people heap up together to receive the testimony of men of corrupt minds teach their followers to fornicate with this Earth, with the world. Besides, these corrupt men are spiritual fornicators, and their children also practice physical fornications.</p>   |
| <p>Revelation 22:16: "I, Jesus, have sent My angel <b>to testify [Testify: Gr. <i>martureo</i>, <i>μαρτυρέω</i>] to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning</b></p>  | <p>God, Jesus</p>                    | <p>The Lord testified against the apostate churches of the end times in Revelation 2 and 3; He presented their charges and described in detail the Tribulation judgment that will fall on the apostates who will be left behind (with no opportunity to repent), Israel, and on all the gentile nations of the Earth.</p>   |

| The Lord testifies   | How does the Lord testify? | With what objectives did the Lord testify?  |
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| Star.”   |                            |   |
| <p>Revelation 22:18-19 «<sup>18</sup>For I testify [Gr. <i>summartureō</i>, <i>συμμαρτυρέω</i>] to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; <sup>19</sup> and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and <i>from</i> the things which are written in this book.»</p> | <p>God, Jesus</p>          | <p>The Lord says that He testifies against those who add to or take away from the prophecy of Revelation. Notice how He says, "to everyone who hears [Gr. <i>akouō</i>, ἀκούω];" He does not say "to him who reads," pointing to the preaching of all the contents of Revelation in this end time.</p> <p>The apostates have added to the prophecy saying that the five churches to which the Lord exhorts will not lose salvation; they have added that the Nicolaitans doctrine, Balaam doctrine, and Jezebel doctrine are not so terrible and diabolical. The apostates have removed all the eternal promises from the book of Revelation and the judgments, for they do not teach or preach them because they dedicated themselves to preaching material prosperity, to speaking of the cities of the world which they covet, longing to travel worldwide. They put in their churches signs that read "international ministry" and covet locations in other countries to fill their "MYSELF" to further inflate their vanity and vain glory; this is why they do not desire to go to the New Jerusalem nor preach of that city. Those who teach one or another message about the heavenly city, do it hypocritically because in their hearts (which are being searched by God, the Judge), they are full of earthliness. How can the <i>accursed- anathema</i> apostates preach about the New Jerusalem if the faith they teach is corruptible? And only the living and precious faith that leads to the heavenly city; the apostates don't know this faith.</p> <p>The accursed apostates are children of Hagar, the slave, from Jerusalem below, because they are slaves, illegitimate children, bastards, and not sons, so they will not inherit any of the eternal promises; instead, they will inherit the deepest dwellings of Hell. The apostates said, "We won't be in the Tribulation judgment, so let's enjoy this world, prosper on this earth, and then we'll go to Heaven." It was for these abominations that the apostates were judged and cut off, the judgment of forsakenness fell upon them.</p> |
| <p>Revelation 22:21.22 «<sup>20</sup>He who testifies [testifies: Gr. <i>Martureo</i>,</p>   | <p>God, Jesus</p>          | <p>Hallelujah! The faithful and true Witness, Jesus Christ, testified that He is coming quickly, and He said,</p>   |

| The Lord testifies  | How does the Lord testify? | With what objectives did the Lord testify?   |
|---|----------------------------|--|
| <p><b>μαρτυρέω]</b> to these things says, “Surely <b>I am coming quickly.</b>” Amen. Even so, come, Lord Jesus!<br/> <sup>21</sup>The grace of our Lord Jesus Christ <i>be</i> with you all. Amen.»</p> |                            | <p>"Surely." The holy Church, who is wise and is awake, received this testimony, so she rejoices and is in the daydream of the bride who loves and yearns for the Bridegroom, Christ, the Beloved of Heaven, and the Beloved of our hearts; we are gazing, seeking, watching, looking, calling, saying to Him "Amen. Even so, come, Lord Jesus".</p> |

Let us look now at the main Hebrew and Greek words used in the table above and in other contexts, with their meanings related to the act of witnessing and judging, to confirm the analysis<sup>26</sup>:

**(a) The Hebrew word “’ûd טוּד” (testify):**

- *Nehemiah 9:29-30*: «And **testified** against them by **Your Spirit** in **Your prophets.**». The word “**testified**” (**Heb. ’ûd טוּד: testify**) means “to duplicate or repeat; by implication to protest, testify (as by reiteration); intensely to embrace, restore, admonish, charge (earnestly), lift up, testify, give warning, call to”. God gave Israel his warnings or testimonies because of the sin of this people who had violated the ordinances. This is evidenced in *Nehemiah 9:29* when it says: «But sinned against Your **judgments...**». The term “Judgments” [**Heb. mishpât מִשְׁפָּט**] means: properly a verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (human or particularly divine law, individual or collective), including the act, place, the suit, the crime, and penalty; abstractly *justice* (in an abstract sense), including a particular *right*, or *privilege* (statutory or customary).

**(b) The Greek word "diamarturomai, διαμαρτύρομαι" (testify):**

*1 Thessalonians 4:6*: «that no one should take advantage of and defraud his brother in this matter, because the Lord *is* the avenger of all such, as we also forewarned you and **testified.**»: The word “testified” (**Gr. diamarturomai, διαμαρτύρομαι**) has the sense of “to

<sup>26</sup> The meanings of the words are taken from Strong (1990, as cited in Meyers, 2000).

attest or protest earnestly; charge,” it is exhortative (Also used in: Acts 2:40; 8:25; 10:42 ; 18:5; 20:21; 23:11; 28:23).

- Acts 2:40: «And with many other words **he testified** and exhorted them, saying, “Be saved from this perverse generation.” » The term “testified” (Gr. *diamarturomai*, διαμαρτύρομαι) means: “attest or protest seriously, or (implicitly) hortatory, accuse, attest, testify.”

**(c) The Greek word “martureō, μαρτυρέω” (witness):**

- Romans 3:21: «But now the righteousness of God apart from the law is revealed, being **witnessed** by the Law and the Prophets...»: Here, the Greek word for “**witnessed**” (Gr. *martureō*, μαρτυρέω) means: to be a witness, i.e. to testify, to accuse, to give evidence (Strong, 1990, as cited in Meyers, 2000).

- Revelation 22: 16, 20: «<sup>16</sup>I, Jesus, have sent My angel **to testify [Gr. *martureō*, μαρτυρέω]** to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star.” ... <sup>20</sup>He who **testifies [Gr. *martureō*, μαρτυρέω]** to these things says, “Surely I am coming quickly.” / Amen. Even so, come, Lord Jesus! » In these verses, it is used the expression "to testify" which also corresponds to the Greek word *martureo* (μαρτυρέω).

**(d) The Greek word “sunepimartureō, συνεπιμαρτυρέω” (witness):**

- Hebrews 2:4: «God also bearing **witness** both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?» The word “witness” (Gr. *sunepimartureō*, συνεπιμαρτυρέω) has the following meanings: to testify: Testifying with evidence, to testify further jointly, that is, unite and adding evidence; it also means “to bear witness.”



**(e) The Greek word “*epimartureō*, ἐπιμαρτυρέω” (testify):**

- *1 Peter 5:12*: «By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and **testifying** that this is the true grace of God in which you stand.». The word “testifying” (Gr. *epimartureō*, ἐπιμαρτυρέω) means “attest further, corroborate.”

**(f) The Greek word “*summartureō*, συμμαρτυρέω” (testify):**

- *Revelation 22:18*: «For I **testify** to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book...» In this verse, the Greek word *summartureō* (συμμαρτυρέω) is translated as “testify” and its meanings are: Testify *jointly*, that is, corroborate by evidence; bear witness.

**4.2. The instruments that the Lord uses as witnesses**

We have already studied how the Lord is a Witness in His judgment against the people of Israel and the End-Time apostate Church; we also analyzed the powerful meanings and implications of this judgment. He testifies of His Word and with His Word. Now, let’s see the other witnesses the Lord uses.

**4.2.1 The witnesses: The Heavens and the Earth**

The Lord calls the Heavens and the Earth as witness for two reasons: (a) to show that His judgments have universal application over all creation, even if God uses a single person in a specific place on Earth to declare, announce and execute His judgments; (b) because He placed man above creation subdue it and to have dominion over it (Genesis 1:28). When Adam sinned, he polluted the whole Universe; creation was subjected to vanity and to the bondage of corruption, and death entered it (Romans 5:12; 8:20-21; 1 Corinthians 15:21-22); in this way, it suffered the consequences of man's sin. The bible teachers, mankind’s abominations have polluted the Earth (Isaiah 24:4-5; Leviticus 18:25-28; Jeremiah 16:18). Let us read the passages where it is confirmed that the Heavens and the Earth are

witnesses against man, God's people and all the humanity in the righteous judgment of God.

- *Deuteronomy 4:25-26:*

<sup>25</sup>“When you beget children and grandchildren and have grown old in the land, and act corruptly and make a carved image in the form of anything, and do evil in the sight of the Lord your God to provoke Him to anger,

<sup>26</sup> **I call heaven and earth to witness against you this day**, that you will soon utterly perish from the land which you cross over the Jordan to possess; you will not prolong *your* days in it, but will be utterly destroyed.

- *Deuteronomy 30:19-20:*

<sup>19</sup> **I call heaven and earth as witnesses today against you**, *that* I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live;

<sup>20</sup> that you may love the Lord your God, that you may obey His voice, and that you may cling to Him, for He *is* your life and the length of your days; and that you may dwell in the land which the Lord swore to your fathers, to Abraham, Isaac, and Jacob, to give them.”

- *Deuteronomy 31:28:*

<sup>28</sup> Gather to me all the elders of your tribes, and your officers, that I may speak these words in their hearing and **call heaven and earth to witness against them**.

In the verses we cited, the Heavens and the Earth are witnesses against the people of Israel. In these present days, they are also called by God against the apostate Church, and the main reason is because *life-life* is about to enter the Earth with the resurrection of those who have fallen asleep in Christ. The apostate Church is dead, preaches death, she has the second death in her; and has rejected eternal life and the preaching of the resurrection (1 Thessalonians 4:13-16); as creation awaits the freedom of the glory of the children of God (Romans 8:21). Apostates have risen up against this powerful event, for they are not groaning for the redemption of the body, they are not praying for the judgments, on the contrary they are crying out for corruptible things which are prayers opposing to God's Word and His will. Satan and the sinful nature, the Perverse, do not want the first sinless, deathless human beings (the resurrected ones) to come to this Earth; the devil and his hierarchy of Hell do not want the Church to be glorified and the apostates have joined in this perverse desire.

Psalm 50 confirms the convocation of Heaven and Earth, not only against Israel but also against the apostate Church, which appears under the designation of "the wicked"; let's read Psalm 50:1, 4, 16-22:

<sup>1</sup> The Mighty One, God the Lord,  
Has spoken and **called the earth**  
From the rising of the sun to its going down.

<sup>4</sup> **He shall call to the heavens from above,  
And to the earth, that He may judge His  
people:**

<sup>16</sup> **But to the wicked God says:**  
"What *right* have you to declare My statutes,  
Or take My covenant in your mouth,

<sup>17</sup> Seeing you hate instruction  
And cast My words behind you?

<sup>18</sup> When you saw a thief, you consented with  
him,

And have been a partaker with adulterers.

<sup>19</sup> You give your mouth to evil,  
And your tongue frames deceit.

<sup>20</sup> You sit *and* speak against your brother;  
You slander your own mother's son.

<sup>21</sup> These *things* you have done, and I kept  
silent;  
You thought that I was altogether like you;  
*But* I will rebuke you,  
And set *them* in order before your eyes.

<sup>22</sup> "Now consider this, you who forget God,  
Lest I tear *you* in pieces,  
And *there be* none to deliver

The person designated as "the wicked" of verse 16 is the apostate; God does not refer to the non-believer because that person does not speak of the Laws of the Lord, of God's Word, and does not take the covenant of the Lord in his mouth; the apostates are the one who sin using the Word of God for their own benefit and use the New Covenant to apply it to this Earth, to the desires of the sinful nature, the Perverse. The apostates are the ones who hate the correction, and that is why they have been cut off because they did not want to repent; they are thieves because they use the Word to obtain profit, speaking of sowings, pacts, and vows with money; they are those described by the Apostle Paul in 2 Corinthians 2:17, when he affirms that there are people who enrich themselves by peddling the Word of God, in other words, they falsify it to obtain profit. The apostates are adulterers; they frame deceit, they speak against the servants of God who preach the Eternal Kingdom. They have the spirit of Cain because they speak against the brethren; they hate them by preaching them a corruptible gospel that leads to Hell. Finally, verse 22 of Psalm 50 confirms that when David mentions "the wicked," he is speaking about the apostates, for it says, "you who forget God."

#### **4.2.2 The witnesses: The songs (The Worship)**

In His judgment, the Lord also uses the songs as witnesses against the people. Deuteronomy 31:18-19 is an example:

<sup>18</sup> And I will surely hide My face in that day because of all the evil which they have done, in that they have turned to other gods.

<sup>19</sup> “Now therefore, write down this song for yourselves, and teach it to the children of Israel; put it in their mouths, that **this song may be a witness for Me against the children of Israel.**

God commanded Moses to write this song as a testimony against Israel, for the people would prostitute themselves with idols, forsaking the Lord after entering the promised land. Let us read Deuteronomy 31:16-19:

<sup>16</sup> And the LORD said to Moses: “Behold, you will rest with your fathers; **and this people will rise and play the harlot with the gods of the foreigners of the land, where they go to be among them, and they will forsake Me and break My covenant which I have made with them.**

<sup>17</sup> Then My anger shall be aroused against them in that day, and **I will forsake them, and I will hide My face from them, and they shall be devoured.** And many evils and troubles shall befall them, so that they will say in that day, ‘Have not these evils come upon us because our God *is* not among us?’

<sup>18</sup> And **I will surely hide My face in that day** because of all the evil which they have done, in that they have turned to other gods.

<sup>19</sup> “Now therefore, write down this song for yourselves, and teach it to the children of Israel; put it in their mouths, **that this song may be a witness for Me against the children of Israel...**

In this song, we can see part of the judicial process the Lord would apply to Israel; let's see: (a) God would establish witnesses and evidence against the people because of their apostasy and their sins of idolatry («**they go to be among them, and they will forsake Me and break My covenant which I have made with them**». Deuteronomy 31:16b); one of these witnesses is the song («...put it in their mouths, **this song may be a witness for Me against the children of Israel.**». Deuteronomy 31:19b); the other witnesses are the Heavens and the Earth: («“Give ear, O heavens, and I will speak; / And hear, O earth, the words of my mouth...». Deuteronomy 32:1). (b) Because of apostasy, the Lord would execute the judgment of forsakenness: «<sup>17</sup>...I will forsake them, and I will hide My face from them... <sup>18</sup>...I will surely hide My face» (Deuteronomy 31:17-18). (c) After the judgment of forsakenness, God would apply the judgment of death and destruction:

(«...and they shall be devoured. And many evils and troubles shall befall them...»). Deuteronomy 31:17b).

Currently, when we are at the end times, many churches have fallen into apostasy, into the doctrines of demons such as the false gospel of prosperity, positive confession, and "the kingdom now." These churches did as Israel did, for they left God and His Word behind and perverted themselves after the idols of materialism, vainglory, and human wisdom; that is why God used the same judicial process He applied to Israel, which consisted of the following steps: (a) The establishment of witnesses like the songs, for the Lord has raised up His tabernacle of praise, of sung Word that teaches about His work of redemption, His eternal promises, His coming for the Church, and His judgments; these are songs that have the voice of the Spirit and that the Lord has used, and continues to use to lead to repentance. However, those songs are also witnesses against the apostate Church. (b) The execution of the judgment of forsakenness, in which the apostate Church was cut off, cast out, vomited out; for this judgment, the Lord used witnesses and judges who are His priests who belong to the holy Church that knows the prophetic calendar. (c) The judgment of sickness and death; and this judgment is about to execute because the Lord said in Revelation 2:22-23:

<sup>22</sup> Indeed **I will cast her into a sickbed, and those who commit adultery with her into great tribulation**, unless they repent of their deeds.

<sup>23</sup> **I will kill her children with death**, and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works.

The Greek words used in verse 22 are: «And [*kai* : *καί*] I will kill [*apokteinō* : *ἀποκτείνω*] her children [*teknon* : *τέκνον*] with [*en* : *ἐν*] death [*thanatos* : *θάνατος*]». Here, there is no redundancy because the Lord uses two Greek words *apokteinō* (*ἀποκτείνω*) and *thanatos* (*θάνατος*), whose meanings are similar, to express the severity and intensity of His judgment on the apostate churches, followers of Jezebel's doctrine, which is the doctrine of material prosperity, fornications with the earth and with the world. Let's look at the meanings of these two cited Greek words:

- The word *apokteinō* (ἀποκτείνω): to kill, to kill outright; to destroy: - to put to death, to kill, to slit throats (Strong, 1990, as cited in Meyers, 2000).
- The word *thanatos* (θάνατος): death, pestilence (NASEC, 1998, as cited in Meyers, 2000).

The judgment of sickness and death against apostates will take place before the Rapture and will be all over the Earth because in Revelation 2:23, the Lord says that in this way, all the Churches will recognize that He is the One who searches the minds and hearts and that He would recompense everyone according to their works. In the Tribulation, the Church will no longer be on Earth because before this judgment begins, the Lord will take it to the New Jerusalem. Therefore, when Revelation 2: 23 says "all the churches," John speaks of the time before the Rapture and the Tribulation judgment. Now, let us remember that all the apostate churches do not belong to the Church of the Lord Jesus anymore because they were cut off in the judgment of forsakenness. The execution of the judgment of sickness and death will be a teaching for all the churches that were not cut off but are now asleep, and they will be awakened with pain.

God announced (and still announces) the previous judgments, using songs, as He did with Israel; the holy praises, that came down from God's throne, testify against the apostates. God has restored David's tabernacle (Amos 9:11), the holy hymns, praises and songs, His sung Word with the voice of the Spirit that the Lord is using to lead to repentance all those who have never received Jesus in the heart and who belong to the fullness of the Gentiles, that is the group that is about to enter the remnant of the holy Church so that the Church is complete, and the Lord takes her away to bring her to the New Jerusalem (Romans 11:25).

#### **4.2.3 The Witness: The Word of God**

The Word of God, the sword of the Spirit, is another witness that God uses for His judgment; it is also an instrument to judge. Let us read Deuteronomy 31:26-27:

<sup>26</sup> "Take this **Book of the Law**, and put it beside the ark of the covenant of the Lord your God, that it may be there as a **witness [Heb. 'êd תִּי]** against you;

<sup>27</sup> for I know your rebellion and your stiff neck. *If* today, while I am yet alive with you, you have been rebellious against the Lord, then how much more after my death?

The Lord has admonished and exhorted the apostate churches through His servants, and every preaching, teaching, every book, and other documents that the servants of the Lord have published are witnesses against the apostates. The evidence of this is that these publications of God's Word are full of eternity; this is the seal of the voice of God. Let us read Hebrews 4:12-13:

<sup>12</sup> For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

<sup>13</sup> And there is no creature hidden from His sight, **but all things *are* naked and open to the eyes of Him to whom we *must* give account.**

This is a judicial passage because it speaks about God's Word as an instrument-witness and its effect on the heart. In verse 13, Pablo says that all things are naked and open to the eyes of God, nothing is hidden from Him, and we will give him account of everything. The use of God's Word as an instrument of judgment is confirmed in John 12:48:

<sup>48</sup> He who rejects Me, and does not receive My words, has that which judges him—**the word that I have spoken will judge him in the last day.**

Theology has applied this verse only to the Tribulation judgment, but before that period, God said He would begin His judgment at His house (1 Peter 4:17), referring to the churches that would fall into apostasy. The Lord also said that He would execute His vengeance on those members of the Church who sin willfully after having received the knowledge of the truth (Hebrews 10:26, 30). The charges against apostate churches are: (a) They have trampled the Son of God underfoot; (b) they have counted the blood of the covenant by which they were sanctified a common thing; (c) they have insulted the Spirit of grace (Hebrews 10:29). Finally, in Revelation chapters 2 and 3, we also find the accusations against the apostate churches, and the way how the Lord makes the accusations shows that this is a judgment before the Tribulation.

#### 4.2.4 **The witnesses: the sinful people. The guilty are witnesses against themselves**

This point is stunning, how the Lord uses the guilty ones, who are being judged, as witnesses against themselves. Let us read Joshua 24:19-24:

<sup>19</sup> But Joshua said to the people, “You cannot serve the Lord, for He *is* a holy God. He *is* a jealous God; He will not forgive your transgressions nor your sins.

<sup>20</sup> If **you forsake the Lord and serve foreign gods**, then He will turn and do you harm and consume you, after He has done you good.”

<sup>21</sup> And the people said to Joshua, “No, but we will serve the Lord!”

<sup>22</sup> So Joshua said to the people, “**You are witnesses against yourselves** that you have chosen the Lord for yourselves, to serve Him.”

And they said, “**We are witnesses!**”

<sup>23</sup> “Now therefore,” *he said*, “put away the foreign gods which *are* among you, and incline your heart to the Lord God of Israel.”

<sup>24</sup> And the people said to Joshua, “**The Lord our God we will serve, and His voice we will obey!**”

In His judgment, the Lord uses the accursed apostates, along with their works, as witnesses against themselves. They claim with their mouths to serve God, but they do not; they claim to believe God's Word, but they do not. Let us read other verses where it is seen that the guilty ones are witnesses against themselves:

- *Isaiah 3:8-9, 11, 13 (NASB):*

<sup>8</sup> For Jerusalem has stumbled and Judah has fallen, / **Because their speech and their actions are against the Lord,**

**To rebel against His glorious presence.**

<sup>9</sup> **The expression of their faces testifies [Heb. *ʾānāh* עֲנָה] against them,**

And they display their sin like Sodom;

**They do not even conceal it.**

Woe to them!

For they have done evil to themselves.

<sup>11</sup> Woe to the wicked! *It will go badly for him,*

**For what he deserves will be done to him.**

<sup>13</sup> The LORD arises to **contend,**

**And stands to judge the people.**

In this passage, Isaiah says that the words and works of the inhabitants of Jerusalem and Judah were against God and provoked His glory; the prophet states that the expression on their faces and the crimes of those inhabitants testified against them, and this is why the



Lord would judge all their works severely because the prophet Isaiah affirms that it will go badly for them and the Lord will give them what they deserve, as prophet Isaiah says.

- *Jeremiah 14:7:*

<sup>7</sup> **O Lord, though our iniquities testify [Heb. 'ânâh נָנָא] against us,**  
Do it for Your name's sake;  
For our backslidings are many,  
We have sinned against You.

In this verse, the prophet Jeremiah makes a clamor in which he acknowledges the sins of Israel and Judah; he includes himself in these people in a position of humiliation. Jeremiah says that their iniquities and unfaithfulness testify against them.

- *Hosea 7:8-10:*

<sup>8</sup> "Ephraim has mixed himself among the peoples; / Ephraim is a cake unturned.

<sup>9</sup> Aliens have devoured his strength, / But he does not know *it*; / Yes, gray hairs are here and there on him, / Yet he does not know *it*.

<sup>10</sup> **And the pride of Israel testifies [Heb. 'ânâh נָנָא] to his face,** / But they do not return to the Lord their God, / Nor seek Him for all this.

The prophet Hosea says that the sin of pride of Israel (Ephraim) testifies against it because it mixed with the peoples around; therefore, God's punishment fell upon Israel though the oppression of the foreigners.

#### **4.2.5 Witnesses: God's servants (prophets, disciples)**

The Lord uses His servants as witnesses for specific purposes; let's see:

##### **4.2.5.1 The Lord uses His servants as witnesses so that His people may know Him and believe in Him.**

The Lord says that He uses His servants as witnesses that He is God so that His people and the Gentiles may know Him and believe in Him so they may understand who He is the Lord. Let's read Isaiah 43:8-10 (cf. Isaiah 43:12; 44:8; 55:4):

<sup>8</sup> Bring out the blind people who have eyes,

And the deaf who have ears.

<sup>9</sup> Let all the nations be gathered together,

And let the people be assembled.

**Who among them can declare this,**

**And show us former things?**

Let them bring out **their witnesses**, that they may be justified;

Or let them hear and say, "*It is truth.*"

<sup>10</sup> "You are **My witnesses [Heb. 'éd תי]**," says the Lord,

**"And My servant whom I have chosen,**

That you may know and believe Me,

And understand that **I am He.**

Before Me there was no God formed,

Nor shall there be after Me. (cf. 43:12; 44:8; 55:4).

It seems evident that the people should know who is God, His attributes and His works, when He uses His servants as witnesses, but this is not the case, for in Isaiah 43:9, the Lord asks if there is anyone to announce the former things concerning His attributes, works and mighty teachings written in His Word, which the people have forgotten. We can confirm this in verse 8: «Bring out the blind people who have eyes, / And the deaf who have ears.»

In these End Times we are living through, the Lord has servant-witnesses who publish what Isaiah calls "former things" (Isaiah 43:9 b), for most churches, have forgotten sound doctrine, abandoned God's Word, and replaced it with doctrines of men. The apostates have preached a gospel for corruptible things and have taught that people must set their hearts on the material goods, things, and works of this Earth that are going to be burned (2 Peter 3:10). But God is eternal, and His promises are also eternal, for His Word is eternal, it endures forever. This is why God is warning the churches to remember the Word they have received; let us read Revelation 3:3:

<sup>3</sup> **Remember therefore how you have received and heard; hold fast and repent.** Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you

#### **4.2.5.2 The Lord uses His servants to witness the eternal Gospel in all the world.**

The Lord called His disciples "witnesses," referring to the preaching of the Gospel. And this continues until the end of the Dispensation of the Church, for it says that the holy Church will be witness to men until the end of the Earth, and this is literal in its fulfillment, which

has not yet happened; this event will be a mighty miracle because it will take place during the powerful time, which we have named "THE THEN" (1 Thessalonians 4:17), after the resurrection of God's children who have fallen asleep, before the Rapture of the holy Church to go to the New Jerusalem; let us read Acts 1:8:

<sup>8</sup>But you shall receive power when the Holy Spirit has come upon you; and you shall be **witnesses** [Gr. *martus*, *μάρτυς*] to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

While the servants who preaches the everlasting Gospel, the sound doctrine, are the Lord's witnesses, the apostates are Satan's witnesses, for they do his works and teach contrary to Scripture.

In the preaching of the everlasting gospel, we find the testimony of the resurrection, for this is how we will obtain the eternal promises; because Christ has risen, we will also be raised, we will have the glorified body, we will never die again. In this way, we will be able to receive the promises of the eternal covenants, and worship God for eternity, from generation to generation, with our holy descendants multiplied forever and ever; let's read Acts 1:22 (cf. Acts 2:32; 3:15; 5:32; 10:39; 10:41; 13:31; 22:15; 22:20; 26:16):

<sup>22</sup> beginning from the baptism of John to that day when He was taken up from us, one of these must become a **witness** [Gr. *martus*, *μάρτυς*] with us **of His resurrection.**"

This verse speaks of the election of Matthias in replacement of Judas; the necessary condition for Judas' succession was to have witnessed Christ's resurrection because this is a central event in preaching God's Word (to witness). The apostate Church has forgotten to testify to the resurrection; their understanding is blinded to the point that they do not understand it. It is not enough that they preach one or two messages about the resurrection, but it is necessary to believe it with all their heart, which leads to empty oneself, to humility, to humiliation, and to seek the things above, where Christ is sitting at the right hand of God (Colossians 3:1). If the apostates believed in the resurrection, they would long with all their hearts for the coming of Christ in the Rapture and the resurrection of those who slept in Him; they would long with all their hearts for the glorified body, and they would groan for it.

#### **4.2.5.3 The Lord uses His servants as witnesses to give testimony of Christ's good confession.**

God's servants are witnesses to Christ's good confession, which he manifested before Pilate; let us read 1 Timothy 6:11-16:

<sup>11</sup> But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness.

<sup>12</sup> Fight the good fight of faith, **lay hold on eternal life**, to which you were also called and have confessed the good confession in the presence of many **witnesses** [Gr. *martus, μάρτυς*].

<sup>13</sup> I urge you in the sight of God who gives life to all things, and *before* Christ Jesus who **witnessed** [Gr. *martureō, μαρτυρέω*] the good confession [Gr. *homologia, ὁμολογία*: **confession**] before Pontius Pilate,

<sup>14</sup> that you keep *this* commandment without spot, blameless **until our Lord Jesus Christ's appearing**,

<sup>15</sup> which He will manifest in His own time, *He who is* the blessed and only Potentate, the King of kings and Lord of lords,

<sup>16</sup> who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom *be* honor and everlasting power. Amen.

What does Christ's good confession mean? It consists of testifying that he is king and that his kingdom is not of this world; in John 18:36, we read:

<sup>36</sup> Jesus answered, "**My kingdom is not of this world.** If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now **My kingdom is not from here.**"

We, as God's servants, have borne witness to this powerful truth, that God's kingdom is not of this world, and for this, we are persecuted by the carnal, those who are according to the flesh (Galatians 4:29), those whose god is their belly, and have their heart and hope on this Earth (Philippians 3:19).

#### **4.2.5.4 The Lord uses His servants to bear witness to the sufferings of Christ.**

The Lord chooses and provides Himself with servants to be witnesses of His sufferings and the glory of His eternal promises; 2 Timothy 2:1-7 says:

<sup>1</sup> You therefore, my son, be strong in the grace that is in Christ Jesus.

<sup>2</sup> And the things that you have heard from me among many **witnesses** [Gr. *martus, μάρτυς*], commit these to faithful men who will be able to teach others also.

<sup>3</sup> You therefore must endure hardship as a good soldier of Jesus Christ.

<sup>4</sup> No one engaged in warfare entangles himself with the affairs of *this* life, that he may please him who enlisted him as a soldier.

<sup>5</sup> And also if anyone competes in athletics, he is not crowned unless he competes according to the rules.

<sup>6</sup> The hardworking farmer must be first to partake of the crops.

<sup>7</sup> Consider what I say, and may the Lord give you understanding in all things.

Paul said that Timothy must strengthen himself in the grace of Jesus Christ and suffer as a good soldier of the Lord, and this means: (a) not to be bothered with the affairs of life, i.e., not to set eyes and heart on this earth (Colossians 3:2); (b) fighting by following God's Word and instructions, with obedience to Him; (c) working with faith in God's work, which is first believing in Jesus, His Word and His eternal promises (2 Peter 1:4).

The apostle Peter confirms that the servant of God must be a witness of Christ's sufferings, because that way, he will be a partaker of God's glory which is His presence for eternity and the exceeding great and precious promises the Lord has offered us (2 Peter 1:4); let's read 1 Peter 5:1:

<sup>1</sup> The elders who are among you I exhort, I who am a fellow elder and a **witness of the sufferings of Christ, and also a partaker of the glory that will be revealed...**

Peter says that we are partakers of the glory that will be revealed, which corresponds to when Paul enunciates that the sufferings we have now are not worthy to be compared with the glory which shall be revealed in us (Romans 8:18), and these glories are the eternal promises, of which the offspring is the main one, the sinless and deathless descendants that will multiply for eternity; this is why we testify of the reason for which Christ died and the purpose of His death and resurrection, as Isaiah 53:10 says:

<sup>10</sup> Yet it pleased **the Lord to bruise Him;**  
**He has put *Him* to grief.**  
**When You make His soul an offering for sin,**  
**He shall see *His* seed,** He shall prolong *His* days,  
And the pleasure of the Lord shall prosper in His hand.

The Lord suffered, had afflictions, and died to see a blessed seed, eternal multiplied descendants who will be worshipers of God forever and ever; these are the glories spoken

of by the apostle Peter, which would come after Christ's sufferings; let us read 1 Peter 1:10-12:

<sup>10</sup>Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace *that would come to you,*

<sup>11</sup>searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand **the sufferings of Christ and the glories that would follow.**

<sup>12</sup>To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into

The glory of the eternal promises we, as the holy Church, are about to receive is the inheritance because God has made us His heirs and co-heirs with Christ, and we will have it if we suffer with Him; this also means witnessing Christ's sufferings; it is not just preaching about them, but also living out His sufferings, for, through them, the Holy Spirit testifies that we are children of God; let us read Romans 8:16-17:

<sup>16</sup>**The Spirit Himself bears witness** with our spirit that we are children of God,

<sup>17</sup>**and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.**

If we witness the sufferings of Christ, enduring and being blamed for Him and the Gospel, we will rejoice when His glory will be revealed, as the apostle says in 1 Peter 4:13-14; let us read:

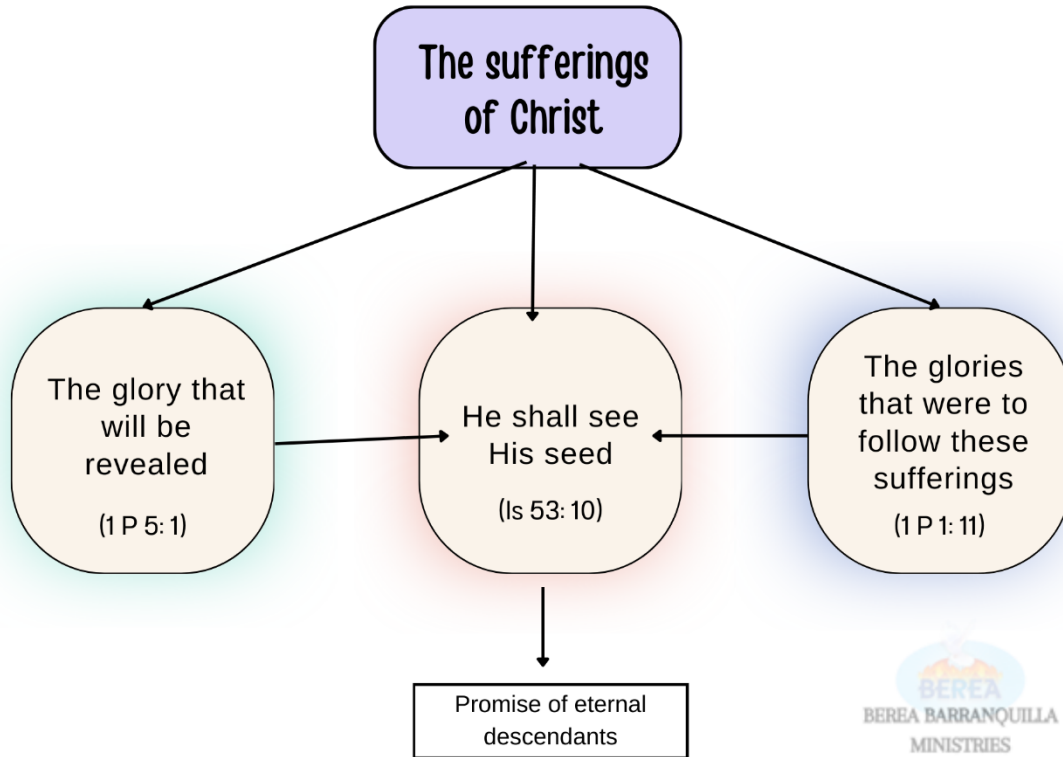
<sup>13</sup>but rejoice to the extent **that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy.**

<sup>14</sup>If you are reproached for the name of Christ, blessed *are you*, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified.

If we share Christ's sufferings, we'll be in God's presence; we'll have eternal inheritance and eternal joy. Hallelujah! What awaits us is great, powerful, and extraordinary. Let us see the fruit of Christ's sufferings in the following figure:

Figure 1

*The sufferings of Christ and the promise of eternal descent.*



#### 4.2.5.5 The Lord uses His servants to bear witness to faithfulness to Christ.

The Lord uses His servants as witness to bear testimony of faithfulness towards Him; this purpose is linked to the previous one. The examples are Jesus' apostles and disciples. During the first period of the Church, when the Lord founded her, the servants were persecuted to death, and they showed their faithfulness to Christ. The persecution was because of the preaching of the gospel, the eternal promises to which God conceded entrance to the Gentiles. This persecution was also spiritual with false doctrines, for example, the doctrine of Balaam and the doctrine of Jezebel, for which the Lord rebuked the churches of Pergamum and Thyatira (Revelation 2:13-15; 18-23); these false doctrines lead God's children to apostasy, to spiritual death; but also, to physical death. There is a striking example that is not explained in theology books as they appear in the Scriptures,

and it is that of the Church of Pergamum, where a disciple of Christ testified to his faithfulness to Christ and his Word, even to death; let us read Revelation 2:13-14:

<sup>13</sup>“I know your works, and where you dwell, where Satan’s throne *is*. And you hold fast to My name, and did not deny My faith even in the days in which Antipas *was* **My faithful martyr**, who was killed among you, where Satan dwells.

<sup>14</sup>But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality.

Antipas, whose name means "against all" (Gr. Ἀντίπας) was a faithful witness to God and died in the church of Pergamum, which had the following characteristics:

- The Church of Pergamum was Satan's throne (Revelation 2:13). This is a severe accusation and indicates the apostasy of this church, which did not dwell where God and His Holy Spirit were.

- The Church of Pergamum had false doctrines: the doctrine of Balaam and the doctrine of the Nicolaitanes, characterized by filthiness, fornication, idolatry, and worldliness. These characteristics are very important because they demonstrate the terrible sin of the church of Pergamum. When the Lord says to her, «But I have a few things against you» (Revelation 2:14), He does not diminish the seriousness of the sin; He does not minimize it, for God cannot contradict Himself. When the Lord mentions Balaam, He is pointing out what happened to Israel in the Old Testament because of the perverse plan of this diviner; the Lord is also reminding the judgment he executed upon this people. Because of the sin of fornication planted by Balaam, God sent a judgment in which 24. 000 Israelites died before entering the promised land as they fornicating with the Midianites, worshipped their gods, and attached themselves to Baal Peor (Numbers 25:1-9; 31:16).

The Lord said that breaking the Law means death, but He will judge with worse punishment he who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace (Hebrews 10:29). Moreover, in Hebrews 4:1, God warns us to fear and not to fall into the same example of disobedience as the generation of Israel who perished in the wilderness.



Consequently, the expression "few things" in Revelation 2:14, refers to the way in which the apostate Church considers the sin of fornication, idolatry, and worldliness as "few things," in the manner of Acab, who considered it few things to give himself up to the sins of Jeroboam, to take Jezebel as his wife and to serve and worship Baal (1 King 16:31).

- There is another characteristic of the church of Pergamum, and that is that she sinned when she continued to use the name of Jesus and the faith while she was on the throne of Satan and had the diabolical doctrines of Balaam and the doctrine of the Nicolaitanes. Precisely, this is the deception of the apostates: to show an appearance of godliness (2 Timothy 3:5); however, they are false prophets that come dressed as sheep, but inside, they are ravening wolves that do not spare the flock (Matthew 7:15; Acts 20:29).

Considering the above characteristics, it is possible to state that the church in Pergamum participated in the murder of Antipas, Christ's faithful witness, and that is why the Lord says, "My faithful martyr, who was killed among you, where Satan dwells." Note that God says "among" and repeats that Satan dwells at this church.

#### **4.2.6 *The two witnesses during the Tribulation judgment***

Finally, God's Word teaches that during the Tribulation, the Lord will use two witnesses whose characteristics resemble Moses and Elijah, who were also faithful witnesses. The two witnesses will perform signs such as shut heaven so that no rain falls, as Elijah did when he cried out for this to happen, and the Lord answered him; they will have power over waters to turn them to blood and send out plagues as Moses did. The antichrist will kill the two witnesses, and the inhabitants of the Earth will rejoice because their message will torment them. Let us read Revelation 11:3-13:

<sup>3</sup>And I will give *power* to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth."

<sup>4</sup>These are the two [**or witness, Gr. *martus*, μάρτυς**] olive trees and the two lampstands standing before the God of the earth.

<sup>5</sup>And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner.

<sup>6</sup>These have power to shut heaven, so that no rain falls in the days **of their prophecy**; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.

<sup>7</sup>When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them.

<sup>8</sup>And their dead bodies *will lie* in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.

<sup>9</sup>Then *those* from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not allow their dead bodies to be put into graves.

<sup>10</sup>And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two prophets tormented those who dwell on the earth.

<sup>11</sup>Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them.

<sup>12</sup>And they heard a loud voice from heaven saying to them, "Come up here." And they ascended to heaven in a cloud, and their enemies saw them.

<sup>13</sup>In the same hour there was a great earthquake, and a tenth of the city fell. In the earthquake seven thousand people were killed, and the rest were afraid and gave glory to the God of heaven.

The apostates of this end times also murder the servants who are witnesses of God, they do it with the tongue, with reproach, inventing and spreading lies against them as Judah did with Jeremiah (Jeremiah 18:18). The cursed apostate anathemas plot against the servants of God and say to themselves: "the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet" (Jeremiah 18:18). The pastors and the self-styled female pastors say "why do you come to speak against us if there are prophets here, pastors"; but upon these cut-off and proud apostates, God will fulfill "the judgment of the house of Eli" (1 Samuel 3:12-14) He pronounced through the mouth of the servants He chose and sent to tell to the apostates to cleanse the altar because spirits of fornications are in their unclean temples (Hosea 4:12); and their parents, their sons, their nephews are full of sexual immorality and petty theft.

The cursed apostates-anathemas make meetings of associations to plan attacks against the Lord's servants, to silence them because they feel tormented by the preachings of those servants that testify against the evil teachings and works of the apostates. But the Bible teaches that God will pour out the judgment of shame over them, because their folly will be manifest to all; they will grow worse and worse (2 Timothy 3:9), deceiving and being deceived; the Lord will discover the shame of their nakedness (Revelation 3:18); God will also pour on the apostates the judgment of Jezebel, He will cast her into a

*Witness at trial*

sickbed, and her children will be killed with death (Revelation 2:23); these two judgments happen just before the Rapture of the holy Church.

## **CHAPTER 5**

### **THE JUDGMENT OF FORSAKENNESS UPON THE APOSTATE CHURCH: THE JUDICIAL FILE**

#### **5.1. Israel and the apostate Church**

In the New Testament, the Lord permanently exhorted the Church not to do what the people of Israel did, but she did not heed the voice of God because she created its own righteousness. Let's look at what the Lord told the Church in the Scriptures:

- The Lord said to the Church: “Do not do as the angels who left their own habitation” (Jude 1:6); but the apostate Church abandoned the Lord, the Gospel, did not want the Marriage of the Lamb, did not want the New Jerusalem, and therefore she was no longer the dwelling place of the Holy Spirit.
  
- The Lord commanded the Church: “Do not do as the generation of the days of Noah” (Matthew 24:37-38. Luke 17:26; 2 Peter 2:5). However, the apostate Church was concerned with eating, drinking, buying, selling, building, marrying, and giving in marriage.
  
- The Lord ordered the Church: “Do not do as Sodom, Gomorrah, and the cities of the plain” (2 Peter 2:6; Jude 1:7-10, 12-22). But the apostate Church dedicated herself to eating, drinking, buying, selling, plant churches as businesses to fill herself with offerings, tenths, pacts, sowings, and vows with money.

- The Lord warned the Church: “Do not do as Esau” (Hebrews 12:15-17). But the apostate Church sold her birthright for one morsel of food, the morsel of Satan and of the Perverse sinful old nature. The Church accepted the belly as her god, and her reward is cars, houses, huge churches, clothes, ministerial and political positions, money in personal accounts, the accounts of their churches or their so-call “foundations”, her reward is human wisdom, psychology. All this, which is the morsel of food of the apostates, will be burned in the Tribulation; therefore, the reward of the apostates is misery, nakedness, and Hell. Where will they hide amid the judgments of shame and against Jezebel and her children that the Lord will execute? Where will they hide when they live the judgment of being left behind in the Rapture? Where will they hide when they are in the midst of the 21 judgments of the Tribulation? How will they escape the condemnation of Hell? (Matthew 23:33).
- The Lord told the church: “Do not do as the faithless and perverse generation that perished in the wilderness” (Hebrews 3:7-19; 4:1-13; 1 Corinthians 10:1-22). But the apostates did the same Israel did; they took up the tabernacle of Moloch because they gave their offspring to Satan, which it is also cut off. The apostates decided permanently oppose the Word of God and rise up against the Lord's servants; the apostates devoted themselves to fornication and that’s why they will perish in the rebellion of Korah (Jude 1:11).
- The Lord commanded the Church: “Do not do as the generation that rejected me at my first coming” (Romans 11:1-22). But the apostates did the same that generation did; they have their religious structures, human hierarchies that fill their “MYSELF;” they rejected the admonition from the servants of God, like the religious who rejected the preaching of John the Baptist; the religious hated the Lord Jesus Christ, they gathered in their council, plotted and planned Christ's death. For all this, the Lord poured the judgment of forsakenness upon Israel. Since the apostate Church did as Israel did, in like manner God executed the judgment of forsakenness upon her.

Despite all the above warnings, the apostate Church did not want to listen; she hardened herself more and more like Pharaoh, and now she has been cut off, vomited, and cast out. However, now she is still proud, haughty, and puffed up; therefore, the judgment on Jezebel and her children is about to take place: "I will cast her into a sickbed, and I will kill her children with death" (Revelation 2:22-23). This judgment will happen in all the Earth because the Scripture says that all the churches shall know that God is who searches the minds and hearts; the Lord cannot be talking about the Tribulation Judgment because when it begins, the Church will no longer be on this Earth. The apostate Church, on the other hand, will be on this Earth, but right now, she has lost her identity as a Church; the Lord has given her a certificate of divorce; therefore, right now and from now on, the apostates are nothing. Let us look at the charges in the trial against the apostate Church for which she has already been judged and will continue to be judged:

**Table 1**

**The charges-evidence against Israel at the first coming of Christ and the comparison with the apostate Church for the judgment of forsakenness**

| <b>Matthew 23</b>  | <b>Charges applied to religious people</b>   | <b>The comparison with the apostate church, the apostate anathemas: they are the same charges</b>  |
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| <p><sup>5</sup>But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders of their garments.<br/> <sup>6</sup>They love the best places at feasts, the best seats in the synagogues, <sup>7</sup>greetings in the marketplaces, and to be called by men, 'Rabbi, Rabbi.'<br/> <sup>11</sup>But he who is greatest among you shall be your servant. <sup>12</sup>And whoever exalts himself will be humbled, and he who humbles himself will be exalted.</p> | <p>Form of godliness, falsehood, religiousness. Praise of men, haughtiness, and pride. Israel interpreted God's Word externally and religiously. Numbers 15:38-41:<br/> <sup>38</sup>"Speak to the children of Israel: Tell them to make <b>tassels on the corners of their garments</b> throughout their generations, <b>and to put a blue thread in the tassels of the corners.</b> <sup>39</sup>And you shall have the tassel, that you may look upon it and <b>remember all the commandments of the Lord and do them, and that you may not follow the harlotry to which your own heart and your own eyes are inclined,</b> <sup>40</sup>and that you may remember and do all My commandments, <b>and be holy for your God.</b> <sup>41</sup>I am the Lord your God, who brought you out of the land of Egypt, to be your God: I am the Lord your God."</p> | <p>The self-called apostles and prophets. They delight in the pride of men. They have haughtiness, pride, ministerial pride, vanity, and vainglory. They like to be called "apostles, prophets".</p> |

*The judgment of forsakenness upon the apostate Church: The judicial file*

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| <p><sup>13</sup>“But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in <i>yourselves</i>, nor do you allow those who are entering to go in.</p>   | <p>The religious impede people the entrance the Kingdom of Heaven, the Eternal Kingdom.</p>   | <p>The apostates preach false doctrines and impede the entrance to the Eternal Kingdom.</p>  |
| <p><sup>14</sup>“Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses, and for a pretense make <b>long prayers</b>. Therefore you will receive greater condemnation.</p>  | <p>Greed, covetousness, prayers for material things, deceit, falsehood.</p>   | <p>The apostates make marathon prayers, sowing to raise money. Greed, covetousness. They use the radio and television. They make what they have called "a church capital campaign" to enlarge the buildings, to be their leaders, and to be proud of themselves.</p>   |
| <p><sup>15</sup>“Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.</p>   | <p>False preaching, false teaching to kill souls, leading them to Hell.</p>   | <p>The apostates make national and international tours and campaigns; they like to be invited to churches in all nations; they boast that they are international preachers; they spread their doctrines of demons, the false gospel of material prosperity, and the teachings of psychology. They make those who come to their churches twice as much a child of hell.</p> |
| <p><sup>16</sup>“Woe to you, blind guides, who say, ‘Whoever <b>swears</b> by the temple, it is nothing; but whoever swears by <b>the gold of the temple, he is obliged to perform it.</b>’ <sup>17</sup>Fools and blind! For which is greater, the gold or the temple that sanctifies the gold? <sup>18</sup>And, ‘Whoever <b>swears</b> by the altar, it is nothing; <b>but whoever swears by the gift that is on it, he is obliged to perform it.</b>’ <sup>19</sup>Fools and blind! For which is greater,</p> | <p>Spiritual blindness, covetousness, greed; making of oaths with the holy things of the Lord because of material covetousness.</p> | <p>The apostates have spiritual blindness, greed, and covetousness. Oaths are covenants with money. The Lord said, "Do not swear" (Matthew 5:34). For every the pacts-oaths they have made, they will receive judgment (James 5:12).</p>   |

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| <p>the gift or the altar that sanctifies the gift? <sup>20</sup>Therefore he who <b>swears</b> by the altar, swears by it and by all things on it. <sup>21</sup>He who swears by the temple, swears by it and by Him who dwells in it. <sup>22</sup>And he who swears by heaven, swears by the throne of God and by Him who sits on it.</p> |   |   |
| <p><sup>23</sup>“Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and <b>have neglected the weightier matters of the law: justice and mercy and faith.</b> These you ought to have done, without leaving the others undone.</p>   | <p>Covetousness, greed for money and material things. They did not teach of the righteousness of the faith, the eternal promises, and the covenants. They did not show mercy on people. They did not teach the Eternal Kingdom.</p> | <p>The apostate Church does not teach the Eternal Kingdom, the eternal promises (the righteousness of the faith). The apostates did not show mercy on the lost people; they preached, taught, and sang about the things of this Earth, of the world, the corruptible, vanity, and vainglory. Today, they continue doing the same.</p>                                 |
| <p><sup>24</sup>Blind guides, who strain out a gnat and swallow a camel!</p>  | <p>The religious strained the water so as not to swallow a gnat and not to violate the Law by eating something impure, but they ate terrible sins.</p>  | <p>The apostate Church follows a false morality and commits terrible sins of fornication and spiritual adultery.</p>  |
| <p><sup>25</sup>“Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of <b>extortion and self-indulgence.</b> <sup>26</sup>Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also.</p>                               | <p>Outwardly the religious appeared holy; but they were thieves; they didn’t have and didn’t live the righteousness of the faith.</p>   | <p>The apostates are thieves: the apostates commit robbery with their pacts, sowings, and vows with money. They do not have the righteousness of the faith that sets the mind on the eternal because they neither preach nor practice it. Externally they show themselves well-dressed and preach moral behaviors to deceive, but inside, they are full of death.</p> |
| <p><sup>27</sup> “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed</p>   | <p>Form of godliness, hypocrisy, and falsehood. Israel was dead but claimed to be alive because they claimed to be holy and to fulfill</p>  | <p>The apostates have form of godliness. The apostates claim they are alive, but they</p>   |



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| <p>tombs which indeed appear beautiful outwardly, but inside are full of dead men’s bones and all uncleanness.<sup>28</sup> Even so you also outwardly <b>appear righteous to men</b>, but inside you are full of hypocrisy and lawlessness.</p>  | <p>the whole Law.</p>  | <p>are spiritually dead. They are twice dead.</p>   |
| <p><sup>29</sup>“Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous,<sup>30</sup> and say, ‘If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.’<br/><sup>31</sup>“<b>Therefore you are witnesses against yourselves</b> that you are sons of those who murdered the prophets.<sup>32</sup> Fill up, then, the measure of your fathers’ <i>guilt</i>.”</p>  | <p>Murderers of the prophets, because the people of Israel did not receive the testimony of the prophets; they did as their fathers did.</p> | <p>The apostate Church rejects the testimony of the true prophets; she rejects Bible prophecy and denies it. The apostates gather to attack the righteous, the servants of God, to plan attacks against those who admonish them on behalf of God; they are murderers with their tongues, with lies, because they falsely charge the servants of God with the wickedness and sins they do.</p> |
| <p>THE SENTENCE FOR ISRAEL AT THE FIRST COMING OF CHRIST: <b>JUDGMENT OF FORSAKENNESS:</b><br/> <sup>38</sup>«<b>See! Your house is left to you desolate;</b><sup>39</sup>for I say to you, you shall see Me no more till you say, ‘Blessed is He who comes in the name of the LORD!’ ”» (Matthew 23).<br/>                 THE SENTENCE FOR THE APOSTATE CHURCH IS THE JUDGMENT OF FORSAKENNESS: «I will come to you quickly and remove your lampstand from its place» (Revelation 2:5); «I will vomit you out of My mouth» (Revelation 3:16).</p> |  |   |

During the first coming of Jesus, Israel was so blind that they did not realize the visitation of the Lord, the fulfillment of the promise of the coming of the Seed, the Messiah, the prince; let us read Luke 19:35-38, 41-44:

<sup>35</sup>Then they brought him to Jesus. And they threw their own clothes on the colt, and they set Jesus on him.

<sup>36</sup>And as He went, *many* spread their clothes on the road.

<sup>37</sup>Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen,

<sup>38</sup>saying:

“Blessed is the King who comes in the name of the LORD!

Peace in heaven and glory in the highest!”

<sup>41</sup>Now as He drew near, He saw the city and **wept over it**,

<sup>42</sup>saying, “**If you had known, even you, especially in this your day, the things that make for your peace!** But now they are hidden from your eyes.

<sup>43</sup>For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side,

<sup>44</sup>and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, **because you did not know the time of your visitation.**”

When He says, “in this your day” (Luke 19:42), the Lord was talking about the fulfillment of the prophecy of Daniel 9:25:

<sup>25</sup>“Know therefore and understand,  
*That* from the going forth of the command  
To restore and build Jerusalem  
**Until Messiah the Prince,**  
*There shall be seven weeks and sixty-two weeks;*  
The street shall be built again, and the wall,  
Even in troublesome times.

The apostate Church did the same as Israel, the apostates did not know the time of their visitation, the end times when the Lord would walk in the midst of the lampstands, the churches (Revelation 1:12-20), to judge them. Theologies do not say that in this chapter, there are prophecies about the Church, which would be fulfilled at the end of time, before the Rapture, which are already being fulfilled. The Bible contradicts what these theologies have been proposing for years, forming a tradition created by Satan and the Perverse old nature. The Scriptures confirm that there are indeed prophetic events to which the Church should be aware so that she would know, by the Holy Spirit, the time of the fulfillment of such prophecies; let us first look at the prophecies and then see the arguments:

(1) The time would come when the Lord Jesus Christ would begin to walk amid the churches, the lampstands (Revelation 1:12-13, 20).

(2) The Lord would initiate the judicial process against the churches, whose charges are stated in Revelation chapters 2 and 3.

(3) The Lord would make a specific judgment against the pastors of the churches, called "stars" and "angels" (Revelation 1:16, 20).

Let us now look at the arguments which support that the Lord left specific prophecies about the Church in Revelation chapter 1:

(1) The whole book of Revelation, from the beginning of the first chapter, is prophecy, for the Lord says in Revelation 1:1-3:

<sup>1</sup>**The Revelation** of Jesus Christ, which God gave Him to **show** His servants—**things which must shortly take place**. And He sent and signified *it* by His angel to His servant John,

<sup>2</sup> who bore witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw.

<sup>3</sup> Blessed *is he who reads and those who hear the words of this prophecy*, and keep those things which are written in it; for the time *is near*.

The Lord uses the following terms and expressions related to prophecy: "revelation" (Gr. *apocalypsis*, Ἀποκάλυψις), "show" (Gr. *deixai*, δεῖξαι), «the things which [Gr. *ha*, ἃ] must [Gr. *dei*, δεῖ] shortly [Gr. *en*, ἐν; *tachei*, τάχει] take place [Gr. *genesthai*, γενέσθαι].»

(2) John had a prophetic vision; that is, he was seeing future events set in the end time, specifically, of the day of the Lord (day: Gr. *hēmera*, ἡμέρα; of the Lord: Gr. *kyriakē*, κυριακῆ) (Revelation 1:10-12). The Lord said to John, "What you see [Gr. *blepeis*, βλέπεις], write in a book" (Revelation 1:11); then in Revelation 1:12 is used the verb "to see" (Gr. *blepō*, βλέπω; *eidō*, εἶδω) «Then I turned to **see** [Gr. *blepein*, βλέπειν] the voice that spoke with me. And having turned I **saw** [Gr. *eidon*, εἶδον] seven golden lampstands...»

The Holy Spirit brought John to this time we are now living and showed him what would happen; the apostle was looking to the fulfillment of the prophecies for the Church before the Rapture, and he wrote them down so that the believers would know them by the Word, recognize them and see their fulfillment.

(3) The prophecies of chapters 1, 2, and 3 of Revelation refer to the judgment against the Church for the following reasons:

(a) The prophecies are placed before the beginning of the Tribulation and will start with the opening of the seals, which occurs in chapter 5, where the holy Church appears already raptured, represented in the twenty-four elders.

(b) The scene described in chapters 1, 2, and 3 of Revelation is judicial because the Lord is described as a judge with the following characteristics: He is called "Son of Man," with His hair white, His eyes like a flame of fire, His feet like fine brass, glowing as if refined in a furnace, and out of His mouth came a sharp two-edged sword (Revelation 1:14-15; cf. Dn 7:9-10).

(c) The Lord said that He would judge His people, that the judgment would begin at His house (Deuteronomy 32:36; 1 Peter 4:17), referring to the Church that would sin with apostasy (Hebrews 10:30). The Lord also affirmed that He would judge the Church that apostatized from the faith, for the following charges: trampling the Son of God under foot, having His blood as unclean, and affronting the Holy Spirit (Hebrews 10:29); the result of this judgment is that the apostate Church would be cut off (Romans 11:20-22); which corresponds to the sentences of the charges of Revelation 2:5: «I will come to you quickly and remove your lampstand from its place,» and of Revelation 3:16: «I will vomit you out of My mouth.»

(4) In Revelation 1:19, the Lord speaks of three prophetic moments when He tells John «Write **the things which you have seen, and the things which are, and the things which will take place after this.**» (Revelation 1:19); these three moments are:

(a) The beginning of the judgment on the apostate Church, which corresponds to the establishment of the judicial scene, as we explained in the previous item. "The things which you have seen" refer to what Revelation 1:12 says, when John turned to see and observed the following: The voice that spoke with Him, the Lord clothed with judicial garments, the seven stars that were in Jesus' hand, the seven golden lampstands. It is noteworthy the verb tense translated in the New King James as "you have seen," which is an aorist of active indicative used to point out a punctual past action, that is, that it was

already finished; with this verb tense, the Lord was expressing what John saw first, and that is the installation of Jesus, the Judge, to initiate the judgment against the apostate Church.

(b) The second prophetic moment is the development of the judgment upon the apostate Church, which corresponds to the expression "and the things which are." This judgment includes the following: the judicial charges applied to the five churches, Ephesus, Pergamum, Thyatira, Sardis, and Laodicea; and the sentences and punishments: «I will come to you quickly and remove your lampstand from its place» (Revelation 2:5), «I will come to you quickly and will fight against them with the sword of My mouth.» (Revelation 2:16); «<sup>22</sup>Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds. <sup>23</sup>I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works.» (Revelation 2:22-23); «Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you.» (Revelation 3:3); «I will vomit you out of My mouth» (Revelation 3:16).

(c) The Tribulation judgment, its beginning and end; and the events that will take place after the end of this judgment: The Millennial Kingdom of Christ, the judgments that will take place at the end of this period; and the Eternal Kingdom.

The Church had to understand the previous prophetic events, and she had to see, like John, the fulfillment of "the things which you have seen, and the things which are"; she had the obligation to understand the time when the Lord Jesus Christ would begin to walk amidst the lampstands, the churches; as well as the beginning of the judgment upon the apostate Church. However, most of the Church did not want to see the fulfillment of these events because they believed the lie that the day and hour in which the Lord Jesus Christ will come in the Rapture will never be known; almost all the churches fell either in the apostasy or the sleeping of the foolish virgins, they plunged into the evil age, they rejected the Word of God. They preferred the kingdoms of this world to the Eternal Kingdom of God.

Nowadays, the apostates continue in their blindness, deafness, and hardness of heart; the accursed anathemas did not realize that they were cut off, that the judgment of forsakenness fell upon them; in the same way, as the people of Israel did not realize that at Pentecost the Word was fulfilled, their house was left desolate (Matthew 23:38).

## 5.2. The charges in God's trial for the judgment of forsakenness against the Church

In most of the Scriptures, we found the Lord's charges for judgments upon the apostate Church and the sentences, but let us quote only those listed in Revelation chapters 2 and 3:

**Table 2**

**Charges and sentences against the apostate Church in Revelation 2 and 3**

| <b>Charges against the apostate Church</b>  | <b>Sentences and judgments</b>   |
|---|--|
| Revelation 2:4: Nevertheless I have <i>this</i> against you, <b>that you have left your first love.</b>   | Revelation 2:5: Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you repent.<br><br>- To “remove your lampstand from its place” refers to the judgment of forsakenness because the apostates forsook and abandoned the Lord Jesus Christ; therefore, He cast them out, He cut them off from the Good Olive Tree. |
| Revelation 2:13: “I know your works, and where <b>you dwell, where Satan’s throne is...</b>   | Revelation 2:16: Repent, or else <b>I will come to you quickly and will fight against them with the sword of My mouth.</b>   |
| Revelation 2:14-15 (KJV): <sup>14</sup> But I have a few things against thee, because thou hast there them that <b>hold the doctrine of Balaam</b> , who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit <b>fornication.</b> <sup>15</sup> So hast thou also them that hold the <b>doctrine of the Nicolaitanes</b> , which thing I hate. | - The sword is the Word of God that is applied in His judgments upon apostates; every curse of the Law falls upon them.  |
| Revelation 2:20 (KJV): Notwithstanding I have a few things against thee, <b>because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit</b>   | Revelation 2:22-23: <sup>22</sup> Indeed <b>I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds.</b> <sup>23</sup> <b>I will kill her children with death,</b> and all the churches shall know that I am  |

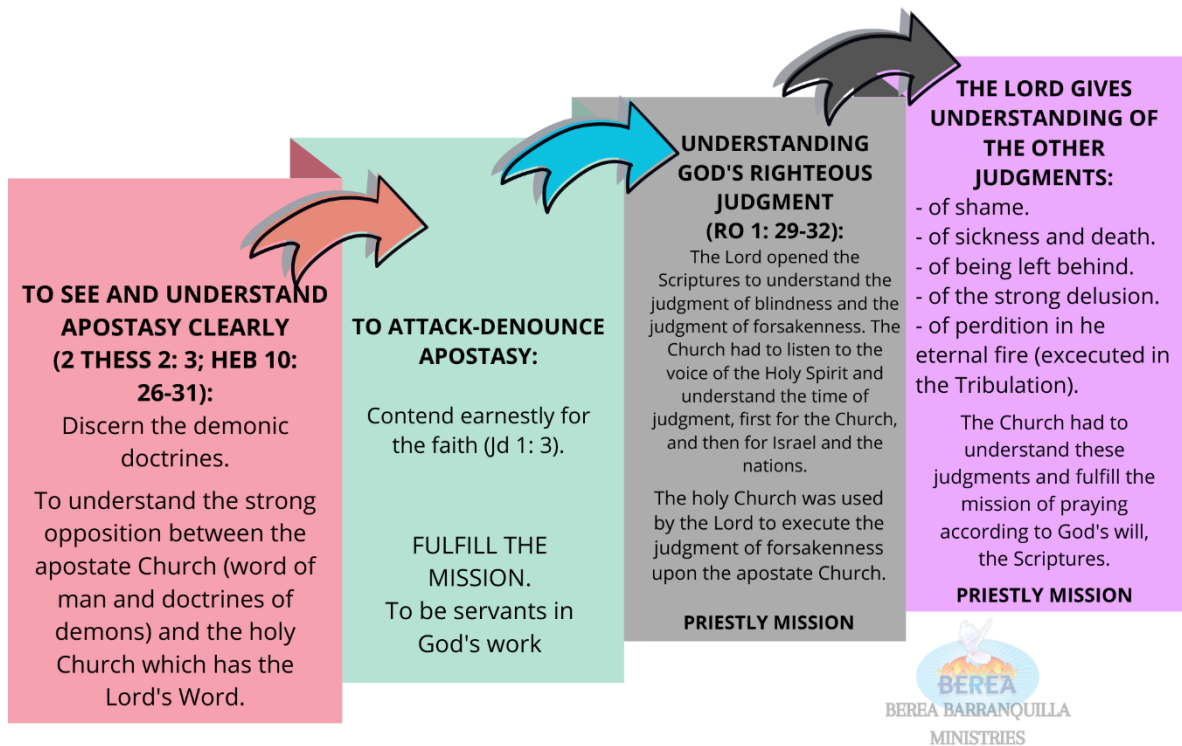
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|---|--|
| <p><b>fornication, and to eat things sacrificed unto idols.</b></p>   | <p>He who searches the minds and hearts. And I will give to each one of you according to your works.</p>   |
| <p>Revelation 2: 24b: this doctrine, who have not known the depths of Satan, as they say...</p>   | <p>- This is the judgment of sickness and death upon the apostates; the Lord will send slaughter against them so that this prophetic Word may be fulfilled before the Rapture of the Church.</p>   |
| <p>Revelation 3: 1-2: <sup>1</sup><b>you have a name that you are alive, but you are dead.</b> <sup>2</sup>Be watchful, and strengthen the things which remain, that are ready to die, <b>for I have not found your works perfect before God.</b></p> | <p>Revelation 3:3: Therefore if you will not watch, <b>I will come upon you as a thief, and you will not know what hour I will come upon you.</b></p> <p>- This is the Judgment of being left behind, which will fall upon the cut-off apostates, and they will have no opportunity to repent.</p>   |
| <p>Revelation 3:15:16: <sup>15</sup>“I know your works, that <b>you are neither cold nor hot.</b> I could wish you were cold or hot. <sup>16</sup>So then, because you are lukewarm, and neither cold nor hot</p>                                     | <p>Revelation 3:16: <b>I will vomit you out of My mouth.</b></p> <p>- This prophecy also refers to the judgment of forsakenness.</p>   |
| <p>Revelation 3:17: Because you say, ‘I am rich, have become wealthy, and have need of nothing’—and do not know that you are wretched, miserable, poor, <b>blind</b>, and <b>naked</b>—</p>   | <p>Revelation 3:17: <b>blind, and naked</b></p> <p>- This part of the verse refers to the judgment of blindness.</p> <p>- The nakedness refers to the judgment of shame.</p> <p>Revelation 3:18: <b>the shame of your nakedness</b> may not be revealed; and anoint your eyes with eye salve, that you may see...</p> <p>- This verse refers to the judgment of shame because the apostates did not want to obey this command about the gold refined in the fire and the white garments; on the contrary, they decided to remain anchored in the evil age.</p> |

Let us see in the following figure what the Church should have done within the Lord's calendar in order not to suffer the judgments of God that We described in the previous table:

Figure 1

What the Church had to do to be guarded against apostasy.



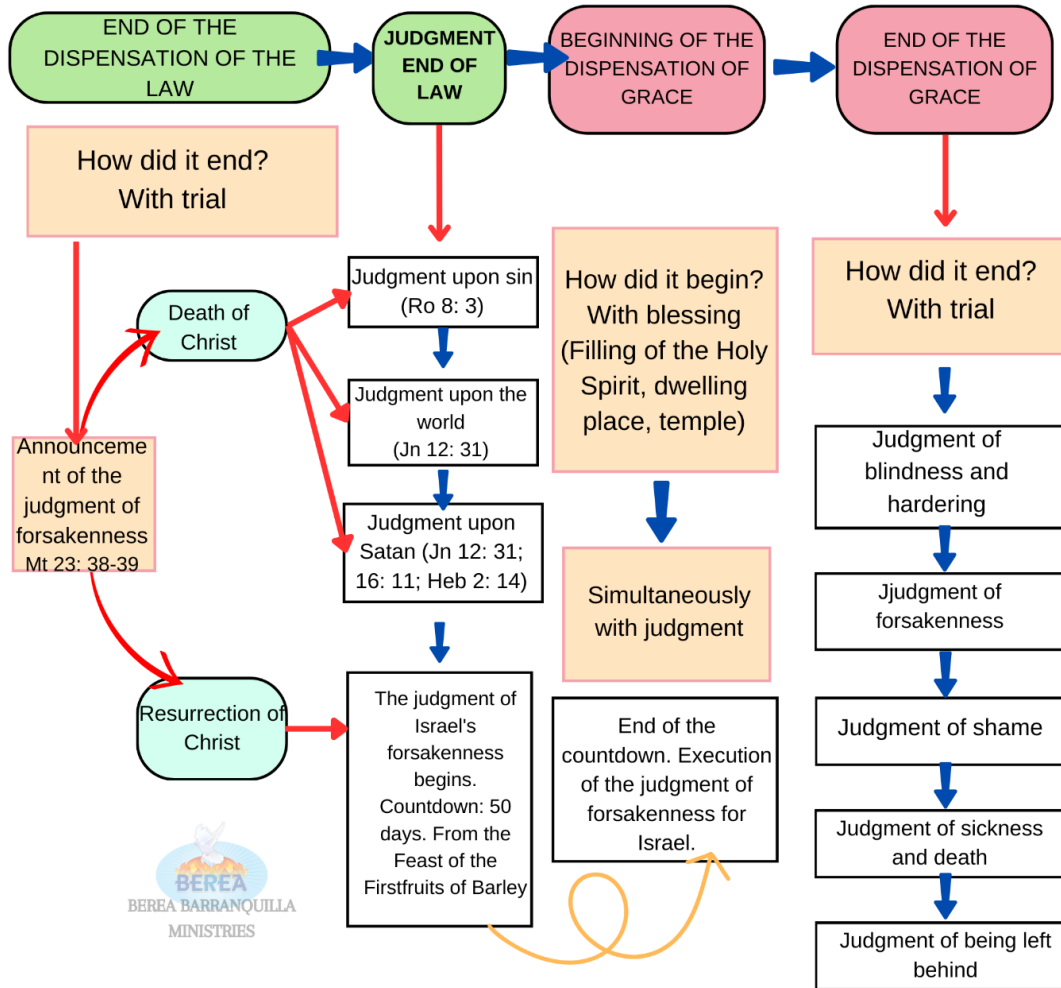
Let us now see how the dispensation of the Law and the dispensation of grace end: According to the Word of God; the Bible teaches every dispensation end with judgment; this proves that before the Rapture, the 7 judgments over the apostate Church will take place before the Rapture: (1) the judgment of blindness, (2) then judgment of forsakenness, (3) the judgment of shame, (4) the judgment on Jezebel (sickness and death), (5) the judgment of being left behind, to do not participate of the Rapture (6) the judgment of the strong delusion, (7) the judgment by fire for perdition in Hell.

All these judgments are certified by God's Word.



Figure 2

The judgment with which the Dispensation of the Law and the Dispensation of Grace come to an end.



### 5.3. How the judgments against the apostate Church are applied in the relationship between law and grace

We have already seen that apostates automatically fell under the Law because they fell from grace (Galatians 5:4). Now it is necessary to explain the process.

When we were slaves of sin, the Law confined us, kept us under custody, and pointed at us as convicts. When we received Christ, we were taken out of prison, and the sentence

was annulled because He is the propitiation (Romans 3:25: Gr. *hilastērion*, ἱλαστήριον); the One who redeems us and frees us, as Judge, Witness, and Advocate declares us innocent, because He bore the trespasses, and fulfilled the sentence which is physical death, yet Jesus did not sin, but substituted for us.

When Adam sinned, death came into his body (Genesis chaps. 3, 5) and spread to all men (Romans 5:12). In Christ, we are absolved from the charges and the judicial sentence: eternal death and prison, the eternal prison that is Hell. And when we are glorified, we will be free from the Perverse, sin nature, and physical death forever. Paul says that who shall **bring a charge** against God's sons, for it is Christ who justifies. Let us read Romans 8:33-34:

<sup>33</sup>Who shall **bring a charge** against God's elect? *It is* God who **justifies**.

<sup>34</sup>Who *is* he who **condemns**? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also **makes intercession for us**.

Christ is the Judge, the Advocate, the Propitiator; he who totally estranges himself from Jesus, apostatizing definitively from the faith, automatically remains under the judgment of God, under eternal condemnation; that person is no longer under grace but under the Law.

It is necessary for us to see how the judgments against sin, death, the devil, and the world were carried out through Christ's redemptive work so that we can understand what happens in the judgment on apostasy.

### ***5.3.1. The trials suffered by the Lord Jesus***

The Lord Jesus Christ underwent two kinds of judgments: (a) one here on Earth, The Lord Jesus Christ underwent two types of judgments: (a) one here on Earth, from men who mistook Him for a mere human being; (b) and another judgment in Heaven, presided over by God the Father, but this judgment was vicarious, i.e. in substitution for us; consequently, the judgment in Heaven was also upon us. Let's look at the two judgments:

### **5.3.1.1. The trial at the hands of men.**

Jesus had a religious trial (Matthew 26:47-68; 27:1-2; 11-31; Mark 14:53-65; 15:1-20; Luke 22:66-71; 23:1-5-25) and a political trial, He was found guilty and had the sentence: The death. In the religious trial, the Jews applied the following laws: (a) *the law of the punishment of blasphemy* (Leviticus 24:15-16); (b) *the law of the testimony* (Deuteronomy 17:6; 19:15; Matthew 26: 60); and (c) *the law of the curse* (Deuteronomy 21:22-23; Galatians 3:13).

As for the trial before the authorities, the Bible says that no crime was found in the Lord Jesus Christ to be condemned by Roman laws. However, the pressure of the religious leaders led Pilate, the governor, to give the decision in the hands of the people by applying the Roman law of pardon (right to grace), which the Roman Empire used to use at the Jewish Passover as a way to ingratiate itself with the Jews and to contribute to the "peace" of the communities under its dominion. About this topics, Herrero (2012) affirms:

During the time that they [the Jews] were under Roman rule, **the right of pardon** was no longer granted in the name of the Jewish people, but in the name of the Roman emperor. A double power of delegation was given that of Caesar to the governor and that of the governor to the Jewish people. (p. 688)<sup>27</sup>

Roman law provided for two types of pardon: (a) *abolitio*, for a person who had been tried but not yet convicted; and (b) *indulgentia*, or pardon for a convicted person, granted only by high authorities such as the emperor. Manzini (1961, as cited in Herrero, 2012, p. 690) exposes: "In Augustus' time, this manifested itself in *indulgentia principis*, which could be

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<sup>27</sup> Translated by the authors. The original says: "Durante el tiempo que estuvieron sometidos a la dominación romana, **el derecho de gracia** ya no se acordaba en nombre del pueblo judío, sino en el del emperador romano. Se daba una doble delegación: la del César en el gobernador y la de éste en el pueblo judío".

*specialis* (pardon) or *generalis communis* (forgiveness), or public *abolitio generalis* (amnesty).”<sup>28</sup>

### **5.3.1.2. Vicarious (substitutional) judgment in Heaven: God the Father, the Judge.**

When the Lord suffered and died, in Heaven a judgment took place that included several trials; let's see: (a) the judgment on sin; (b) the judgment on death; (c) the judgment on the devil; (d) the judgment on the world (see Figure 13). But we need to understand that the judgment upon sin and death took place in a vicarious way upon the Lord Jesus Christ; because He replaced us, for he was born without sin and never sinned. Let's see what this substitution consists of:

- Christ bore vicariously the sin of mankind.
- Christ was declared guilty for bearing sin vicariously.
- Christ had the sentence of death because the Law had to be applied completely, for the Lord was born under the Law. The application of the Law was also vicarious. Because Jesus bore our sins, and the wages of sin is death, He has to die (Genesis ch. 3; Romans 6:23). The title of "last Adam" (1 Corinthians 15:45), that Christ obtained, also points out that He was vicariously condemned because He replaced all the sinners of the Adamic race for Jesus **came in the likeness of sinful flesh** (Romans 8:3). In 2 Corinthians 5:21, we read: «For He made Him who knew no sin to *be* sin for us, that we might become the righteousness of God in Him».
- In the death of the Lord Jesus, sin was condemned in His body (JUDGMENT UPON SIN, the Perverse, the sinful nature; see figure 13). Paul says in Romans 8:3: « For what the law could not do in that it was weak through the flesh, **God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh...».**

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<sup>28</sup> Translated by the authors. The original says: “En la época de Augusto, esta se manifestó mediante *indulgentia principis*, la cual podía ser *specialis* (gracia) o *generalis communis* (indulto), o bien mediante la *abolitio generalis* pública (amnistía)”.

- The Lord Jesus Himself broke free from the prison of death (which was the sentence He suffered vicariously) because He Himself laid down His life and took it (John 10:15, 17-18). Christ rose from the dead, overcame the sentence, and condemned death (JUDGMENT UPON DEATH). Both sin and death had to be judged, condemned.

But this judgment in Heaven was also involving two more actors: the devil and the world:

- By His death and resurrection, the Lord destroyed Satan (JUDGMENT UPON THE DEVIL).

Paul says in Hebrews 2:14:

<sup>14</sup>Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death **He might destroy him who had the power of death, that is, the devil...**

- Everyone who is not in Christ is automatically under the condemnation of sin and death (JUDGMENT UPON SINNERS, OVER THE WORLD). Jesus said in John 3:18, 36:

<sup>18</sup>“**He who believes in Him is not condemned; but he who does not believe is condemned already,** because he has not believed in the name of the only begotten Son of God...

<sup>36</sup>...He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”

In John 12:31, the Lord adds (KJV):

<sup>31</sup> Now is **the judgment of this world:** now shall the prince of this world be cast out.

In the judgment from Heaven, the Lord Jesus Christ overcame because He Himself as a man fulfilled the requirements for taking His life: the righteousness and the holiness before the Father. Let us note that the Law was fully applied until the Lord received His judgment’s sentence. However, the One who died was holy and righteous, which is why Jesus was allowed to retake His life. In John 10:17-18, the Lord says:

<sup>17</sup> “Therefore My Father loves Me, because I lay down My life that I may take it again.

<sup>18</sup> No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.”

The Word of God says that when the Lord rose, **the pains of death were loosed;** Acts 2:24 says: «...whom God raised up, having loosed the pains of death, because it was not

possible that He should be held by it.» (cf. Psalm 16:10). The verb for "loosen" in Greek is Luo which means "to loosen, break, destroy, dissolve, take away". The power that the Lord had as a man to take His life in His resurrection is the power of holiness and love; God the Father and God the Spirit also participated in this glorious event of the resurrection of Christ, in His humanity, from the death (Acts 13:30; Romans 8:11; 1 Corinthians 6:14; Hebrews 9:14).

### **5.3.2. *The judgment over death and the benefits for the holy Church***

The results of the judgment over death, which was executed with Christ's death and resurrection, will apply to the first resurrected and glorified people, the holy Church, which is in the Third Heaven (Hebrews 12:23). Since Christ had victory over it, we will also have it. Hallelujah!

The saved people in Christ received the penalty of physical death because of the Adamic inheritance, but they die clothed with the righteousness and holiness of Christ, and therefore the Father will grant them to rise from the dead: This is the resurrection of those who have slept in Christ (1 Thessalonians 4:14-18)<sup>29</sup>. Now, their bodies suffered death, taking the expression applied to the Lord Jesus Christ, they **were subject to the pains of physical death**; these pains must be released, as happened to the Lord, which will occur with the coming of the Lord in the clouds (1 Thessalonians 4:14).

We are free, for we have received Christ in our hearts, but we are still in the body of death, which means two things: (a) the physical body in whose cells death is nestled; and (b) the death because of the old sinful nature, the Perverse that dwells in our bodies (Romans 7:17-18), likewise, this old nature (old man or flesh) is the sting of death (1 Corinthians 15:56), because she is full of sin, corrupted by deceitful lusts (Ephesians 4:22).

The body of death is, therefore, a prison from which we must be freed. In the Scriptures, the words "deliver" (liberate) and "redeem" are used to speak of the following events: (a)

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<sup>29</sup> In these verses, and other contexts, the Bible uses the Greek word *koimaō* (κοιμάω), meaning "fallen asleep", to designate saved people who die in Christ.

the resurrection to life, the glorification of the body, which is the deliverance of the body from this death; and (b) the creation will be free from the bondage of corruption which is death; let's see the contexts of the two terms “deliver” and “redeem” in the following table<sup>30</sup>:

**Table 3**

**Contexts in which the words "deliver" and "redeem" are used in Scripture**

| Verse   | Word  |
|---|---|
| Psalm 33:19: <b>To deliver</b> their soul from death, / And to keep them alive in famine.   | Heb. <i>nâtsal</i> לָצַד: To deliver, rip off, escape, save, spoil, strip, rid, rescue.   |
| Psalm 56:12b: I will render praises to You, / <sup>13</sup> For You have <b>delivered</b> my soul from death. / <i>Have You not kept</i> my feet from falling, / <b>That I may walk before God / In the light of the living?</b>        | Heb. <i>nâtsal</i> לָצַד: To deliver, rip off, escape, save, spoil, strip, rid, rescue.   |
| Psalm 68:20: Our God <i>is</i> the God of salvation; / And to God the Lord <i>belong</i> <b>escapes [or deliverance]</b> from death.  | Heb. <i>tôtsâ'âh</i> תּוֹצֵאֵת: guarantee, delivery.  |
| Psalm 116:8: For You have <b>delivered</b> my soul from death, My eyes from tears, / <i>And</i> my feet from falling.   | Heb. <i>châlats</i> גָּלַח: To deliver, draw out, loose, put off, take away, withdraw self.   |
| Proverbs 10:2: Treasures of wickedness profit nothing, / But righteousness <b>delivers</b> from death.  | Heb. <i>nâtsal</i> לָצַד: To deliver, rip off, escape, save, spoil, strip, rid, rescue.   |
| Proverbs 11:4: Riches do not profit in the day of wrath, / But righteousness <b>delivers</b> from death.  | Heb. <i>nâtsal</i> לָצַד: To deliver, rip off, escape, save, spoil, strip, rid, rescue.   |
| Hosea 13:14: “I <b>will ransom</b> [רָדַם <i>pâdâh</i> ] them from the power of the grave; / I <b>will redeem</b> [גָּאָל <i>gâ'al</i> ] them from death. / O Death, I will be your plagues! / O Grave, I will be your destruction! ... | Heb. <i>pâdâh</i> רָדַם: To ransom, to release, to deliver, to redeem.<br><br>Heb. <i>gâ'al</i> גָּאָל: to redeem, to deliver, to purchase. |
| Romans 8:2: For the <b>law of the Spirit of life</b> in Christ Jesus has <b>made me free from the law</b> of sin and <b>death</b> .   | Gr. <i>eleutheroō</i> , ἐλευθερώω: to liberate, to exempt.  |
| Romans 8:21: because the creation itself also will be <b>delivered</b> from the bondage of corruption into the glorious liberty of the children of God.   | Gr. <i>eleutheroō</i> , ἐλευθερώω: to liberate, to exempt.  |
| Hebrews 5:7: Rebbi, Melech HaMoshiach, in the days of his earthly life, offered with a raised voice and tears both tefillos and techinnah (prayers of supplication) to the One who was  | Gr. <i>sōzō</i> , Σώζω: to save, to deliver, preserve.  |

<sup>30</sup> The Hebrew and Greek terms and their meanings are taken from Strong (1990, as cited in Meyers, 2020).

|   |  |
|---|--|
| able <b>to deliver</b> him from mavev, and Hashem heard him because of his chasidus. (OJB). <sup>31</sup> |  |
|---|--|

Thanks to Christ, the resurrected saved people will no longer die; death will no longer has dominion over them. Romans 6:9-10 says:

<sup>9</sup>knowing that Christ, having been raised from the dead, dies no more. **Death no longer has dominion over Him.**

<sup>10</sup>For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God.

What about the holy Church that will not sleep? She will be delivered from physical death. Within us, those who belong to the holy Church, there is the promise that we will not sleep, that we will not die, and this is a mighty weapon against the Perverse, the sinful nature because she is the sting of death (1 Corinthians 15:56) and we will not be stung by her; this is a powerful victory that Christ has granted us, at the closing of the dispensation of the Church. This weapon has been granted to us by the Father because the Church must wage the last war against the Perverse, the flesh, sin, and death, the last enemy. And we already have the victory over this enemy in this war BECAUSE WE ARE NOT GOING TO DIE, TO SLEEP. It is evident that the End Time Church had to know the time of her departure to the New Jerusalem in the Rapture without dying, for if she did not, how could she wage the last war against death and the Perverse, the flesh, her sting? We cannot wage this war without knowing that we are already on the battlefield, without seeing the enemy clearly, and without knowing with certainty that we are NOT going to see death. The false doctrine that we will never know the time, day, or hour of the Rapture produces uncertainty and takes away the Church's weapon of knowing with certainty and conviction that she will not sleep.

Our weapon against the Perverse old sinful nature, the flesh, is that we know we are in a time of war, that we can see her clearly, that we know the flesh (the Perverse) is defeated, mainly because the Lord condemned it (Romans 8:3), but also because her evil work,

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<sup>31</sup> In this case, we used the Orthodox Jewish Bible version (OJB) because the principal meaning of the Greek word *sōzō* [Σώζω] is “to deliver.”



which is death, will not touch us. Hallelujah! In addition to this victory and powerful weapon that our King has granted us, we have another one, and it is that the power of sin, which is the Law, does not operate on us because we are under grace. We can confidently say to the Perverse: "Cursed Perverse, you have no power over me because you are a convict, you are condemned, and I will not sleep, I will not die, I will not be stung by you, Perverse; and the Law that condemns does not work against me, because I am under grace, and there is no condemnation for those who are in Christ Jesus because I do not walk according to the flesh (I am not your slave, cursed Perverse), but I walk according to the Holy Spirit that dwells in me."

The portion of the Church that is in the New Jerusalem slept, died, they were pierced by the Perverse, the flesh, the result of which is death, but our brethren who departed are awaiting the coming of Christ in the Rapture, Hallelujah!, as the first fruits of the first human beings who will overcome death like Christ, Hallelujah!, not by the Law but by the righteousness of the faith in Christ, by the Law of the Spirit of life in Christ Jesus that makes us free from the Law of sin and death (Romans 8:2).

God pronounced this *Law of the Spirit of life* in Eden in the commandment of fructification and multiplication, the explosion of life. No one can stop *the law of life*, the *Law of the Spirit of life*; hallelujah! The apostate neo-Sadducees deny the holy descendants multiplied eternally and attack the *Law of the Spirit of life*.

In Psalm 89, about the Davidic Covenant, Ethan the Ezrahite cries out for the fulfillment of the promise of the coming of the descendant of David, of Christ; but this cry is also for those who would not see death, that is, the End Time holy Church, because of the resurrection of Christ; let's read Psalm 89:47-49:

<sup>47</sup>Remember how short my time is;

**For what futility have You created all the children of men?**

<sup>48</sup>What man can live and not see death?

Can he deliver his life from the power of the grave? *Selah*

<sup>49</sup>Lord, where *are* Your former lovingkindnesses,

*Which* You swore to David in Your truth?

In verse 47, the servant recalls the subjection to futility and the bondage to corruption and death in which human beings are in verse 48, the psalmist asks, "Can he deliver his life from the power of the grave?" And the answer is, the End-times Church that will be glorified! She shall not see death! We shall be delivered from death, Hallelujah! (1 Corinthians 15:51; 1 Thessalonians 4:17). Therefore, the psalmist is not saying that it is impossible for any man to deliver his life from death; on the contrary, the question that the Holy Spirit put on the psalmist's lips is to have a powerful answer.

In verse 49 of Psalm 89, the servant speaks of the former lovingkindnesses that God swore to David. The Hebrew word for "lovingkindnesses" is *chêsêd* (חֶסֶד), which also means "mercy, piety, favor." The author refers to resurrection of Christ, which would guarantee the resurrection of those who sleep in Him to receive the promises of the eight covenants<sup>32</sup>; this is confirmed in Acts 13:32-34:

<sup>32</sup>And we declare to you glad tidings—that promise which was made to the fathers.

<sup>33</sup>God has fulfilled this for us their children, in that **He has raised up Jesus**. As it is also written in the second Psalm:

'You are My Son,  
Today I have begotten You.'

<sup>34</sup>And **that He raised Him from the dead, no more to return to corruption, He has spoken thus: 'I will give you the sure mercies [Gr. *hosios*, ὁσιος], of David.'**

In verse 34, we read "the sure mercies of David"; the Greek word for "mercies" is *hosios* (Gr. ὁσιος), which means "mercy, purity, holiness"; that is why the author says, "the sure mercies of David," which is the same as what we read in Psalm 89:49: «Lord, where are Your **former lovingkindnesses [Heb. *chêsêd* חֶסֶד: Mercies], / Which You swore to David in Your truth?» And in Isaiah 55:3 we read:**

<sup>3</sup>Incline your ear, and come to Me.

Hear, and your soul shall live;

And I will make an **everlasting covenant with you—**

**The sure mercies [Heb. *chêsêd* חֶסֶד] of David.**

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<sup>32</sup> For more information on the eternal covenants of the Lord, see chapter 4 "The Biblical Covenants and their characteristics" and chapter 5 "Inter-related Biblical Covenants", in Ferrer, G., Rodríguez, Y. (2021). The Eternal Kingdom: Descendants, Earth, and Government. Berea Editions. <https://www.ministeriobereabarranquilla.com/libros>

The Hebrew word used to translate "mercy" in Isaiah 55:3 is *chêsêd* (חֶסֶד) which means "goodness, pity, favor, kindness," as it appears in Psalm 89:49, quoted above (Strong, 1990, as cited in Meyers, 2020).

Let us look at a summary of the process by which the dead in Christ will be raised:

(1) Their bodies died, for they were subject to the bondage of corruption, of the ephemeral, the vain; they were bound to the pains of death because of the Adamic nature (Romans 8:20-22). But they were born again; they had the new creature, the new man, the new creation (2 Corinthians 5:17; Ephesians 4:24; Galatians 6:15); this new creature (new and saved soul and spirit), went to the Third Heaven in a provisional body that the Lord provided.

(2) They slept clothed with the righteousness of Christ, the righteousness of the faith (Romans 4:11); therefore, their bodies will rise from the dust, for they slept with the hope of eternal life, of the resurrection of the dead (Isaiah 26:19); when they died, their bodies went to the grave, but their soul and spirit went to rest in the Third Heaven.

(3) The *ekklesia* of Heaven is in unity with the holy Church on Earth; it is the unity of faith in Christ, of the hope of eternal life, resurrection, and glorification, the hope of eternal promises, and of the Eternal Kingdom.

(4) The *ekklesia* in Heaven (Hebrews 12:23), is now crying out for the day of resurrection. In Revelation 6:9-11, it is confirmed that the souls in the Third Heaven cry out with a loud voice; this scene is described in the Tribulation for those who will die by the testimony of Christ, not for the Church because she will be at the New Jerusalem when the Tribulation starts. However, the cry of the souls in Revelation 6:9-11 is an example that allows us to affirm that those who slept in Christ can groan. Our brethren are now crying out, and praying, and they will come before the Tribulation begins when the trumpet sounds for the event of the resurrection of life (1 Corinthians 15:52).

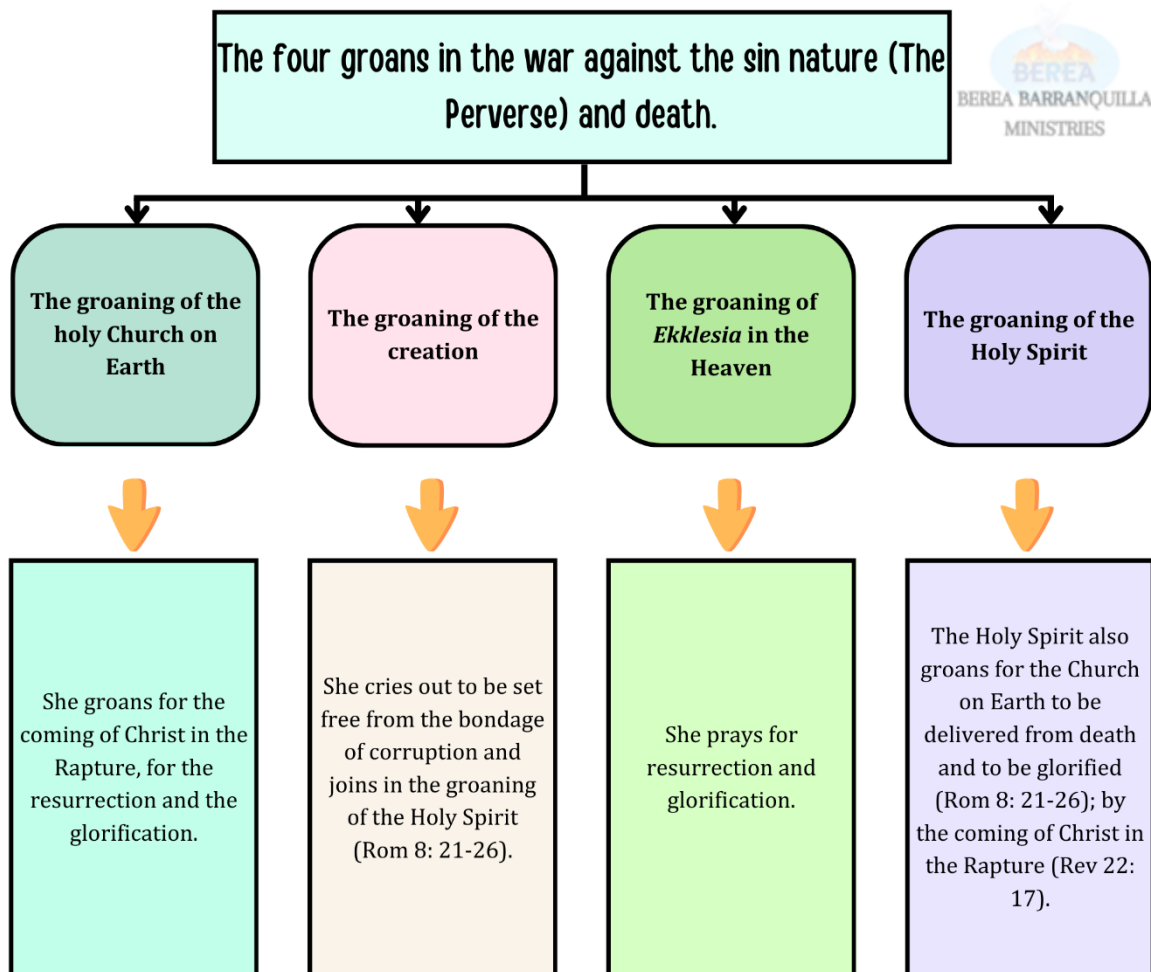
(5) The holy Church on Earth (the one that will see no death) groans for the coming of Christ in the Rapture, for resurrection and glorification (Romans 8:23-25; Revelation

22:17); this groaning joins the groaning of creation, which cries out to be delivered from the bondage of corruption (Romans 8:21-22); there is also the groaning of the Holy Spirit for the Church on Earth to be delivered from death and to be glorified (Romans 8:23-26), so it's also the prayer for Christ's coming in the Rapture (Revelation 22:17). The groaning of the *ekklesia* in heaven also join to these cries. The moans and cries are part of the war against the Perverse old nature (the sin), which is the sting of death.

Let's look at the four moans previously mentioned, in the following figure:

Figure 3

*The four groans for the delivery of the bondage of corruption.*



(6) The Lord will come with those who have fallen asleep in Him on the appointed day and hour (1 Thessalonians 4:14). This event is a war (which was started in the cries and groans

we mentioned before) because the enemy which is death will be defeated; Christ already defeated death in His resurrection, but it is necessary that human beings (the holy Church first) fight this war and sing the victory. The Church will do it through the victory of Christ because He rose from the dead. On that day and hour, Jesus, the power of the Holy Spirit dwelling in every believer (temple) of the holy Church, and the Father with His love will do the glorious work of the resurrection of the firstfruits of His creatures (James 1:18). The whole description that Scripture makes points to this war; let us see this description of the war in the following table:

**Table 4**

**Spiritual warfare in the Scriptures for the resurrection of the dead in Christ**

| Verse  | War Terms  | Related verses / prophecies   |
|--|--|---|
| <p>1 Corinthians 15:25-26: <sup>25</sup>For He must reign till He has put all <b>enemies</b> under His feet.<br/> <sup>26</sup>The last <b>enemy</b> that will be destroyed <i>is death</i>.</p>                   | <p>Enemies</p>   | <p>Genesis 22:17: ...blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore; <b>and your descendants shall possess the gate of their enemies</b>. [The enemy: not only people, but also, death].</p> <p>Matthew 16:18: And I also say to you that you are Peter, and on this rock I will build My church, <b>and the gates of Hades</b> [cf. enemy: the death] shall not prevail against it.</p> <p>The Bible relates death and Hades (Revelation 1:18; 6:8; 20:13).</p> |
| <p>1 Thessalonians 4:16: For the Lord Himself will descend from heaven <b>with a shout</b>, with <b>the voice of an archangel</b>, and with <b>the trumpet of God</b>. And the dead in Christ will rise first.</p> | <p>-A shout: it is a shout of war, of military command.<br/>                     -Voice of an archangel: the archangels are warriors like Michael (Daniel 10:13, 21; 12:1; Jude 1:9; Revelation 12:7).<br/>                     -Trumpet of God.</p> | <p>Numbers 10:9: “When you go <b>to war</b> in your land <b>against the enemy</b> who oppresses you, then <b>you shall sound an alarm with the trumpets</b>, and you will be remembered before the Lord your God, and you will be saved from your enemies.</p> <p>The trumpets appear here as instruments of war, for their sounding acted as a petition-call to the Lord for victory.</p>  |
| <p>1 Corinthians 15:54-55: <sup>54</sup>So when this corruptible has</p>   | <p>- In victory.</p>   | <p>Hosea 13:14: “I will ransom [Heb. <i>pâdâh</i> פָּדָה] them from the power of the grave; / I will redeem [Heb.</p>   |

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| <p>put on incorruption, and this mortal has put on immortality, then shall be brought to pass <b>the saying that is written: “Death is swallowed up in victory.”</b> / <sup>55</sup>“O Death, where <i>is</i> your sting? / O Hades, where <i>is</i> your victory?”</p> | <p>This expression also refers to war.</p> | <p><i>gâ'al לַאֲלֵי</i>] them from death. / <b>O Death, I will be your plagues! / O Grave, I will be your destruction!...</b></p> <p>Isaiah 25:8: <b>He will swallow up death forever,</b> / And the Lord God will wipe away tears from all faces; / The rebuke of His people / He will take away from all the earth; / <b>For the Lord has spoken.</b></p> <p>Isaiah 26:19 (TLV): <b>Thy dead shall live, my dead bodies shall arise. Awake and sing in triumph, ye that dwell in dust;</b> for thy dew is the dew of the morning, and the earth shall cast forth the dead.</p> |
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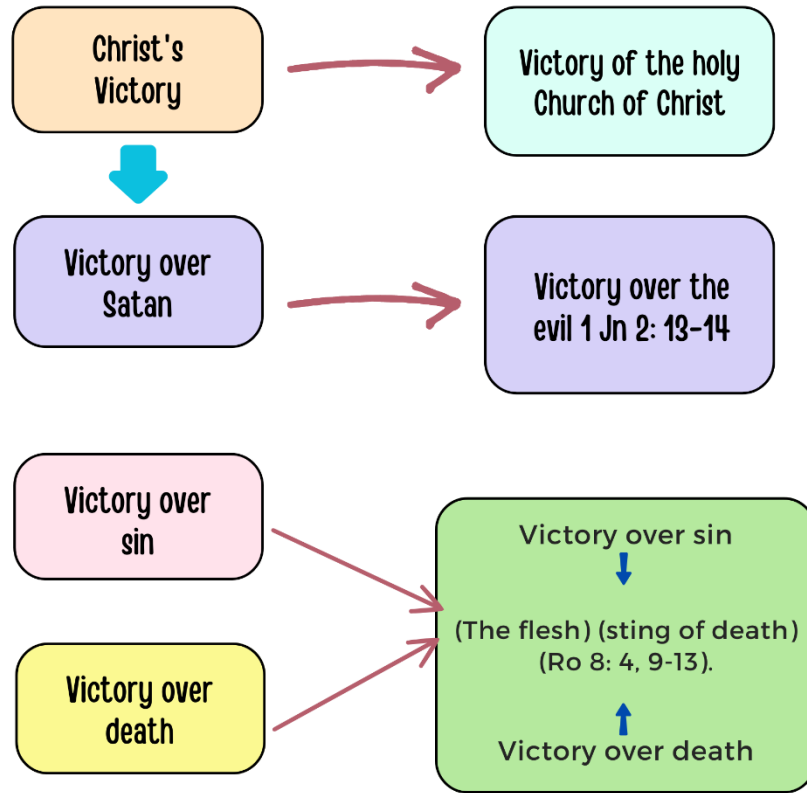
(7) The dead in Christ will rise incorruptible, with bodies of glory, of power, physical, tangible, spiritual (not natural) bodies; it is an indestructible body (1 Corinthians 15:43-44).

(8) From the moment those who have fallen asleep in Christ are resurrected, they will sing the song of victory: «<sup>54</sup>...Death is swallowed up in victory.” / <sup>55</sup>“O Death, where *is* your sting? / O Hades, where *is* your victory?” » (1 Corinthians 15:54-55).

The Lord could only resurrect those who slept in Him without them saying a word, but this song of victory over death is necessary because it points out the following: (1) The resurrected are freed from the pains of death. (2) They overcame death through the Redeeming work of Christ, the power of the Holy Spirit, and the love of the Father. (3) The victory of the glorified people, the Glorious has to be sung, which has repercussions on the believers of the holy Church that will not sleep because they will receive the power of the *Spirit of life's law* since this law first applied to the resurrected. Hallelujah! When the *Law of the Spirit of life* is applied, it will deliver us from death.

Figure 4

The victory of Christ and the victory of the Church.



The victory of the glorified people will bless not only the Church that will not sleep but also men and woman from Israel and the nations who will be saved in the Tribulation and the Millennium; therefore, the apostle Paul speaks of a specific order in 1 Corinthians 15:23-24 (TLV) (We add some verses from other passages to complete the order):

<sup>23</sup>But each one in his own order: Christ the firstfruits, **afterward** [Gr. *epeita*, ἔπειτα: *then*] those *who are* Christ's at His coming. [1 Thessalonians 4:16-17: «**Then** [Gr. *epeita*, ἔπειτα] we who are alive *and* remain [1 Corinthians 15:51: we shall all be changed...] shall be caught up TOGETHER with them in the clouds to meet the Lord in the air...»]

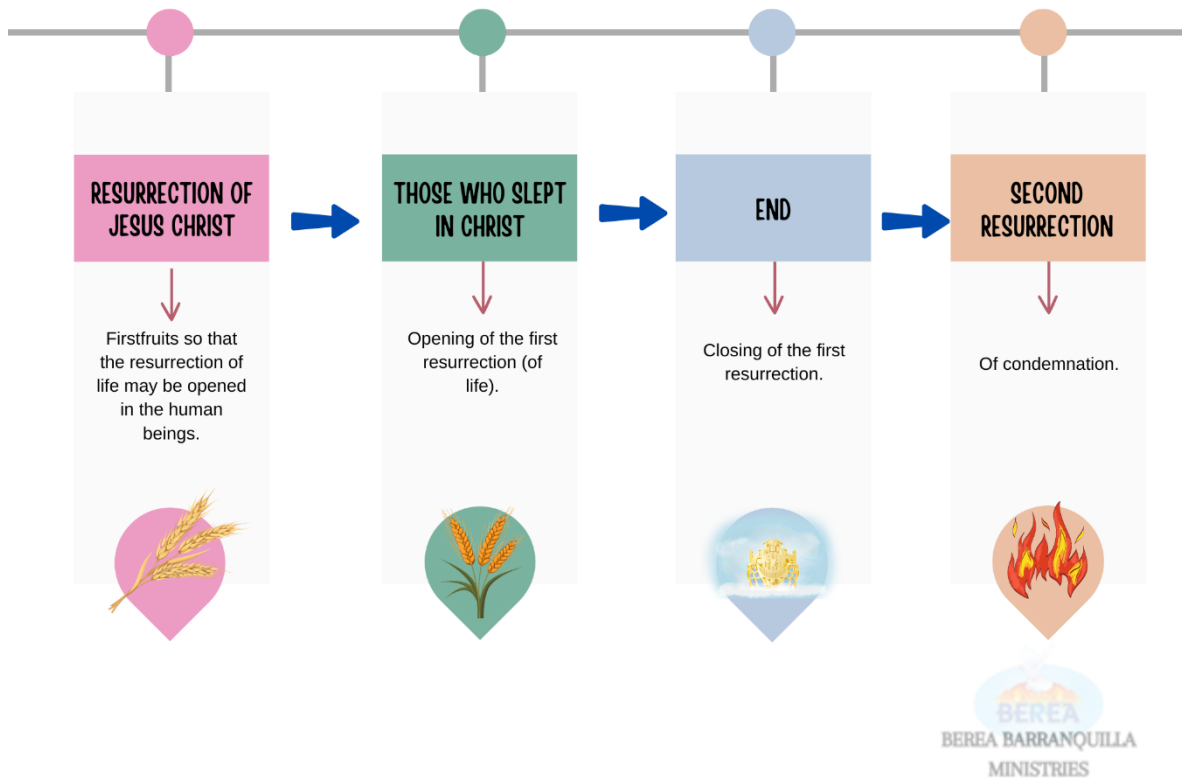
<sup>24</sup>**Then** [Gr. *eita*, ἔπειτα] *comes* the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.

In this passage, we see events related to **the resurrection of life**; let's see: (1) The resurrection of Christ (the firstfruits: Feast of the Firstfruits of barley); (2) The resurrection

of those who have fallen asleep in Christ and those who will not see death, for the latter will be resurrected in the sense that death and the flesh of sin will leave the bodies (Feast of the Firstfruits of wheat; cf. James 1:18). (3) The resurrection of all the saved (the saved of the Old Covenant, and the saved people of the Tribulation, that will take place at the end of the seven years of Tribulation, and those of the Milenial Reign, after this period ends); this is the closing of the first resurrection. Let's see this in the following figure:

Figure 5

*The Resurrection of Christ and the first resurrection  
(Resurrection of life), in 1 Corinthians 15:23-24.*



In the passage of 1 Corinthians 15:23-24, adding the passage of 1 Thessalonians 4: 16-17 in the chronology is noteworthy the THREE TIMES OF "THEN"<sup>33</sup> (**Gr. *epeita, ἔπειτα***) that appear here: (1) THE THEN between the resurrection of Christ and resurrection of the Church: a period of 2000 years, or 2 days; interpreting biblically one day as one thousand

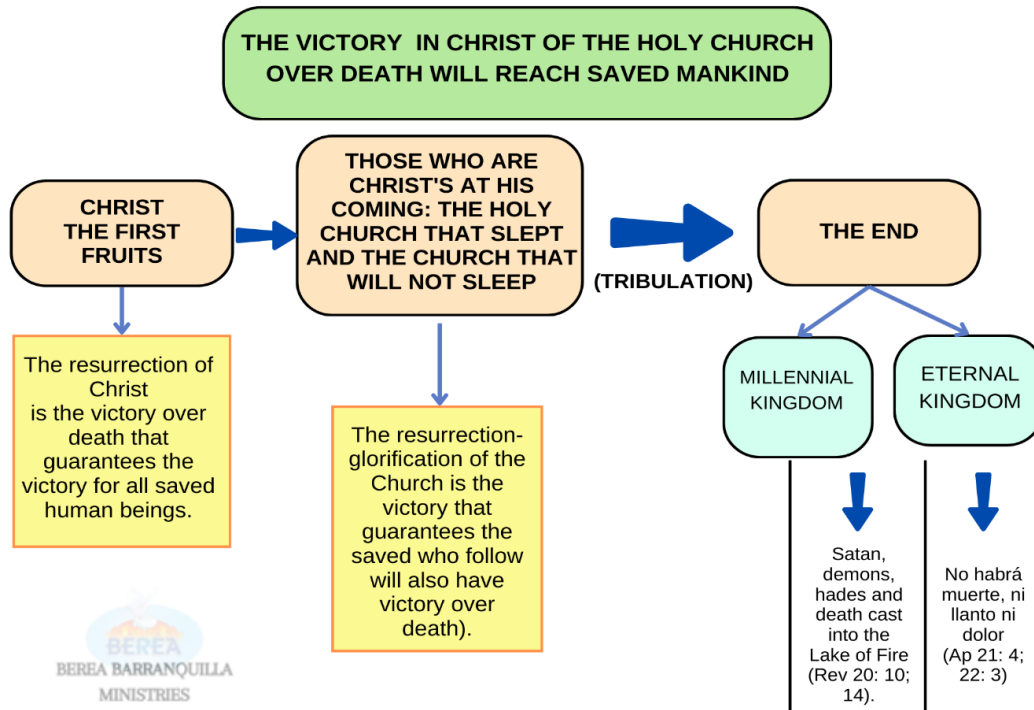
<sup>33</sup> For a deeper understanding of this topic, see Ferrer, R., Rodríguez, Y. (2023). *Los Hechos de la iglesia al fin de los tiempos*. [The Acts of the End-Times Church] Ediciones Berea. <https://www.ministeriobereabarranquilla.com/libros>



years (Hosea 6:2; 2 Peter 3:8). (2) THE THEN between the resurrection-glorification of those who slept in Christ and the resurrection-glorification of the remnant of the holy Church which will not die: a time of "Then," which will have a duration of 3 days of 24 hours each. (3) THE THEN between the beginning of the first resurrection with the holy Church and the closing of this first resurrection: after the on thousand years of the Millennial Kingdom of Christ. Let us look at the following diagram:

**Figure 6**

*The resurrection of the Holy Church and its impact on saved mankind.*



The promise of victory over death is found in the Abrahamic Covenant when the Lord revealed the resurrection to Abraham<sup>34</sup> and gave him the promises: the holy and eternal

<sup>34</sup> God gave to Abraham this powerful revelation when he told him, "For all the land you see, I will give it to you and your descendants forever." (Genesis 13:15). When God said to Abraham: "to you," He was revealed to this servant the resurrection because after God gave him this promise, the Lord spoke about Abraham's death (Genesis 15:15); therefore, the servant understood that he had to resurrect to receive the promises. This is why, in Hebrews 11:10, we read: "for he waited for the city which has foundations, whose builder and maker is God."

descendants, which is life multiplied, the promise of the New Earth forever, and the promise of the eternal government. Let us read Genesis 22:17:

<sup>17</sup>blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which *is* on the seashore; and your descendants shall possess the gate of their enemies.

The apostate Church lost the benefits of the death and resurrection of Christ, for she is no longer under grace but under the Law; therefore, over this Church weighs the *Law of sin and death*. Many apostate pastors, ministers and church members who died some time ago went to Hell, and they will rise again after the Millennium in the second resurrection, the one of condemnation.

All apostates who died without repenting of their pacts, sowings, and vows with money went to Hell; all apostates who preached and taught a corruptible gospel and a corruptible faith to prosper on this Earth and died went to Hell; all singers who were worshipers, but apostatized from the faith and became singers of injustice, singers of ungodliness, and died, went to Hell. And all the apostates that will die in the judgment of God upon Jezebel and her children (Revelation 2:22-23) will go to Hell because they have been cut off, vomited out, cast out, and forsaken; their house is left desolate. This is God's vengeance against them which we will see in the next chapter.

## **CHAPTER 6**

# **THE JUDGMENT AND VENGEANCE OF THE LORD AGAINST THE APOSTATE CHURCH**

### **6.1. The reasons for the judgment**

The apostate Church filled herself with death. Therefore, she will not have victory over death; she will not eat from the tree of life; she will not have the crown of life; she will not be delivered from the second death; she will not eat of the hidden manna; she will not receive the white stone. The apostate Church will not have the new name; she will not have authority over the nations; she will not have the Bright and Morning Star; she will not be dressed in white garments; Jesus will not confess her name before the Father (instead, her name will be blotted out of the book of life). The apostate Church will not be a pillar in the temple of God; the name of God and the name of the city of God, the New Jerusalem, nor the new name of Christ, will not be written on her; she will not sit on the throne of Christ either.

The apostate Church filled herself with death because of the following reasons:

- (1) She coveted the things of this Earth and filled herself with it: the apostate Church is filled with greed for material goods.
- (2) She filled herself with idols because of the covetousness and greed.
- (3) She filled herself with worldliness: empty and vain philosophies and wisdom of men.
- (4) The apostates sought their own righteousness and their own glory, the glory of men.

(5) The apostate Church emptied herself of the Word of God, which is living and eternal; therefore, this Church has fallen again into spiritual death and will suffer physical death because the apostates will not participate in the Rapture of the holy Church, who will not see death. The apostate Church will suffer the eternal death, the second death because she will go to the White Throne Judgment (John 8:50-51; 11:25-26).

(6) The apostate Church preached, taught, and sang a word of death, an earthly, corrupt, corruptible, sentimental, emotional, and ephemeral gospel, and she spread this false gospel throughout the Earth.

(7) The apostate Church preached and taught a false christ; she also worshipped Satan, the prince of this world.

(8) The apostate Church lent her mouth and heart to deceiving spirits, to doctrines of demons.

(9) The apostate Church embraced and spread a corruptible, ephemeral, and vain faith.

(10) The apostate Church decided to walk and live according to the flesh, to set her mind on the things of the flesh, and to be carnally minded.

(11) The apostate Church committed the following sins: (a) She trampled the Son of God underfoot, counted the blood of Christ, by which she was sanctified, as a common (unclean<sup>35</sup>) thing, insulted the Holy Spirit, and rejected the love of the Father, which is His eternal Word. (b) The apostate Church rejected Christ, the One who has the victory over death, the High Priest of the good things to come (Hebrews 9:11), the Testator. (c) The apostate Church rejected the One through whom the spirit is alive because of righteousness (Romans 8:10 NASB). (d) The apostate Church quenched the Holy Spirit who is the guarantee of the vivification of the physical body (Hebrews 10:29; Romans 8:11), and who is the earnest of the eternal inheritance (Ephesians 1:13-14). (e) The apostate Church ceased to be light; she loved darkness rather than light, and thus she increased more the darkness of this world; therefore, she will receive condemnation (John 3:19). The apostate Church ceased to be light because she placed her heart, her longings and her seeking in the treasures of this Earth and her eye became bad, filling her whole body with

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<sup>35</sup> The word "common" in Greek is *koinos* (κοινός) and it also means "something unclean, profane and polluted."

darkness (Matthew 6:19-23). (f) The apostate Church was salt of the Earth and lost her flavor (Matthew 5:13, Luke 14:34).

For all these reasons previously mentioned, and much more, the apostate Church was judged and condemned with the Law, for she fell from grace and started to live according to the flesh, the Perverse. The Bible says there is no condemnation only for those who walk according to the Spirit because those who walk according to the flesh will be hurt by the second death (Romans 8:1, 6-9, 13). The apostate Church will not be freed from the *law of sin and death* because they rejected the *Law of the Spirit of life* in Christ Jesus (Romans 8:2). For the apostate Church, there will be no deliverance from death; from the pains of death, there will be no resurrection of life but of condemnation in Hell. While the holy Church will have the salary, the reward<sup>36</sup> of life-life, and the eternal promises of the covenants, the apostate Church will have the second death as her retribution because the wages of sin is death (Romans 6:23). Let's see in the following item, table 25, where there are detailed the causes of the Lord's vengeance against the apostates, who remained under the Law and, therefore, the Old Testament judgments are applied:

## **6.2. The Lord's judgment and vengeance against the apostates: Prophecies in the Old Testament**

The Lord says in the Scriptures that He will execute the vengeance upon apostates; we can read this in Hebrews 10:28-31:

<sup>28</sup> Anyone who has rejected Moses' law dies without mercy on *the testimony of two or three witnesses*.

<sup>29</sup> Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

<sup>30</sup> For we know Him who said, "Vengeance is Mine, I will repay," says the LORD. And again, "The Lord will judge His people."

<sup>31</sup> It is a fearful thing to fall into the hands of the living God.

In this passage, we can see an event of judgment. First, there is the comparison with the Law, according to which a person who violated it received the death sentence without

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<sup>36</sup> In Genesis 15:1, the Lord told Abraham that a reward would be exceedingly great. The word "reward" in Hebrew is *śâkâr* (שָׂכָר) (*śākārākā. šēkārē. šēkārē*), which also means "wages, pay." The Lord specifies to the servant that the reward or wages are eternal descent.

mercy. Verse 29 of Hebrews chapter 10 describes terrible charges against the apostates, and it is stated that they will be punished more severely than the violators of the Law; the reason is that those apostates will fall into the hands of God, who will take vengeance upon them since they were in the grace and fell away; consequently, the crimes are worse. Therefore, Hebrews 10:29 says "worse punishment," and verse 31 adds that it is a fearful thing to fall into the hands of the living God.

The following table shows the causes of the Lord's vengeance against the apostates, who fell under the Law and to whom, therefore, the Old Testament judgments apply:

**Table 1**

**The causes of the Lord's vengeance against apostates prophesized  
in the Old Testament**

| Causes of the Lord's vengeance in the Old Testament  | The vengeance and judgment of the Lord in the Old Testament  |
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| <p>Leviticus 26:14-15; 21-24: <sup>14</sup><b>But if you do not obey Me, and do not observe all these commandments,</b> <sup>15</sup>and if you despise My statutes, or if your soul abhors My judgments, so that you do not perform all My commandments, but break My covenant...<br/> <sup>21</sup><b>Then, if you walk contrary to Me, and are not willing to obey Me, I will bring on you seven times more plagues, according to your sins.</b> <sup>22</sup>I will also send wild beasts among you, which shall rob you of your children, destroy your livestock, and make you few in number; and your highways shall be desolate. <sup>23</sup>And if by these things you are not reformed by Me, but walk contrary to Me, <sup>24</sup><b>then I also will walk contrary to you, and I will punish you yet seven times for your sins.</b></p> <p><b>The cause of the vengeance:</b> Not listening to God's commandments and not putting them into practice.</p> | <p>Leviticus 26:25 (KJV): And I will bring a <b>sword upon you</b>, that shall <b>avenge Heb. <i>nâqam</i> נָקַם: to dispute, revenge]</b> the quarrel of my covenant: and when ye are gathered together within your cities, <b>I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.</b></p> <p><b>The vengeance:</b> The sword, the pestilence, the people delivered into the hand of the enemy.</p> |
| <p>Deuteronomy 32:32-33: <sup>32</sup><b>For their vine is of the vine of Sodom And of the fields of Gomorrah;</b> Their grapes <i>are</i> grapes of gall, Their clusters <i>are</i> bitter.<br/> <sup>33</sup><b>Their wine is the poison of serpents, And the cruel venom of cobras.</b></p> <p><b>The cause of the vengeance:</b> Prostitution, all types of fornications, and other sexual uncleanness.</p>  | <p>Deuteronomy 32:34-35, 40-43:<br/> <sup>34</sup><i>Is this not laid up in store with Me, Sealed up among My treasures?</i><br/> <sup>35</sup><b>Vengeance [Heb. <i>nâqam</i> נָקַם] is Mine, and recompense;</b> Their foot shall slip in <i>due</i> time; For the day of their calamity <i>is</i> at hand, And the things to come hasten upon them.'<br/> <sup>36</sup><i>For the Lord will judge His people</i></p>                      |



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| <p>Charming ever so skillfully.</p> <p><b>The cause of the vengeance:</b> The ungodliness and the lie.</p>   | <p>earth.”</p> <p><b>The Vengeance:</b> The death.</p>  |
| <p>Psalm 79:1-7: <sup>1</sup>O God, the nations have come into Your inheritance;<br/>Your holy temple they have defiled;<br/>They have laid Jerusalem in heaps.<br/><sup>2</sup>The dead bodies of Your servants<br/>They have given <i>as</i> food for the birds of the heavens,<br/>The flesh of Your saints to the beasts of the earth.<br/><sup>3</sup>Their blood they have shed like water all around Jerusalem,<br/>And <i>there was</i> no one to bury <i>them</i>.<br/><sup>4</sup> <b>We have become a reproach to our neighbors,<br/>A scorn and derision to those who are around us.</b><br/><sup>5</sup>How long, Lord?<br/>Will You be angry forever?<br/>Will Your jealousy burn like fire?<br/><sup>6</sup>Pour out Your wrath on the nations that do not know You,<br/>And on the kingdoms that do not call on Your name.<br/><sup>7</sup>For they have devoured Jacob,<br/>And laid waste his dwelling place.</p> <p><b>The cause of the vengeance:</b> The nations invaded the promised land, defiled the temple of the Lord, and destroyed Jerusalem; they mocked, scorned, and killed God's servants.</p> | <p>Psalm 79:10: Why should the nations say,<br/>“Where <i>is</i> their God?”<br/>Let there be known among the nations in our sight<br/><b>The avenging [Heb. <i>n<sup>e</sup>qâmâh</i> נִקְמָה] of the blood of Your servants which has been shed.</b> (cf. Rev 6:9, Fifth Seal).</p> <p><b>The Vengeance:</b> The death</p>  |
| <p>Psalm 94:4-7, 16: <sup>4</sup><b>They utter speech, and speak insolent things;<br/>All the workers of iniquity boast in themselves.</b><br/><sup>5</sup><b>They break in pieces Your people, O Lord,<br/>And afflict Your heritage.</b><br/><sup>6</sup><b>They slay the widow and the stranger,<br/>And murder the fatherless.</b><br/><sup>7</sup><b>Yet they say, “The LORD does not see,<br/>Nor does the God of Jacob understand.”</b><br/><sup>16</sup>Who will rise up for me against the evildoers?<br/>Who will stand up for me against the workers of iniquity?</p> <p><b>The cause of the vengeance:</b> The arrogance, doing evil, to afflict God's people, and to murder.</p>  | <p>Psalm 94:1-3: <sup>1</sup>O Lord <b>God, to whom vengeance belongs—<br/>O God, to whom vengeance [Heb. <i>n<sup>e</sup>qâmâh</i> נִקְמָה] belongs, shine forth!</b><br/><sup>2</sup>Rise up, O Judge of the earth;<br/><b>Render punishment to the proud.</b><br/><sup>3</sup>Lord, how long will the wicked,<br/>How long will the wicked triumph?</p> <p><b>The Vengeance:</b> The judgment of death upon the wicked according to their actions.</p> |
| <p>The reasons for the judgment are found in other contexts of other psalms; for example, in Psalm 2:1-3:<br/><sup>1</sup>Why do <b>the nations</b> rage,<br/><b>And the people plot a vain thing?</b><br/><sup>2</sup> <b>The kings of the earth set themselves,<br/>And the rulers take counsel together,<br/>Against the Lord and against His Anointed, saying,</b><br/><sup>3</sup>“Let us break Their bonds in pieces<br/>And cast away Their cords from us.”</p>   | <p>Psalm 149:7-9: <sup>7</sup>To execute <b>vengeance [Heb. <i>n<sup>e</sup>qâmâh</i> נִקְמָה] on the nations,<br/>And <b>punishments</b> on the peoples;<br/><sup>8</sup>To bind their kings with chains,<br/>And their nobles with fetters of iron;<br/><sup>9</sup>To execute on them the written <b>judgment—</b><br/>This honor have all His saints.<br/>Praise the Lord!</b></p>  |



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| <p><b>The cause of the vengeance:</b> The vanity; the nations, and their kings rise up against God.</p>   | <p><b>The vengeance:</b> The Judgment of the Tribulation.</p>  |
| <p>Isaiah 1:21-22: <sup>21</sup><b>How the faithful city has become a harlot! It was full of justice; Righteousness lodged in it, But now murderers.</b><br/> <sup>22</sup>Your silver has become dross,<br/> Your wine mixed with water.<br/> <sup>23</sup>Your princes <i>are</i> rebellious,<br/> And companions of thieves;<br/> Everyone loves bribes,<br/> And follows after rewards.<br/> They do not defend the fatherless,<br/> Nor does the cause of the widow come before them.</p> <p><b>The cause of the vengeance:</b> The prostitution, fornication, murder, rebellion, and unrighteousness.</p>   | <p>Isaiah 1:24-25, 28: <sup>24</sup>Therefore the Lord says, / The Lord of hosts, the Mighty One of Israel, / “Ah, I will rid Myself of My adversaries, / And <b>take vengeance [Heb. <i>nâqam</i> נָקַם]</b> on My enemies.<br/> <sup>25</sup>I will turn My hand against you, / And thoroughly purge away your dross, / And take away all your alloy.</p> <p><sup>28</sup>The destruction of transgressors and of sinners <i>shall be</i> together, / And those who forsake the LORD shall be consumed.</p> <p><b>The vengeance:</b> The destruction, ruin.</p>  |
| <p>Isaiah 33:1: <b>Woe to you who plunder, though you have not been plundered;</b><br/> And you who deal treacherously, though they have not dealt treacherously with you!<br/> When you cease plundering,<br/> You will be plundered;<br/> When you make an end of dealing treacherously,<br/> They will deal treacherously with you.</p> <p>Isaiah 34:1-2: <sup>1</sup>Come near, you nations, to hear;<br/> And heed, you people! Let the earth hear, and all that is in it,<br/> The world and all things that come forth from it.<br/> <sup>2</sup>For the indignation of the Lord is against all nations,<br/> And <i>His</i> fury against all their armies;<br/> He has utterly destroyed them,<br/> He has given them over to the slaughter. (Context: Tribulation Judgment).</p> <p><b>The cause of the vengeance:</b> The iniquity (cf. Isaiah 33:1).</p> | <p>Isaiah 34:8-10: <sup>8</sup>For <i>it is the day of the Lord's vengeance [Heb. <i>nâqam</i> נָקַם],<br/> <b>The year of recompense [Heb. <i>shillûm</i> שְׁלֹמִים]</b> for the cause of Zion.<br/> <sup>9</sup>Its streams shall be turned into pitch,<br/> And its dust into brimstone;<br/> Its land shall become burning pitch.<br/> <sup>10</sup>It shall not be quenched night or day;<br/> Its smoke shall ascend forever.<br/> From generation to generation it shall lie waste;<br/> No one shall pass through it forever and ever.</i></p> <p><b>The vengeance:</b> The destruction and the death.</p> |
| <p>Isaiah 59:14-16: <sup>14</sup>Justice is turned back,<br/> And righteousness stands afar off;<br/> For truth is fallen in the street,<br/> And equity cannot enter.<br/> <sup>15</sup><b>So truth fails,</b><br/> <b>And he who departs from evil makes himself a prey.</b><br/> Then the Lord saw <i>it</i>, and it displeased Him<br/> That <i>there was</i> no justice.</p>   | <p>Isaiah 59:17-18: <sup>17</sup>For He put on <b>righteousness</b> as a breastplate,<br/> And a helmet of salvation on His head;<br/> He put on the <b>garments of vengeance [Heb. <i>nâqam</i> נָקַם]</b> for clothing,<br/> And was clad with zeal as a cloak.<br/> <sup>18</sup>According to <i>their</i> deeds, accordingly He will <b>repay</b>,</p>   |

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| <p><sup>16</sup>He saw that <i>there was</i> no man,<br/>And wondered that <i>there was</i> no intercessor;<br/>Therefore His own arm brought salvation for Him;<br/>And His own righteousness, it sustained Him.</p> <p><b>The cause of the vengeance:</b> The lie, the unrighteousness, and the iniquity.</p>   | <p>Fury to His adversaries,<br/>Recompense to His enemies;<br/>The coastlands He will fully repay.</p> <p><b>The vengeance:</b> He will repay each one according to their deeds; destruction.</p>  |
| <p>Isaiah 61:8: “For I, the Lord, love justice;<br/>I hate <b>robbery for burnt offering</b>...</p> <p><b>The cause of the vengeance:</b> The robbery related to burnt offerings, the unrighteousness, and iniquity.</p>  | <p>Isaiah 61:2: To proclaim the acceptable year of the Lord,<br/>And <b>the day of vengeance [Heb. <i>nâqam</i> נָקַם]</b> of our God;<br/>To comfort all who mourn...</p> <p>Isaiah 63:4: For <b>the day of vengeance [Heb. <i>nâqam</i> נָקַם]</b> is in My heart,<br/>And the year of My redeemed has come.</p> <p><b>The vengeance:</b> The destruction.</p>   |
| <p>Jeremiah 5:9,28, 30,31: <sup>9</sup> Shall I not punish <i>them</i> for these <i>things</i>?” says the Lord.<br/>“And shall I not <b>avenge</b> Myself on such a nation as this? ...<br/><sup>28</sup> They have grown fat, they are sleek;<br/>Yes, they surpass the deeds of the wicked;<br/>They do not plead the cause,<br/>The cause of the fatherless;<br/>Yet they prosper,<br/>And the right of the needy they do not defend.<br/><sup>30</sup> “<b>An astonishing and horrible thing</b><br/>Has been committed in the land:<br/><sup>31</sup> The prophets prophesy falsely,<br/>And the priests rule by their <i>own</i> power; / And My people love <i>to have it so</i>. / But what will you do in the end? ...</p> <p><b>The cause of the vengeance:</b> The measure of evil; the prophets prophesy falsely; unrighteousness and unfaithfulness.</p> | <p>Jeremiah 5:11-13,29: <sup>11</sup> For the house of Israel and the house of Judah Have dealt very treacherously with Me,” says the Lord.<br/><sup>12</sup> They have lied about the Lord,<br/>And said, “<i>It is not He</i>.<br/>Neither will evil come upon us,<br/>Nor shall we see sword or famine.<br/><sup>13</sup> And the prophets become wind,<br/>For the word <i>is</i> not in them.<br/>Thus shall it be done to them.”<br/><sup>29</sup> Shall I not punish <i>them</i> for these <i>things</i>?’ says the Lord.<br/>‘Shall I not <b>avenge [Heb. <i>nâqam</i> נָקַם]</b> Myself on such a nation as this?’</p> <p><b>The vengeance:</b> The disgrace, death, destruction, and punishment.</p> |
| <p>Jeremiah 9:7-8: <sup>7</sup> Therefore thus says the Lord of hosts: “Behold, I will refine them and try them;<br/>For how shall I deal with the daughter of My people?<br/><sup>8</sup> <b>Their tongue is an arrow shot out;<br/>It speaks deceit;<br/>One speaks peaceably to his neighbor with his mouth,<br/>But in his heart he lies in wait.</b></p> <p><b>The cause of the vengeance:</b> Their tongue is an arrow shot out; it</p>   | <p>Jeremiah 9:9: Shall I not punish them for these <i>things</i>?” says the Lord.<br/>“<b>Shall I not avenge [Heb. <i>nâqam</i> נָקַם]</b> Myself on such a nation as this?”</p> <p><b>The vengeance:</b> The punishment, death, and destruction.</p>  |

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| <p>speaks deceit.</p>  |  |
| <p>Jeremiah 11:19: But I <i>was</i> like a docile lamb brought to the slaughter; and <b>I did not know that they had devised schemes against me, saying, "Let us destroy the tree with its fruit, and let us cut him off from the land of the living, that his name may be remembered no more."</b></p> <p><b>The cause of the vengeance:</b> The attacks against God's prophet.</p>   | <p>Jeremiah 11:20: But, O Lord of hosts, You who <b>judge righteously, Testing the mind and the heart,</b> Let me see Your <b>vengeance [Heb. n<sup>e</sup>qâmâh נִקְמָה]</b> on them, For to You I have revealed my cause.</p> <p><b>The vengeance:</b> The death, the destruction.</p>   |
| <p>Jeremiah 20:10-11: <sup>10</sup><b>For I heard many mocking: "Fear on every side!" "Report," they say, "and we will report it!"</b> All my acquaintances watched for my stumbling, <i>saying,</i> "Perhaps he can be induced; <b>Then we will prevail against him, And we will take our revenge on him."</b></p> <p><sup>11</sup><b>But the Lord is with me as a mighty, awesome One.</b> Therefore my persecutors will stumble, and will not prevail. <b>They will be greatly ashamed,</b> for they will not prosper. <i>Their everlasting confusion will never be forgotten.</i></p> <p><b>The cause of the vengeance:</b> The attacks against God's prophet.</p> | <p>Jeremiah 20:12: But, O Lord of hosts, You who test the righteous, <i>And</i> see the mind and heart, Let me see Your <b>vengeance [Heb. n<sup>e</sup>qâmâh נִקְמָה]</b> on them; For I have pleaded my cause before You.</p> <p><b>The vengeance:</b> The death, the destruction.</p>   |
| <p>Jeremiah 46:28: Do not fear, O Jacob My servant," says the Lord, "For I <i>am</i> with you; <b>For I will make a complete end of all the nations To which I have driven you,</b> But I will not make a complete end of you. I will rightly correct you, For I will not leave you wholly unpunished."</p> <p><b>The cause of the vengeance:</b> The oppression that the nations did to Israel.</p>   | <p>Jeremiah 46:10: For this <i>is</i> the day of the Lord God of hosts, A day of <b>vengeance [Heb. n<sup>e</sup>qâmâh נִקְמָה],</b> That He may <b>avenge [Heb. nâqam נָקַם]</b> Himself on His adversaries. The sword shall devour; It shall be satiated and made drunk with their blood; For the Lord God of hosts has a sacrifice In the north country by the River Euphrates.</p> <p><b>The vengeance:</b> The sword, death, destruction, and punishment.</p> |
| <p>Jeremiah 50:11-12: <sup>11</sup>"Because you were glad, <b>because you rejoiced,</b> <b>You destroyers of My heritage,</b> <b>Because you have grown fat like a heifer threshing grain,</b> <b>And you bellow like bulls,</b> <sup>12</sup> <b>Your mother shall be deeply ashamed;</b> She who bore you shall be ashamed.</p>  | <p>Jeremiah 50:15-16: <sup>15</sup>Shout against her all around; She has given her hand, Her foundations have fallen, Her walls are thrown down; For it <i>is</i> the <b>vengeance [Heb. n<sup>e</sup>qâmâh נִקְמָה]</b> of the Lord.</p>  |

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| <p>Behold, the least of the nations <i>shall be</i> a wilderness,<br/>A dry land and a desert.</p> <p><b>The cause of the vengeance:</b> The nations plundered God's inheritance.</p>  | <p>Take <b>vengeance</b> [Heb. <i>nâqam</i> נָקַם] on her.<br/>As she has done, so do to her.<br/><sup>16</sup>Cut off the sower from Babylon,<br/>And him who handles the sickle at harvest time.<br/>For fear of the oppressing sword<br/>Everyone shall turn to his own people,<br/>And everyone shall flee to his own land.</p> <p><b>The vengeance:</b> The extermination, the destruction.</p>   |
| <p>Jeremiah 51:7: <b>Babylon was a golden cup in the Lord's hand, That made all the earth drunk. The nations drank her wine;</b><br/>Therefore the nations are deranged.</p> <p><b>The cause of the vengeance:</b> Babylon has filled the whole Earth with sin, with fornication (cf. Revelation 17:1, 4; 18:3; 19:2).</p> | <p>Jeremiah 51:6, 11, 36-37: <sup>6</sup>Flee from the midst of Babylon,<br/>And every one save his life!<br/>Do not be cut off in her iniquity,<br/>For this <i>is</i> the <b>time of the Lord's vengeance</b> [Heb. <i>nêqâmâh</i> נִקְמָה];<br/>He shall recompense her.<br/><sup>11</sup>Make the arrows bright!<br/>Gather the shields!<br/>The Lord has raised up the spirit of the kings of the Medes.<br/>For His plan <i>is</i> against Babylon to destroy it,<br/>Because it <i>is</i> the <b>vengeance</b> [Heb. <i>nêqâmâh</i> נִקְמָה] of the Lord,<br/>The <b>vengeance</b> [Heb. <i>nêqâmâh</i> נִקְמָה] for His temple.<br/><sup>36</sup>Therefore thus says the Lord:<br/>"Behold, I will <b>plead</b> your case and <b>take vengeance</b> [Heb. <i>nâqam</i> נָקַם] for you.<br/>I will dry up her sea and make her springs dry.<br/><sup>37</sup>Babylon shall become a heap,<br/>A dwelling place for jackals,<br/>An astonishment and a hissing,<br/>Without an inhabitant.</p> <p><b>The vengeance:</b> God will recompense according to the works with destruction and death.</p> |
| <p>Ezekiel 24:1-3: <sup>1</sup>Again, in the ninth year, in the tenth month, on the tenth <i>day</i> of the month, the word of the Lord came to me, saying,</p>  | <p>Ezekiel 24:8-10: <sup>8</sup>That it may raise up fury and <b>take vengeance</b> [Heb. <i>nâqam</i> נָקַם]</p>  |

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| <p><sup>2</sup>“Son of man, write down the name of the day, this very day—the king of Babylon started his siege against Jerusalem this very day.<br/> <sup>3</sup><b>And utter a parable to the rebellious house, and say to them, ‘Thus says the Lord God: ‘Put on a pot, set it on, And also pour water into it.</b></p> <p><b>The cause of the vengeance:</b> The rebellion, unrighteousness, and iniquity.</p> | <p><b>נקם],</b><br/>         I have set her blood on top of a rock,<br/>         That it may not be covered.”<br/> <sup>9</sup>Therefore thus says the Lord God:<br/>         “Woe to the bloody city!<br/>         I too will make the pyre great.<br/> <sup>10</sup>Heap on the wood,<br/>         Kindle the fire;<br/>         Cook the meat well,<br/>         Mix in the spices,<br/>         And let the cuts be burned up.</p> <p><b>The vengeance:</b> The destruction and death.</p>  |
| <p>Ezekiel 25:15: ‘Thus says the Lord God: <b>“Because the Philistines dealt vengefully and took vengeance with a spiteful heart, to destroy because of the old hatred,”</b> ...</p> <p><b>The cause of the vengeance:</b> The hatred and the vengeance of the Philistines against Israel.</p>   | <p>Ezekiel 25:17: I will execute great <b>vengeance [Heb. נִקְמָה nîqâmâh]</b> on them with furious rebukes; and they shall know that I <i>am</i> the Lord, when I lay My <b>vengeance [Heb. נִקְמָה nîqâmâh]</b> upon them.” ”</p> <p><b>The vengeance:</b> The furious rebuke.</p>  |
| <p>Micah 5:12-13: <sup>12</sup> I will cut off <b>sorceries from your hand, And you shall have no soothsayers.</b><br/> <sup>13</sup>Your carved images I will also cut off,<br/>         And your <b>sacred pillars from your midst;</b><br/> <b>You shall no more worship the work of your hands...</b></p> <p><b>The cause of the vengeance:</b> The sorceries, idolatry.</p>                                   | <p>Micah 5:15: ...<b>And I will execute vengeance [Heb. נִקְמָה nîqâm] in anger and fury</b><br/>         On the nations that have not heard.”</p> <p><b>The vengeance:</b> The punishment in fury.</p>   |
| <p>Nahum 1:8: But with an overflowing flood<br/>         He will make an utter end of its place,<br/>         And darkness will pursue <b>His enemies.</b></p> <p><b>The cause of the vengeance:</b> The enmity with God.</p>  | <p>Nahum 1:2-3, 6, 7, 9: <sup>2</sup> God <i>is</i> <b>jealous [Heb. qannô' קנאו]</b>, and the Lord <b>avenges [Heb. nîqâm נִקַּם];</b><br/>         The Lord <b>avenges [Heb. nîqâm נִקַּם]</b> and <i>is</i> furious.<br/>         The Lord will <b>take vengeance [Heb. nîqâm נִקַּם]</b> on His adversaries,<br/>         And He reserves <i>wrath</i> for His enemies;<br/> <sup>3</sup>The Lord <i>is</i> slow to anger and great in power,<br/>         And will not at all acquit <i>the wicked</i>.<br/>         The Lord has His way<br/>         In the whirlwind and in the storm,<br/>         And the clouds <i>are</i> the dust of His feet.<br/> <sup>6</sup> <b>Who can stand before His</b></p> |

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|  | <p><b>indignation?</b><br/><b>And who can endure the fierceness of His anger?</b><br/><b>His fury is poured out like fire,</b><br/>And the rocks are thrown down by Him.<br/><sup>7</sup>The Lord <i>is</i> good,<br/>A stronghold in the day of trouble;<br/>And He knows those who trust in Him.<br/><sup>9</sup>What do you conspire against the Lord?<br/>He will make an utter end <i>of it</i>.<br/><b>Affliction</b> will not rise up a second time.</p> <p><b>The vengeance:</b> The destruction, affliction, God's punishment in anger and fury.</p> |
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### 6.3. The judgment and vengeance of the Lord against the apostates: Prophecies in the New Testament

In this section, we will study the specific laws the Lord used to execute the first two judgments upon the apostate Church (the judgment of blindness and the judgment of forsakenness). However, let us first see the relationship between the judgment and the Lord's vengeance in the New Testament since vengeance is related to the judgment of forsakenness and the judgment of the Tribulation in the Scriptures.

It is often said that the God of the Old Testament is avenging and shows His wrath (e.g., upon Israel and Judah), whereas, in the New Testament, the Lord does not have these characteristics. This statement is untrue because, in the New Testament, we find the reiteration of vengeance as an action that the Lord carries out concerning His judgment. Let's see the verses in this regard, in the following table:

Table 2

The Lord's vengeance, its causes, and the judgments in the New Testament

| Causes of the Lord's vengeance  | The vengeance and judgment of the Lord in the New Testament   |
|---|---|
| <p>The cause is not specified in Romans 12:19, but Paul quoted Deuteronomy 32:35, which is the song of Moses where the causes do appear; applied to Israel, however, apply fully to the end-time apostate Church; thus, the Holy Spirit told the apostle to quote this song; let us read Deuteronomy 32:5-6; 15-19:</p> <p><sup>5</sup> “They have corrupted themselves;<br/> <i>They are</i> not His children,<br/>         Because of their blemish:<br/> <b>A perverse and crooked generation.</b></p> <p><sup>6</sup> Do you thus deal with the LORD,<br/> <b>O foolish and unwise people?</b><br/> <i>Is</i> He not your Father, <i>who</i> bought you?<br/>         Has He not made you and established you?</p> <p><sup>15</sup>“<b>But Jeshurun grew fat and kicked;</b><br/> <b>You grew fat, you grew thick,</b><br/> <b>You are obese!</b><br/> <b>Then he forsook God <i>who</i> made him,</b><br/> <b>And scornfully esteemed the Rock of his salvation.</b></p> <p><sup>16</sup> They provoked Him to jealousy with foreign <i>gods</i>;<br/>         With abominations they provoked Him to anger.<br/> <sup>17</sup> <b>They sacrificed to demons, not to God,</b><br/> <b>To <i>gods</i> they did not know,</b><br/> <b>To new <i>gods</i>, new arrivals</b><br/>         That your fathers did not fear.<br/> <sup>18</sup> <b>Of the Rock <i>who</i> begot you, you are unmindful,</b><br/> <b>And have forgotten the God who fathered you.</b></p> <p><sup>19</sup> “And when the LORD saw <i>it</i>, He spurned <i>them</i>,<br/> <b>Because of the provocation of His sons and His daughters.</b></p> <p><b>The cause of the vengeance:</b> The idolatry, ungodliness, apostasy, spiritual fornications, fornication with the Earth and with the world.</p> | <p>Romans 12:19: Beloved, do not avenge yourselves, but <i>rather</i> give place to wrath; for it is written, “<b>Vengeance [Gr. <i>ekdikeō</i>, ἐκδικέω] is Mine, I will repay,</b>” says the Lord. (cf. Deuteronomy 32:35).</p> <p><b>The vengeance:</b> The wrath of God</p> |
| <p>Hebrews 10:26-29: <sup>26</sup>For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, <sup>27</sup>but a certain fearful expectation of judgment, and fiery indignation which will devour the</p>  | <p>Hebrews 10:30-31: <sup>30</sup><b>For we know</b> Him who said, “<b>Vengeance [Gr. <i>ekdikēsis</i>, ἐκδίκησις] is Mine, I will repay,</b>” says the Lord. And again, “<b>The LORD will judge [Gr. <i>krinō</i>, κρίνω] His</b></p>  |

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| <p>adversaries. <sup>28</sup>Anyone who has rejected Moses' law dies without mercy on <i>the testimony of two or three witnesses</i>. <sup>29</sup>Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?</p> <p><b>The cause of vengeance:</b> The apostasy, trampling the Son of God underfoot, counting the blood of the covenant as a common thing, insulting the Spirit of grace.</p> | <p>people.” <sup>31</sup>It is a fearful thing to fall into the hands of the living God. (cf. Deuteronomy 32:35).</p> <p><b>The vengeance:</b> the worse punishment, a fearful expectation of judgment, and a fiery indignation which will devour the adversaries, the second death, Hell.</p>  |
| <p>Revelation 6:9: When He opened the fifth seal, I saw under the altar the souls of those who had been <b>slain</b> for the word of God and for the testimony which they held.</p> <p><b>The cause of vengeance:</b> The enemies of the Lord will kill the servants of God, those who preach the Word and have the testimony of Christ.</p>  | <p>Revelation 6:10: And they cried with a loud voice, saying, “How long, O Lord, holy and true, until You <b>judge [Gr. <i>krinō, κρίνω</i>] and avenge [Gr. <i>ekdikeō, ἐκδικέω</i>] our blood on those who dwell on the earth?”</b></p> <p><b>The vengeance:</b> God will answer the cry and prayer of those who will be killed during the Tribulation because of the Word of God and the testimony of Christ, God will judge those wicked murderers with the sixth seal, which is a great earthquake. God will also take vengeance with the other judgments of the Tribulation, the trumpets, and blows of the wrath of God.</p> |

#### 6.4. The laws applied by God to the apostate Church to judge her

We have demonstrated with the Scriptures that the apostates fell from grace and automatically remained under the Law. Therefore, the Lord judged them with this Law in the first two judgments of blindness-hardening of heart and the judgment of forsakenness. Likewise, the Lord will apply the Law to execute the other judgments on the apostates.

The Lord permanently exhorted Israel to keep His Word and the covenant and not to go after idols. And it is the same admonition the Lord gives to the Church. We have already made many comparisons between Israel and the Church, not only regarding this topic but also regarding idolatry (1 Corinthians ch. 10; 1 John 5:21; Revelation ch. 2). One of the



comparisons is how God applied the Law to Israel for judgment; in the same way, He is applying it to the apostate Church that fell from grace. We will see this in the next item.

**6.4.1. The laws of the Old Testament given to Israel and applied to the apostates**

The citations of the Law that the Lord makes in the Scriptures when He describes the punishment for apostasy is one of the proofs that the Lord uses this Law to judge the apostate Church. In these mentions, God compares it with what Israel did when it also apostatized, abandoning the Word of God and the Lord Himself. We demonstrated this in the previous point on judgment and vengeance in the Old Testament. Next, let us compare the verses in table 27:

**Table 3**

**General laws against apostates**

| Laws-commandments of the Old Testament given to Israel  | Law enforcement against apostate Church   |
|---|---|
| <p>Deuteronomy 32:35-36, 40-41: <sup>35</sup><b>Vengeance [Heb. <i>nâqam</i> נָקַם] is Mine, and recompense;</b><br/>                     Their foot shall slip in <i>due</i> time;<br/>                     For the day of their calamity <i>is</i> at hand,<br/>                     And the things to come hasten upon them.’<br/> <sup>36</sup><b>“For the Lord will judge His people...</b><br/> <sup>40</sup>For I raise My hand to heaven,<br/>                     And say, “As I live forever,<br/> <sup>41</sup>If I whet My glittering sword,<br/>                     And My hand takes hold on judgment,<br/>                     I will render <b>vengeance [Heb. <i>nâqam</i> נָקַם] to My enemies,</b><br/>                     And <b>repay</b> those who hate Me.</p> | <p>Hebrews 10:30-31 <sup>30</sup>For we know Him who said, “<b>Vengeance [Gr. <i>ekdikēsis</i>, ἐκδίκησις]</b> is Mine, I will repay,” says the Lord. And again, “The <b>LORD will judge [Gr. <i>krinō</i>, κρίνω]</b> His people.” <sup>31</sup>It is a fearful thing to fall into the hands of the living God.</p> <p>The author applies the same verse of Deuteronomy 32:35 to those who fall into apostasy; therefore, God will execute His vengeance first upon the unfaithful Church and then upon Israel during this period.</p> |
| <p>Psalm 79:10: Why should the nations say,<br/>                     “Where <i>is</i> their God?”<br/>                     Let there be known among the nations in our sight<br/> <b>The avenging [Heb. <i>nêqāmâh</i> נִקְמָה] of the blood of Your servants which has been shed.</b></p>  | <p>Revelation 6:10: And they cried with a loud voice, saying, “How long, O Lord, holy and true, until You <b>judge [Gr. <i>krinō</i> κρίνω] and avenge [Gr. <i>ekdikeō</i> ἐκδικέω] our blood</b> on those who dwell on the earth?”</p> <p>We can see the relationship between Psalm 79:10 and this verse of Revelation 6:10; Asaph prophesied that God would</p>   |

| Laws-commandments of the Old Testament given to Israel  | Law enforcement against apostate Church   |
|---|---|
|   | avenge the blood of His servants during the Tribulation.  |
| <p>The judgment-vengeance relationship is confirmed in the following verses: Jeremiah 11:20; 20:12; 51:36 and Psalms 58:10; 94:1.</p> <p>The events of the Old Testament, in which the Lord gave Israel the command to take vengeance, are quoted in the New Testament so that such vengeance also applies during the dispensation of the Church. One of these events refers to Balaam; let us look at this event:</p> <p>Joshua 13:22: «The children of Israel also <b>killed with the sword</b> Balaam the son of Beor, the soothsayer, among those who were killed by them.»</p> <p>The Lord executes His judgment over Balaam because he advised the Moabites and Midianites to use their women to lead the men of Israel to fornicate physically and spiritually with their idols. This event was the result of what the Lord commanded in Numbers 31:1-8, let's read:</p> <p>«<sup>1</sup>And the Lord spoke to Moses, saying: <sup>2</sup><b>Take vengeance [Heb. <i>nâqam</i> נָקַם] on the Midianites for the children of Israel. Afterward you shall be gathered to your people.</b>» <sup>3</sup>So Moses spoke to the people, saying, "Arm some of yourselves for war, and let them go against the Midianites <b>to take vengeance [Heb. <i>nâthan</i> נָתַן] [Heb. <i>n°qâmâh</i> נִקְמָה] for the Lord on Midian.</b> <sup>4</sup>A thousand from each tribe of all the tribes of Israel you shall send to the war." <sup>5</sup>So there were recruited from the divisions of Israel one thousand from <i>each</i> tribe, twelve thousand armed for war. <sup>6</sup>Then Moses sent them to the war, one thousand from <i>each</i> tribe; he sent them to the war <b>with Phinehas the son of Eleazar the priest, with the holy articles and the signal trumpets in his hand.</b> <sup>7</sup>And they warred against the Midianites, <b>just as the Lord commanded Moses</b>, and they killed all the males. <sup>8</sup>They killed the kings of Midian with <i>the rest of</i> those who were killed—Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian. <b>Balaam the son of Beor they also killed with the sword.</b>»</p> | <p>The Balaam event is taken up in the message to the church of Pergamos; let's see:</p> <p>Revelation 2:12-14: «<sup>12</sup>And to the angel of the church in Pergamos write, 'These things <b>says</b> He who has <b>the sharp two-edged sword</b>: <sup>13</sup>"I know your works, <b>and where you dwell, where Satan's throne is.</b> <b>And [Gr. <i>kai, καί</i>] you hold fast to My name, and [Gr. <i>kai, καί</i>] did not deny My faith even [Gr. <i>kai, καί: and</i>] in the days in which Antipas <i>was</i> My faithful martyr, <b>who was killed among you, where Satan dwells.</b> <sup>14</sup>But [Gr. <i>alla, ἀλλά</i>] I have a few things [Gr. <i>oligos, ὀλίγος</i>] against you, because you have there those who hold the doctrine of <b>Balaam</b>, who taught Balak to put a <b>stumbling block</b> before the children of Israel, <b>to eat things sacrificed to idols, and to commit sexual immorality...</b>»</b></p> <p>Antipas admonished the church of Pergamos for its fornications because of the doctrine of Balaam; let us see the meaning of the name "Antipas" (Gr. Ἀντίπας):</p> <p>Greek word <i>anti</i> (ἀντί): opposite, contrast.</p> <p>Greek word <i>pas</i> (πας)<sup>37</sup>: Everyone, each one.</p> <p>Based on this etymology, the meaning of the name "Antipas" is: "Against everyone."</p> <p>In verse 14 of Revelation 2, we read, "I</p> |

<sup>37</sup> Strong's dictionary (as cited in Meyers, 2020) says that the second part of the name "Antipas" comes from "pater"; the meaning would then be "Against the father." However, we consider the more accurate sense to be "against all or against all" (Antipas: Ἀντί-πας).

| Laws-commandments of the Old Testament given to Israel   | Law enforcement against apostate Church   |
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| <p>Moses exhorted the people of Israel because they did not obey the Lord regarding taking vengeance on Balaam; let's read:</p> <p>Numbers 31:15-16: «<sup>15</sup>And Moses said to them: "Have you kept all the women alive? <sup>16</sup><b>Look, these women caused the children of Israel, through the counsel of Balaam, to trespass against the Lord in the incident of Peor, and there was a plague among the congregation of the Lord.</b>»</p> <p>Numbers 25:1-13: «<sup>1</sup> Now Israel remained in Acacia Grove, and the people <b>began to commit harlotry with the women of Moab.</b> <sup>2</sup><b>They invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods.</b> <sup>3</sup><b>So Israel was joined to Baal of Peor, and the anger of the Lord was aroused against Israel.</b> <sup>4</sup>Then the Lord said to Moses, "Take all the leaders of the people and <b>hang</b> the offenders before the Lord, out in the sun, that the fierce anger of the Lord may turn away from Israel." <sup>5</sup>So Moses said to the judges of Israel, "Every one of you kill <b>his men</b> who were joined to Baal of Peor." <sup>6</sup>And indeed, one of the children of Israel came and presented to his brethren a Midianite woman in the sight of Moses and in the sight of all the congregation of the children of Israel, who <i>were</i> weeping at the door of the tabernacle of meeting. <sup>7</sup>Now when Phinehas the son of Eleazar, the son of Aaron the priest, saw <i>it</i>, he rose from among the congregation and took a javelin in his hand; <sup>8</sup>and he went after the man of Israel into the tent and thrust both of them through, the man of Israel, and the woman through her body. <b>So the plague was stopped among the children of Israel.</b> <sup>9</sup><b>And those who died in the plague were twenty-four thousand.</b> <sup>10</sup>Then the Lord spoke to Moses, saying: <sup>11</sup>"Phinehas the son of Eleazar, the son of Aaron the priest, has turned back My wrath from the children of Israel, because he was zealous with My zeal among them, so that I did not consume the children of Israel in My zeal. <sup>12</sup>Therefore say, '<b>Behold, I give to him My covenant of peace;</b> <sup>13</sup><b>and it shall be to him and his descendants after him</b> a covenant of an everlasting priesthood, <b>because he was zealous for his God, and made atonement for the children of Israel.'</b> "»</p> | <p>have a few things...", let's see the meaning of this expression:</p> <p>"A few things":</p> <p>Greek word <i>Alla</i> (ἀλλά): other things, contrariwise, therefore, yea, yet.<br/> Greek word <i>Oligos</i> (ὀλίγος): few, little.<br/> The use of the Greek word "<i>Oligos</i>" is in the context of irony, for the Lord was telling the church of Pergamos that this was a terrible thing, considering the Old Testament event. The Lord also admonishes this church of Pergamos for the worldly Nicolaitans doctrine:</p> <p>Revelation 2:15-17: <sup>15</sup>Thus you also have those who hold the doctrine of the Nicolaitans, which thing I hate. <sup>16</sup>Repent, or else I will come to you quickly and <b>will fight against them with the sword of My mouth.</b> <sup>17</sup>"He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I <b>will give some of the hidden manna to eat</b> [Cf. RESURRECTED BODY]. And I will give him a white stone, and on the stone a new name [Cf. NAME PROLONGED IN ETERNALLY MULTIPLIED DESCENDANTS<sup>38</sup>] written which no one knows except him who receives <i>it</i>."</p> |
| <p>In Revelation 2:14 and 20, the Lord uses the expression "few things," which refers to an irony, indicating that the Church</p>  | <p>Revelation 2:20 (KJV): «Notwithstanding [Gr. <i>allá</i>, ἀλλά] I have a few things [Gr.</p>   |

<sup>38</sup> For an explanation of the promise related to the holy descendants multiplied for eternity, read: Ferrer, G., Rodríguez, Y. (2023). The promise of holy and eternal descendants in biblical covenants. In: *The Eternal Kingdom. Descendants, New Earth, and Government* (pp. 363-436). Berea Editions. <https://www.ministeriobereabarranquilla.com/en/libros>

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| <p>should see what happened to Israel when this people sinned by idolatry. The expression “small matter” or “little o few” is used in Ezekiel 16: 1-2, 20:</p> <p>«<sup>1</sup>Again the word of the Lord came to me, saying, <sup>2</sup>“Son of man, cause Jerusalem <b>to know [Heb. <i>yâda’</i> וַיָּדָעַ] her abominations...»</b></p> <p>«<sup>20</sup>“Moreover you took your sons and your daughters, whom you bore to Me, and these you sacrificed to them to be devoured. <b>Were your acts of harlotry a small matter [Heb. <i>m<sup>e</sup>’at</i> מַעַתָּה : a little or few]...»</b></p> <p>The abominations of Israel were no small matter; as for Jezebel, the sins of the people were terrible; the Lord also reminds the Church of this in Revelation 2:20:</p> <p>1 Kings 16:10-33: «<sup>30</sup>Now Ahab the son of Omri did evil in the sight of the Lord, more than all who <i>were</i> before him. <sup>31</sup>And it came to pass, as though it had been a <b>trivial thing [Heb. <i>qâlal</i> קָלַל]</b> for him to walk in the sins of Jeroboam the son of Nebat, <b>that he took as wife Jezebel</b> the daughter of Ethbaal, king of the Sidonians; and he went <b>and served Baal and worshiped him</b>. <sup>32</sup>Then he set up an altar for Baal in the temple of Baal, which he had built in Samaria. <sup>33</sup>And Ahab made a <b>wooden image</b>. Ahab did more <b>to provoke the Lord God of Israel to anger than all the kings of Israel</b> who were before him.»</p> | <p><b><i>olligos, ὀλίγος]</i></b> against thee, because thou sufferest that woman <b>Jezebel</b>, which calleth herself a prophetess, to teach and to seduce my servants <b>to commit fornication, and to eat things sacrificed unto idols.</b>»</p> <p>The Lord admonishes the church of Thyatira for the doctrine of Jezebel, and as with the church of Pergamos, He uses the irony when He says the expression "few things."</p> <p>What the Lord was really saying to these churches was: "Are your abominations few thing? Go, read what happened to Israel in the matter of Balaam and what happened to Jezebel!".</p> |

The apostate Church rejected the admonitions of the Lord concerning the doctrines of Balaam, Jezebel, and the Nicolaitan doctrine. The apostates did as the people of Israel did when they killed the prophets who were sent to them; they did as the church of Pergamos who killed Antipas because he admonished them from God. For this reason, the apostate Church was judged with the judgment of blindness and the judgment of forsakenness. The Lord's sentence for those who kill the prophets is still in force and applies to the cursed apostates-anathemas. Let us read the sentence in Matthew 23:34-36:

<sup>34</sup>Therefore, indeed, I send you prophets, wise men, and scribes: *some* of them you will kill and crucify, and *some* of them you will scourge in your synagogues and persecute from city to city,

<sup>35</sup>that **on you may come all the righteous blood shed on the earth**, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar.

<sup>36</sup>Assuredly, I say to you, all these things will come upon this generation.

In this passage, the Lord says that all the blood that was shed from the prophet Abel to Zechariah heaped upon the apostates of Israel, and for this, they will be chastised, and the punishment will be consumed in the Tribulation. The same happened to the apostate Church. Let us look at the laws the Lord uses to judge the apostates:

#### **6.4.2. The Law of the Spirit of life as a testimony against apostates**

The *Law of the Spirit of life in Christ Jesus* makes us free from *the law of sin and death*, from condemnation. The Lord told the apostates that they are not in the *Law of the Spirit of life*, they do not have it or keep it, since they have forsaken Christ and His Word and have created a false christ and another gospel (Matthew 24:24; Galatians 1:6). Let us read Romans 8:1-2:

<sup>1</sup>*There is* therefore now no **condemnation** to those who **are in Christ Jesus**, who do not walk according to the flesh, but according to the Spirit.

<sup>2</sup>**For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.**

In Revelation 3:1, it is stated that the apostate Church is dead:

<sup>1</sup>“And to the angel of the church in Sardis write,  
‘These things says He who has **the seven Spirits of God** and the seven stars: “I know your works, that you have a name that you are alive, **but you are dead.**”

Jude 1:11-12 says that apostates are twice dead:

<sup>11</sup>Woe to them! For they have gone in the way of Cain, have run greedily in **the error of Balaam** for profit, and perished in the rebellion of Korah.

<sup>12</sup>These are spots in your love feasts, while they feast with you without fear, serving only themselves. They are clouds without water, carried about by the winds; late autumn trees without fruit, **twice dead, pulled up by the roots...**

It can be seen how this passage relates to the church in Pergamum, to which the Lord says in Revelation 2:14, "which hold the doctrine of Balaam."

**6.4.3. The Ten Commandments: laws by which the Lord also judges apostates**

The apostate Church has fallen from grace and has remained under the Law because she is enemy of God by living according to the flesh whose wages is death. The apostates are no longer declared righteous in Jesus Christ because they do not have the biblical faith but a corruptible faith; therefore, they have no have peace with God through Christ, since the apostates have trampled on Him underfoot and have had His blood as a common thing; thus, it is evident that the apostate Church has completely violated all the commandments of the Law, since none of them can fulfill it; for this reason, we need Christ because in Him we are justified before God the Father and declared free from the handwriting of requirements that was against us (Colossians 2:14). The Bible also affirms that he who violates one commandment is guilty of all. James 2:10-11 says:

<sup>10</sup>For whoever shall keep the whole law, and yet stumble in one *point*, he is guilty of all.

<sup>11</sup>For He who said, “Do not commit adultery,” also said, “Do not murder.” Now if you do not commit adultery, but you do murder, you have become a transgressor of the law.

Following, we will first see how the apostates violated the ten Commandments, and then we will study the more specific laws:

**Table 4**

**Violation of the Ten Commandments by apostates**

| Overview of the Law  | Violated Commandment   | Reason of the Judgment and verse in the New Testament  |
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| <p><b>COMMANDMENTS OF LOVE TOWARDS THE LORD: THE FIRST GREAT COMMANDMENT</b></p> <p>Matthew 22:36-38:<br/> <sup>36</sup>“Teacher, which <i>is</i> the great commandment in the law?” <sup>37</sup>Jesus said to him, “You shall love the <b>LORD</b> your God with all your heart, with all your soul, and with all your</p> | <p><b>FIRST COMMANDMENT</b></p> <p>Exodus 20:3: “You shall have no other gods before Me...</p> | <p>To love the Lord is to love His Word; the apostate Church rejected the Word of God, she did not love it (Deuteronomy 11:1; Nehemiah 1:5; Daniel 9:4; 1 John 5:3; John 14:15, 21, 23-24; 15:10). By violating the first commandment, the apostate Church also violated all of them.</p> <p>Revelation 2:4-5: «<sup>4</sup>Nevertheless I have <i>this</i> against you, that you have left <b>your first love</b>. <sup>5</sup>Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you repent. [Judgment of Forsakenness].»</p> <p>The church of Ephesus had left the first love, which meant that they had left Christ and, therefore, the Word of God.</p> |

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| <p>mind.' <sup>38</sup>This is <i>the</i> first and great commandment...</p> | <p><b>SECOND COMMANDMENT</b></p> <p>Exodus 20:4-6: <sup>4</sup><b>You shall not make for yourself a carved image</b>—any likeness <i>of anything</i> that <i>is</i> in heaven above, or that <i>is</i> in the earth beneath, or that <i>is</i> in the water under the earth; <sup>5</sup><b>you shall not bow down to them nor serve them.</b> For I, the Lord your God, <i>am</i> a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth <i>generations</i> of <b>those who hate Me,</b> <sup>6</sup><b>but showing mercy to thousands, to those who love Me and keep My commandments...</b></p> | <p>Revelation 2:14, 20 (KJV): «<sup>14</sup>But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to <b>eat things sacrificed unto idols</b>, and to commit fornication. <sup>20</sup>Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, <b>and to eat things sacrificed unto idols.</b>»</p> <p>The apostate Church was filled with the idols of money, materialism, vanity, vainglory, the material goods, and the glory of men; the “MYSELF” is her idol; she filled herself with all greed for the things of this Earth. She filled herself with the desires of the old nature, the Perverse.</p>  |
|  | <p><b>THIRD COMMANDMENT</b></p> <p>Exodus 20:7: <b>You shall not take the name of the Lord your God in vain,</b> for the Lord will not hold <i>him</i> guiltless who takes His name in vain...</p>   | <p>The apostates have taken the name of the Lord for vain and corruptible things, to speak vanity, and to promise the imaginations of their heart. They preach, teach, sing vain things, a vain faith (2 Peter 2:18). They teach a futile way of life with great speeches full of emptiness (1 Peter 1:18 NASB). They make prayers in the name of Jesus for the desires of the flesh (1 John 2:16). For all these reasons, apostates violate the Third Commandment.</p>  |
|  | <p><b>FOURTH COMMANDMENT</b></p> <p>Exodus 20:8-11: <sup>8</sup><b>Remember the Sabbath day, to keep it holy.</b> <sup>9</sup>Six days you shall labor and do all your work, <sup>10</sup>but the seventh day <i>is</i> the Sabbath of the Lord your God. <i>In it</i> you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who <i>is</i> within your gates. <sup>11</sup></p>   | <ul style="list-style-type: none"> <li>- The apostates violate this commandment by trampling the Son of God underfoot, the Lord of the Sabbath (Matthew 12:8; Mark 2:28; Luke 6:5).</li> <li>- The apostates deny the resurrection by clinging to this Earth, and the resurrection day represents the Sabbath for the Church.</li> <li>- The apostates do not want to go to the Rest; therefore, they violate this commandment (Hebrews 4:1-11).</li> <li>- The apostates preached and still preach about this Earth, about this world, and they did not teach the Rest of the Lord. They did not prepare themselves and did not prepare the sheep to enter the Rest, the New Jerusalem; therefore, they violated the fourth commandment.</li> <li>- The apostates corrupted the praise to the King; they violated <i>the Law of praise</i>, which is that of the spiritual <u>Sabbath</u> (Genesis 2:3). They did not sanctify the Lord, but</li> </ul> |

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|   | <p>For <i>in</i> six days the Lord made the heavens and the earth, the sea, and all that <i>is</i> in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it...</p>  | <p>rather, they trampled Him underfoot; they counted His blood as a common thing, they insulted the Holy Spirit and blasphemed Him.</p>   |
| <p><b>THE COMMANDMENT OF LOVE TOWARDS THE NEIGHBOR: SECOND GREAT COMMANDMENT</b></p> <p>Matthew 22:39-40:<br/> <sup>39</sup>And <i>the</i> second <i>is</i> like it: 'You shall love your neighbor as yourself.' <sup>40</sup>On these two commandments hang all the Law and the Prophets."</p> | <p><b>FIFTH COMMANDMENT</b></p> <p>Exodus 20:12:</p> <p>"Honor your father and your mother, that <b>your days may be long</b> upon the land which the Lord your God is giving you. <b>[THE ETERNAL EARTH, THE NEW EARTH]...</b></p> <p>Ephesians 6:1-3:</p> <p><sup>1</sup>Children, obey your parents in the Lord, for this is right. <sup>2</sup>"Honor your father and mother," which is the first commandment with <b>promise</b>: <sup>3</sup>"that it may be well with you and <b>you may live long on the earth.</b>"</p> | <p>What is honoring father and mother? It is not about feelings or emotions. It is necessary to remember that if we do not love the Lord above all else (first commandment, first love), we do not honor our father and mother either. In the Scriptures, there are passages which rebut the apostate emotional interpretation of honoring father and mother: Matthew 12:46-49; 10:36-37; 19:27-29; Luke 9:57-61; 11:27-28; 12:49-53; 14:26. <b>We honor father and mother first before God.</b> Let's see what honoring father and mother is according to the Scriptures:</p> <ul style="list-style-type: none"> <li>- To honor the father and mother is not to shame them, and he who does not shame them is the one who loves the Word of God (Proverbs 28:7). Apostates do not love God's Word; therefore, they violate this fifth commandment.</li> <li>- To honor father and mother means to have the wisdom from God, not to be foolish: Proverbs 10:1; 15:20; 17:21, 24-25; 19:13; 23:24; 29:3. The apostates rejected the wisdom of God and became fools; therefore, they violate the fifth commandment.</li> <li>- To honor father and mother means not be rebellious and stubborn: Deuteronomy 21:18-19. The apostates are a stubborn, rebellious and rebel, unbelieving and perverse generation (Psalm 78:8; Hebrews 3:12, 19; 4:11); therefore, they violate the fifth commandment.</li> <li>- The one who is cursed dishonors his father and mother. When someone does not love the Lord, he is cursed: Deuteronomy 27:15-16. The Lord has declared the apostates as accursed; they are <i>anathemas</i> (1 Corinthians 16:22; Galatians 1:8-10).</li> <li>- Father and mother are not honored when, although they are holy, their testimony and example are not followed: 1 Samuel 8:3; Proverbs 1:8-9; 4:1-9; 6:20-23. Many apostates had holy parents, but those apostates did not follow their example because they went astray.</li> <li>- Those who are scoffers do not honor the father and mother: Proverbs 13:1. The apostates are scoffers, especially of the coming of the Lord at the Rapture. (2 Peter 3:3; Jude 1:18).</li> </ul> |



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|  |   | <p>- We honor the father and mother when we do not curse. To curse is when someone does not give the blessing of the eternal Word: Psalm 109:16-18; Proverbs 20:20; 30:11-14; Matthew 15:3-11, (cf. Mark 7:6-13; Leviticus 20:9). We dishonor father and mother when we preach uncleanness, covetousness, greed, and this is exactly what apostates do (1 Timothy 1:3-10).</p> <p>In Matthew 15:3-11, the Lord links the commandment of Deuteronomy 5:16 and Exodus 20:12 (honor the father and mother) with what it is written in Leviticus 20:9 and Deuteronomy 27:16 (to curse father and mother). In His admonition to the Pharisees, the Lord emphasizes what they affirmed because Jesus told them, "You say..." the center of this teaching was not to honor the father and the mother, but the teaching that the Pharisees gave, which is the vain word (Proverbs 30:11-14).</p> <p>In Deuteronomy 27:15-16, we find a relationship between the first commandment, related to love God (not to have idols), and the commandment of love towards the neighbor (to honor father and mother).</p> <p>In Mark 7:6-13 the order in the admonition is: (1) "you do not love Me"; (2) "you preach vain words, commandments of men." The Pharisees taught vain preaching and spread that teaching to the people; those who received that preaching, then gave it to their parents (Matthew 23:16-28); teaching that it is more important to offer money, a material offering, to the temple, than to honor God, to have Him in the first place; this is similar to what the apostates do; they teach people to pact and tithe large amounts of money. The conclusion of Jesus' teaching is:</p> <ol style="list-style-type: none"> <li>1. You do not love me.</li> <li>2. You do not honor your father and mother because you do not love my Word.</li> <li>3. You preach vain words.</li> </ol> |
|  | <p><b>SIXTH COMMANDMENT</b></p> <p>Exodus 20: 13: "You shall not murder..."</p> | <p>The apostate Church violates this commandment since she is a murderer of souls for the following reasons:</p> <ul style="list-style-type: none"> <li>- She preached and still is preaching the word of death, earthliness, and corruptible things, making her listeners slaves of corruption, vanity, and ephemeral life.</li> <li>- The apostate Church spread and is spreading the darkness of death.</li> <li>- She leads many people to Hell, to the second death, for she makes them twice the sons of Hell.</li> <li>- The blood of the souls of the attendants to their temples</li> </ul>   |

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|  |  | <p>is upon the apostate Church because they were not watchmen (Ezekiel 33:1-9).</p> <p>-The apostates did not listen to the prophets as the people of Israel did; that's how they "killed" the message given; for they annulled it.</p> <p>- The apostates killed because they preached and still preaching death.</p> <p>The Lord charges the apostate churches with the crime of murder in the messages to the churches of Pergamos and Thyatira; the first one because she had the doctrine of <b>Balaam</b> who taught Balak to lead the children of Israel to commit physical and spiritual fornications, and this caused the plague (slaughter, pestilence) as a judgment of the Lord (Numbers 25:1-13; 31:1-17).</p> <p>As for the church of Thyatira, it had <b>Jezebel</b> as prophetess and teacher, who, in the time of Elijah, killed almost all the prophets of God and persecuted the prophet to kill him (1 Kings 16:31; 18:4, 13; Romans 11:3).</p> <p>The apostle Paul includes murder in the description he made of the apostates who were cut off, forsaken, and given over to their abominations. In Romans 1:28-29, it is said: «<sup>28</sup> And even as they did not like to retain God in <i>their</i> knowledge, God <b>gave them over</b> to a reprobate mind, to do those things which are not convenient; <sup>29</sup> <b>being filled with</b> all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, <b>murder</b>, debate, deceit, malignity; whisperers...»</p> <p>Here we see two causes of the judgment of forsakenness upon the abominable, accursed apostates:(a) they did not like to retain God in their knowledge, that's it, they did not obey Him; (b) they are full of the malignities the apostle described.</p> <p>Apostates hate their brother, their neighbor, preaching a false word (1 John 3:15). They murder for covetousness (James 4:2-3).</p> |
|  | <p><b>SEVENTH COMMANDMENT</b></p> <p>Exodus 20:14: "You shall not commit adultery.</p> | <p>In the Old Testament, physical fornications and adultery are related to spiritual fornications; Israel is also compared to an unfaithful wife (book of Hosea; Hosea 2:2-7); the Lord calls Himself "Husband" for Israel (Isaiah 54:5; Jeremiah 31:32; Ezekiel ch. 16).</p> <p>The apostates adulterated because they departed to</p>  |

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|  | <p>another lord, with Baal, with Satan. When the Jesus speaks of fornication in Revelation 2:14, 20-21, He refers to adultery and spiritual fornications. It is adultery because the Lord Jesus Christ betrothed His Church, and in the New Testament, the relationship is made between the Bridegroom, Jesus, and the bride, the Church (Ephesians 5:21-32).</p> <p>The reference to Balaam in the New Testament, concerning the false prophets, states that the apostate Church did the same as Israel, therefore she fornicated and committed adultery.</p> <p>The fornications, adultery, and harlotry of Israel with Baal are ancient, dated back to before entering the promised land, and this fornication is related to Balaam (Numbers 25:1-13). It is also recorded in the time of the judges (Judges 2:11, 13; 3:7; 6:25-32; 8:33; 10:6-10; 1 Samuel 7:4; 12:10). The worship of Baal in Israel was propagated through Jezebel, Ahab's wife. (1 Kings 16:31-32; ch. 18; 19:18) this people continued with this sin until the Assyrian and Babylonian captivities (1Kings 22:51-53; 2 Kings 1:3-6, 16; 2 Kings ch. 2; 3:2; 17:16; 21:3; 23:5; 2 Chronicles 23:17; 34:4; Psalm 106:28; Jeremiah 2:8, 23; 7:9; 9:14; 11:13; 11:17; 19:5; 23:13, 27; 32:29, 35; Hosea 2:7-8, 13, 16, 17; 9:10; 11:2; 13:1; Zephaniah 1:4).</p> <p>In the New Testament, Jezebel and Balaam are mentioned again concerning the Church; let us see:</p> <p>(a) The apostle Peter says that the false prophets have their eyes full of adultery (2 Peter 2:14), and he states that the apostates have forsaken the right way and have gone astray following the way of Balaam (2 Peter 2:15-16).</p> <p>(b) The two names, Balaam and Jezebel, appear in the Lord's charges against the churches of Pergamos and Thyatira, which represent the End-Times apostate Church.</p> <p>The apostate Church is fornicator and adulteress for the following reasons: (a) she has been unequally yoked together with unbelievers, she has had fellowship with lawlessness; (b) she has sat at meat with idols (2 Corinthians 6:14-16); (c) because she set her mind on the signs, looking for miracles related to material things (Matthew 12:39; 16:4); (e) the apostate Church is adulteress because of her fornication with the Earth and with the world, as James 4:4 states: «<b>Adulterers and</b></p> |
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|  |   | <p><b>adulteresses!</b> Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. »</p>  |
|  | <p><b>EIGHTH COMMANDMENT</b></p> <p>Exodus 20:15: “You shall not steal.</p>                                   | <p>Before the Assyrian and Babylonian captivities, the Lord charged Israel and Judah with the crimes of stealing, killing, committing adultery, swearing falsely, worshipping Baal, and going after strange gods (Jeremiah 7:9). Those charges refer to commandments 1, 2, 6, 7, 8, and 9; and they are the same accusations The Lord imputed through Pastor Gabriel Ferrer (Berea Barranquilla Ministries) in the conference of the seminaries in the cities and towns of the Colombian Caribbean region during the years 2019 and 2020. The Lord also denounced those charges through Pastor Gabriel Ferrer in the Jesus Christ prophetic Word against the pastors and churches of Barranquilla and all over the world; you can watch this information in the following video<sup>39</sup>:</p> <p><a href="https://www.ministeriobereabarranquilla.com/en/palabra-profetica">https://www.ministeriobereabarranquilla.com/en/palabra-profetica</a></p> <p>The charges that the Lord imputed to Israel at His first coming also apply for the End-Time apostate Church; and one of them is that she is full of extortion (Matthew 23:25); the apostates are thieves and robbers (John 10:1); they make long prayers (prayer marathons, prayer campaigns) to steal in the name of “an offering”, using the gospel and the name of Jesus to make pacts and sowing with money in exchange for so-called “miracles”; they make merchandise of souls (2 Peter 2:3 KJV). The prophecy of Ezekiel 34 applies to apostate pastors (Ezekiel 34:8).</p> |
|  | <p><b>NINTH COMMANDMENT</b></p> <p>Exodus 20:16: “You shall not bear false witness against your neighbor.</p> | <p>The apostates prophesy lies. They are false teachers, false prophets, fraudulent workers, and false apostles disguised as apostles of Christ; their preaching, teaching, and songs are full of lies (Jer 5:31; 2 Cor 11:13; 2 Pet 2:1; 1 Jn 4:1). The Bible says that the one who departs from God (apostate) transgresses, lies, speaks slander, is rebellious, and utters from his heart words of lies (Isaiah 59:13).</p> <p>John says that no lie is of the truth (1 John 2:21). Therefore, apostates cannot speak anything of truth together with the lie they preach (1 John 4:20; 1 John 5:2-3; 2 Timothy 3:5). Jesus' accusation toward the Pharisees</p>   |

<sup>39</sup> You can also find all the information above in the following sermons: Preparing for the coming of the King *in Spanish* (64): <https://youtu.be/UazHeC2MVU4> Preparing for the coming of the King *in Spanish* (65): <https://www.youtube.com/watch?v=c0Vs6wDqEtk>

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|  |  | <p>in Matthew 12:34 applies to apostates; let us read:<br/>         «<sup>34</sup>Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks.»</p>   |
|  | <p><b>TENTH COMMANDMENT</b></p> <p>Exodus 20:17:</p> <p>«You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that <i>is</i> your neighbor's. »</p> | <p>The apostates are full of greed and covetousness for money, material and earthly things, human wisdom, and the glory of men. The apostates use the Word of God, perverting it, to get dishonest gain (2 Peter 2:14; 1 Corinthian 10:6; 1 Timothy 6 9-10; James 4:2-3).</p> <p>Exodus 23:8 says: «And you shall take no bribe, for a bribe blinds the discerning and perverts the words of the righteous.» The apostates have perverted the Word because of their greed for gifts and material goods.</p> |

The Law applies to all who are not under grace; for this reason, the Law is over the heads of apostates to judge them. The Lord Jesus Christ said in Matthew 5:17-18 (NASB):

<sup>17</sup> "Do not presume that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill.

<sup>18</sup> **For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke of a letter shall pass from the Law, until all is accomplished!**

The Prophetic Word of Isaiah 28:10-13 is fulfilled in the apostates of the end times:

<sup>10</sup>For **precept *must be* upon precept, precept upon precept,**

**Line upon line, line upon line,**

Here a little, there a little."

<sup>11</sup>For with stammering lips and another tongue

He will speak to this people,

<sup>12</sup>To whom He said, "This *is* the rest *with which*

You may cause the weary to rest,"

And, "This *is* the refreshing";

Yet they would not hear.

<sup>13</sup>But the word of the Lord was to them,

**"Precept upon precept, precept upon precept,**

**Line upon line, line upon line,**

Here a little, there a little,"

That they might go and fall backward, and be broken

And snared and caught.

In 1 Timothy 1:5-11, we find confirmation that the apostates remained under the Law because of false doctrines and, therefore, violated the Ten Commandments; let us read:

<sup>5</sup>Now the purpose of the commandment is **love** from a pure heart, *from* a good conscience, and *from* **sincere faith**,

<sup>6</sup>from which some, **having strayed**, have **turned aside** to **idle talk**,

<sup>7</sup>desiring to be teachers of the law, understanding neither what they say nor the things which they affirm.

<sup>8</sup>But we know that the law *is* good if one uses it lawfully,

<sup>9</sup>**knowing this: that the law is not made for a righteous person, but for *the* lawless and insubordinate, for *the* ungodly and for sinners, for *the* unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,**

<sup>10</sup>for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and **if there is any other thing that is contrary to sound doctrine,**

<sup>11</sup>according to the glorious gospel of the blessed God which was committed to my trust.

In this passage of 1 Timothy 1:5-11, the Lord says that the Law was made for all that is contrary to sound doctrine (1 Timothy 1:10 b), and the apostates do exactly this because they preach a false gospel; they have the characteristics of the people described in verses 9 and 10 of 1 Timothy chapter 1; let's see:

- They did not keep the first commandment to love God, which is to love and keep His Word (1 Timothy 1:5a).
- They left the biblical faith and assumed a not sincere faith, which is contrary to the Scriptures (1 Timothy 1:5b).
- They strayed, turned aside to idle talk, to ephemeral preachings, which are applied to the corruptible things of this Earth (1 Timothy 1:6).
- They opposed sound doctrine (1 Timothy 1:10).

Therefore, as the apostates remained under the Law and, thus, have violated the ten commandments, they are lawless, insubordinate, ungodly, sinners, unholy, profane, murderers of fathers and murderers of mothers, manslayers, fornicators, sodomites, kidnappers, infamous, for liars, and perjurers (1 Timothy 1:9-10).

#### ***6.4.4. The specific laws applied to apostates in the judgment of God upon them***

The Lord applied the Law to the people of Israel in three moments and will apply it to them during the Tribulation for their repentance and salvation, for there is a promise to be grafted into the Good Olive Tree (Romans 11:15, 23-26). The Law was fully applied to

three generations of Israel, which went to Hell after suffering the judgment (except the holy remnant). The Lord compared the Church of the last days with these three generations, confirming then that He would also apply the Law to the apostate churches; let's see the comparisons:

(1) The Church is compared with the generation that came out from Egypt and perished in the wilderness: 1 Corinthians 10; Hebrews 3:4; 2 Peter 2:15-19; Judges 1. The sins of this generation were idolatry, covetousness, murmuring, and fornication; this generation also put the Lord to the test (Numbers 14:22).

(2) The Church is compared with the generation that suffered the judgment of the Assyrian and Babylonian captivities: Romans 11:2-4; James 5:17.

(3) The Church is compared with the generation that rejected the Lord Jesus Christ in His first coming: Romans 11:5-26.

The apostle Paul makes the final comparison with this third generation, which refers to the judgment of forsakenness. The curses of the Law fall upon the apostates because they violate the 10 commandments, being *anathema*, cursed, and separated from Christ. Let us take a closer look at the characteristics of these people who are accursed children (2 Peter 2:14 b):

- The apostates are cursed because they are separated from Christ (Romans 9:3).
- The apostates are cursed because they do not have the Holy Spirit, and if they call Jesus "accursed" (*anathema*) they cannot call Him Lord (1 Corinthians 12:3).
- The apostates are cursed because they do not love the Lord Jesus Christ (1 Corinthians 16:22).
- The apostates are cursed because they announce other gospel, which corrupted (Galatians 1:8-9).

Let us see the curses of the Law applied to apostates and related to all the judgments until the Tribulation judgments occur:

Table 5

**The curses of the Law and the judgments against the apostate Church  
before and during the Tribulation**

| Curse of Deuteronomy 28  | Application over the apostates  |
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| <p><sup>16</sup>“Cursed <i>shall you be</i> in the city, and cursed <i>shall you be</i> in the country.<br/><sup>19</sup>“Cursed <i>shall you be</i> when you come in, and cursed <i>shall you be</i> when you go out.</p>   | <p>The apostates are cursed from the Earth because they will remain on this accursed Earth by sin; they will not be raptured and will not participate in the Millennial Kingdom in which the Earth will be partially restored; neither will they participate in the Eternal Kingdom in which there will be no more curse (Revelation 22:3).</p>   |
| <p><sup>17</sup>“Cursed <i>shall be</i> your basket and your kneading bowl. <sup>18</sup>“<b>Cursed shall be ...the produce of your land</b>, the increase of your cattle and the offspring of your flocks.<br/><sup>33</sup>A nation whom you have not known shall eat the fruit of your land and the produce of your labor, and you shall be only oppressed and crushed continually.</p>   | <p>The secular job of the apostates is and will be cursed because of the curse upon the Earth that was given in the Adamic Covenant. In the Tribulation Judgment the curse will become fully evident.<br/>The work that apostates consider as “ministry” is even more cursed because they preach, teach, and sing curses and false doctrines.</p>   |
| <p><sup>18</sup>“<b>Cursed shall be the fruit of your body...</b><br/><sup>32</sup>Your sons and your daughters <i>shall be</i> given to another people, and your eyes shall look and fail <i>with longing</i> for them all day long; and <i>there shall be</i> no strength in your hand.</p>  | <p>The descendants of the apostates are and will be cursed forever (Isaiah 14:21-22); it will be cut off. They and their sons and daughters will not have the promise of the holy descendants multiplied for eternity (Hebrews 6:14, 17-20). In the Tribulation Judgment, the curse will become evident. They will see their offspring under the curse in the Tribulation and will see them in Hell eternally.</p>  |
| <p><sup>20</sup>“<b>The Lord will send on you cursing, confusion, and rebuke</b> in all that you set your hand to do, until you are <b>destroyed and until you perish quickly, because of the wickedness of your doings in which you have forsaken Me.</b><br/><sup>34</sup>So you shall be driven mad because of the sight which your eyes see.<br/><sup>65</sup>And among those nations you shall find no rest, nor shall the sole of your foot have a resting place; but there the Lord will give you a <b>trembling heart, failing eyes</b>, and anguish of soul. <sup>66</sup>Your life shall hang in doubt before you; you shall fear day and night, and have no assurance of life. <sup>67</sup>In the morning you shall say, ‘Oh, that it were evening!’ And at evening you shall say, ‘Oh, that it were morning!’</p> | <p>The apostates are now tormented, and this will increase; they will also be disturbed and threatened. During the Tribulation, they will have the experience described in Deuteronomy 28: 20, 34, 65-67 because they will be left behind; this can be confirmed in Luke 21:26: «men’s hearts <b>failing them from fear</b> and the expectation of those things which are coming on the earth, for the powers of the heavens will be shaken. » (cf. Matthew 24:22). The apostates will live this in the Tribulation because they will be left behind.</p> |



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| <p><b>because of the fear which terrifies your heart, and because of the sight which your eyes see.</b></p>  |  |
| <p><sup>21</sup>The Lord will make <b>the plague</b> cling to you until He has consumed you from the land which you are going to possess. <sup>22</sup>The Lord will strike you with consumption, with fever, with inflammation, with <b>severe burning fever</b>, with the sword, with scorching, and with mildew; they shall pursue you <b>until you perish</b>.</p> | <p>This curse of Deuteronomy 28:21-22 corresponds to what is described in Revelation 6:3-8, and the apostates who do not die in the judgment of death upon Jezebel and her children before the Rapture (cf. Rev 2:22-23), will suffer this curse during the Tribulation; let us read Revelation 6:3-4; 7-8:</p> <p><sup>3</sup>When He opened the second seal, I heard the second living creature saying, "Come and see." <sup>4</sup>Another horse, fiery red, went out. And it was granted to the one who sat on it to take peace from the earth, <b>and that people should kill one another; and there was given to him a great sword.</b></p> <p><sup>7</sup>When He opened the fourth seal, I heard the voice of the fourth living creature saying, "Come and see." <sup>8</sup>So I looked, and behold, a pale horse. And the name of him who sat on it was <b>Death, and Hades</b> followed with him. And power was given to them over a fourth of the earth, <b>to kill with sword, with hunger, with death, and by the beasts of the earth.</b></p> |
| <p><sup>48</sup>therefore you shall serve your enemies, whom the Lord will send against you, <b>in hunger</b>, in thirst, in nakedness, and in need of everything; and He will put a yoke of iron on your neck <b>until He has destroyed you</b>.</p>  | <p>The description of the judgment of the Law found in Deuteronomy 28:49 corresponds to the third seal of Revelation 6:5-6 because it refers to famine and death; let us read this passage:</p> <p><sup>5</sup>When He opened the third seal, I heard the third living creature say, "Come and see." So I looked, and behold, a black horse, and he who sat on it <b>had a pair of scales in his hand.</b> <sup>6</sup>And I heard a voice in the midst of the four living creatures saying, "<b>A quart of wheat for a denarius, and three quarts of barley for a denarius;</b> and do not harm the oil and the wine."</p> <p>Verse 6 describes the food shortages that all peoples will experience during the Tribulation.</p>   |
| <p><sup>23</sup>And <b>your heavens which are over your head shall be bronze</b>, and the earth which is under you <i>shall be</i> iron. <sup>24</sup>The Lord will change the rain of your land to powder and dust; from the heaven it shall come down on you until you are destroyed.</p>  | <p>The drought judgment of Deuteronomy 28:22-24 is the same as in Revelation 11:6, let us read:</p> <p><sup>6</sup>These have <b>power to shut heaven, so that no rain falls in the days of their prophecy;</b> and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.</p> <p>This is what the apostates will suffer during the Tribulation.</p>  |

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| <p><sup>25</sup>“The Lord will cause you <b>to be defeated before your enemies</b>; you shall go out one way against them and flee seven ways before them; <b>and you shall become troublesome to all the kingdoms of the earth.</b></p>   | <p>The apostates will not overcome Satan because they have chosen to be his children; the apostates will be slaves of the antichrist and the false prophet; they will put on the mark of the beast. The apostates will not be glorified; therefore, they will not overcome the last enemy either, the death and its sting, which is the sin, the Perverse old nature (JUDGMENT OF BEING LEFT BEHIND). In the Tribulation Judgment, the apostates will suffer persecution and violence as a product of wars and conflicts all over the world.</p> <p>The apostates are now shamed throughout the world (JUDGMENT OF SHAME), but they will also be during the Tribulation.</p>  |
| <p><sup>26</sup>Your carcasses shall be food for all <b>the birds of the air</b> and the beasts of the earth, and no one shall frighten <i>them</i> away.</p>  | <p>This judgment of Deuteronomy 28:26 is the same we find in Revelation 19:17-21; let’s read:</p> <p><sup>17</sup>Then I saw an angel standing in the sun; and he cried with a loud voice, saying <b>to all the birds that fly in the midst of heaven, “Come and gather together for the supper of the great God,</b> <sup>18</sup><b>that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great.”</b> <sup>19</sup>And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army. <sup>20</sup>Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone. <sup>21</sup>And the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh.</p> <p>This passage shows that the Law will be God's instrument of judgment during the Tribulation. The apostates will suffer this judgment; now they claim to be kings and powerful men; therefore, their flesh will be for the birds of the sky.</p> |
| <p><sup>27</sup>The Lord will strike you with <b>the boils of Egypt, with tumors, with the scab</b>, and with the itch, from which you cannot be healed.</p> <p><sup>35</sup>The Lord will strike you in the knees and on the legs with <b>severe boils</b> which cannot be healed, and from the sole of your foot to the top of your head.</p> <p><sup>59</sup>then the Lord will bring upon you and your descendants extraordinary <b>plagues</b>—great and prolonged plagues—and <b>serious and</b></p> | <p>These judgments of Deuteronomy 28:27 are clearly related to those of Revelation 16:1-2; let us read this passage:</p> <p><sup>1</sup>Then I heard a loud voice from the temple saying to the seven angels, “Go and pour out the bowls of the wrath of God on the earth.” <sup>2</sup>So the first went and poured out his bowl upon the earth, <b>and a foul and loathsome sore</b> came upon the men who had the mark of the beast and those who worshiped his image.</p>   |

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| <p><b>prolonged sicknesses.</b><br/> <sup>61</sup><b>Also every sickness and every plague,</b> which <i>is</i> not written in this Book of the Law, will the Lord bring upon you until you are destroyed.</p>  | <p>As in the passage of Revelation 19:17-21, this one demonstrates the accuracy of the application of the curses of the Law upon the inhabitants of the world and apostates during the Tribulation.</p>  |
| <p><sup>28</sup>The Lord will strike you with <b>madness and blindness</b> and confusion of heart. <sup>29</sup>And you shall grope at noonday, as a blind man gropes in darkness; you shall not prosper in your ways; you shall be <b>only oppressed and plundered</b> continually, and no one shall save <i>you</i>.</p>   | <p>In Deuteronomy 28:28-19, the Lord mentions two judgments that would have a prophetic fulfillment: (a) the first is the judgment of blindness (cf. Isaiah 6:9-13; Mark 4:12; Luke 8:10; Revelation 3:17), which was fulfilled upon Israel when the Church was born, and upon the apostates at the end times we are living now. (b) The second is the judgment of the strong delusion that God will execute upon the apostate Church during the Tribulation so that they will have no opportunity to repent because they have already been cut off, cast out, and vomited out before the Rapture (2 Thessalonians 2:11; 2 Timothy 3:13; Romans 11:21-22).</p> |
| <p>The Lord concludes in Deuteronomy 28:45-46, the following:<br/> <sup>45</sup>“Moreover all these curses shall come upon you and pursue and overtake you, until <b>you are destroyed</b>, because you did not obey the voice of the Lord your God, to keep His commandments and His statutes which He commanded you. <sup>46</sup>And they shall be upon you for a sign and a wonder, and on your descendants forever.</p> |  |

**6.4.5. The law of adulteresses by which God judged the apostate Church in the judgment of forsakenness**

We have already proven that the apostate Church is adulterous and fornicator; she violated the seventh commandment, "You shall not commit adultery.", this Church was unfaithful to the Bridegroom, Christ, for she joined with Satan, Baal. The *law of adulteresses* is defined in Romans 7:2-3; let's read:

<sup>2</sup>**For the woman who has a husband is bound by the law to her husband as long as he lives.** But if the husband dies, she is released from the law of *her* husband.

<sup>3</sup>**So then if, while her husband lives, she marries another man, she will be called an adulteress;** but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man.

The Lord applied the *law of adulteresses* to the apostate Church, just as He applied it to Israel because Jesus is the Bridegroom and He lives forever. Let's read Jeremiah 3:1-3:

<sup>1</sup>**“They say, ‘If a man divorces his wife, And she goes from him And becomes another man’s, May he return to her again?’**

**Would not that land be greatly polluted?**

**But you have played the harlot with many lovers;**

Yet return to Me," says the LORD.

<sup>2</sup> **"Lift up your eyes to the desolate heights and see:**

**Where have you not lain *with men*?**

By the road you have sat for them

Like an Arabian in the wilderness;

**And you have polluted the land [heb. 'erets אֶרֶץ: Earth]**

**With your harlotries and your wickedness.**

<sup>3</sup> Therefore the showers have been withheld,

And there has been no latter rain.

You have had a harlot's forehead;

You refuse to be ashamed.

In this passage, the Lord admonishes Israel, enunciating the charges of fornication, adultery, and prostitution. He also tells these people that with these sins, they have contaminated the Earth because Israel is the people that God chose to be a kingdom of priests and holy people. By prostituting themselves, the people of Israel contaminated the whole Earth, for instead of being light, they became darkness; this is what the Church did; with her apostasy, she did all kinds of abominations, having been called by the Lord to be His holy nation, light amid darkness and salt of the Earth. Let us follow Jeremiah 3:6-10:

<sup>6</sup> The LORD said also to me in the days of Josiah the king: "Have you seen what backsliding Israel has done? She has gone up on every high mountain **and under every green tree, and there played the harlot.**

<sup>7</sup> And I said, after she had done all these *things*, 'Return to Me.' But she did not return. And her treacherous sister Judah saw it.

<sup>8</sup> **Then I saw that for all the causes for which backsliding Israel had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Judah did not fear, but went and played the harlot also.**

<sup>9</sup> **So it came to pass, through her casual harlotry, that she defiled the land and committed adultery with stones and trees.**

<sup>10</sup> And yet for all this her treacherous sister Judah has not turned to Me with her whole heart, but in pretense," says the LORD.

In verse 8 of the cited passage, the Lord mentions that He applied the Law by giving Israel a certificate of divorce or repudiation because of her fornications; this refers to the judgment of the Assyrian and Babylonian captivities, which corresponds to one of the

judgments of forsakenness<sup>40</sup> that the Lord applied since He abandoned Israel in the hands of its enemy. Likewise, in Jeremiah 3:8-9, God says through His prophet that Judah witnessed that judgment but did not fear; instead, Judah did the same as its sister, fornicating and polluting the Earth, without repenting.

As we have reiterated before<sup>41</sup>, and we will see later, the Lord commanded the Church to look at the example of Israel so that she would not do the same, as He told Judah to look at the mirror of its sister Israel. However, the Church did the same thing as these two peoples, disregarding the King's numerous warnings and admonitions. Therefore, He applied to the apostate Church the law of adulteresses, as He judged Israel and Judah, as Ezekiel 16:38 (NASB) indicates:

<sup>38</sup>So I will **judge you as women who commit adultery or shed blood are judged; and I will bring on you the blood of wrath and jealousy.**

In this version of the New King James Version, the Hebrew word *mishpâṭ* (מִשְׁפָּט) is translated as "are judged," but the precise meaning is "divine law, decree, judgment"; thus, verse 38 can be translated as "I will judge you by the laws of adulteresses and of those who shed blood." In this verse, the Lord recalls three laws He gave in the Mosaic Covenant: (a) *the law of murder* (Numbers 35:16-21), which we will study later, (b) *the law of the adulteresses*; (c) *the law of jealousy* that we will also expose in the following pages.

For the second law, let us see Leviticus 20:10:

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<sup>40</sup> The Lord applied to Israel the Law related to the judgment of forsakenness (Deuteronomy 28: 25, 48, 68); that is, He abandoned it in the hands of its enemies. The Lord did this on several occasions, until the definitive one when He took another people, the Church after He ascended to Heaven and sent the Holy Spirit. Two of the occasions in which God applied the judgment of forsakenness or abandonment are: In the time of the Judges when He forsook Israel by delivering it to the enemies around; it was 90 years that God does not count in the history of Israel (1 Kings 6: 1; Acts 13: 18-21); and the second time is in the judgment of the captivities that Israel suffered at the hands of the Assyrian Empire and Judah at the hands of the Babylonian Empire.

To deepen this topic, see Ferrer, G. & Rodríguez, Y. (2023). El juicio del desamparo en el Antiguo y Nuevo Testamentos [The judgment of forsakenness in the Old and New Testaments]. In: *El juicio del desamparo sobre la Iglesia apóstata* [The Judgment of forsakenness upon the apostate Church]. Ediciones Berea. <https://www.ministeriobereabarranquilla.com/en/libros>

<sup>41</sup> For more on this topic, see Ferrer, G. & Rodríguez, Y. (2023). *Los Hechos de la Iglesia del tiempo del fin: El Calendario* [The Acts of the Church of the End Times]. Ediciones Berea.

<https://www.ministeriobereabarranquilla.com/libros>; and: Ferrer, G. & Rodríguez, Y. (2023). *El profeta de Dios y los falsos profetas* [The prophet of God and the false prophets]. Ediciones Berea. <https://www.ministeriobereabarranquilla.com/en/libros>

<sup>10</sup>“The man who commits adultery with *another* man’s wife, *he* who commits adultery with his neighbor’s wife, **the adulterer and the adulteress, shall surely be put to death.**

*The law of adulteresses* is related to the JUDGMENT OF FORSAKENNESS because God gave the apostate Church a certificate of divorce (cf. Deuteronomy 24:1) for her fornication, adultery, and hardness of heart; let us read Matthew 19:7-9:

<sup>7</sup>They said to Him, “Why then did Moses command to give **a certificate of divorce, and to put her away?**”

<sup>8</sup>He said to them, “Moses, because of **the hardness of your hearts**, permitted you to divorce your wives, but from the beginning it was not so.

<sup>9</sup>And I say to you, whoever divorces his wife, except **for sexual immorality [Gr. *porneia*, πορνεία: fornication, harlotry]**, and marries another, commits adultery; and whoever marries her who is divorced commits adultery.”

The apostate Church hardened her heart by her unbelief, and she did not heed the warning of Hebrews 3:7-19; let’s read:

<sup>7</sup>**Therefore, as the Holy Spirit says:**

**“Today, if you will hear His voice,**

<sup>8</sup>**Do not harden your hearts as in the rebellion,  
In the day of trial in the wilderness,**

<sup>9</sup>Where your fathers tested Me, tried Me,  
And saw My works forty years.

<sup>10</sup>Therefore I was angry with that generation,  
And said, ‘They always go astray in *their* heart,  
And they have not known My ways.’

<sup>11</sup>So I swore in My wrath,  
‘They shall not enter My rest.’ ”

<sup>12</sup>**Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God;**

<sup>13</sup>but exhort one another daily, while it is called “Today,” lest any of you be hardened through the deceitfulness of sin.

<sup>14</sup>For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end,

<sup>15</sup>**while it is said:**

**“Today, if you will hear His voice,  
Do not harden your hearts as in the rebellion.”**

<sup>16</sup>For who, having heard, rebelled? Indeed, *was it* not all who came out of Egypt, *led* by Moses?

<sup>17</sup>Now with whom was He angry forty years? *Was it* not with those who sinned, whose corpses fell in the wilderness?

<sup>18</sup>And to whom did He swear that they would not enter His rest, but to those who did not obey?

<sup>19</sup>So we see that they could not enter in because of unbelief.

In this passage, the Lord makes a comparison between the apostate Church and the Israelites who sinned in the wilderness on their way to the promised land; this comparison points out that the apostates will go to Hell because the oath of God's wrath fell upon them, just as it fell upon those of Israel whose corpses were struck down in the wilderness and did not enter into rest, because of unbelief (Hebrews 3:17-19).

The apostate Church did not heed the warning of Hebrews 4:6-7; let's read:

<sup>6</sup>Since therefore it remains that some *must* enter it, **and those to whom it was first preached did not enter because of disobedience,**

<sup>7</sup>**again He designates a certain day, saying in David, "Today,"** after such a long time, as it has been said: **"Today, if you will hear His voice, Do not harden your hearts."**

The Lord also gave a certificate of divorce, a certificate of dismissal to the apostate Church because He found her **unclean and naked**, as we read in Deuteronomy 24:1:

<sup>1</sup> "When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness [**Heb. 'ervâh עֶרְוָה**] in her, and he writes her a certificate of divorce, puts *it* in her hand, and sends her out of his house...

In Hebrew, the expression "some uncleanness" is 'ervâh (עֶרְוָה) which means *nudity*, literally (especially the *pudenda*) or figuratively (*disgrace, blemish*); **nakedness, shame** (Strong as cited in Meyer, 2000). It is impressive how the Lord announced the judgment of forsakenness to the apostate Church by sending her out to her home during the Covid-19 pandemic; the King closed the churches throughout the Earth to deliver this message to them. Then, in a 50-day countdown, He finally dismiss the apostate Church and gave her a certificate of divorce; the Lord applied the Law to her accurately, «... he writes her a certificate of divorce, puts *it* in her hand, and sends her out of his house...» (Deuteronomy 24:1b).

The Lord did the same with Israel at His first coming; He gave it a certificate of divorce; but, during the Tribulation, Israel will have the opportunity to return to its Husband, Christ, because God has granted it the repentance. On the other hand, the apostate Church has already been cut off and will never be able to return to Christ, because she has

already had the opportunity to enter the New Covenant, while Israel has not, but will enter (Romans 11:17-29).

The causes of the certificate of divorce pointed out in the Law are exactly the accusations that the Lord gives to the end-time apostate Church, which are found in chapters 2 and 3 of Revelation; let's see:

(a) For the church of Ephesus, the accusation is the loss of the first love; we have already studied it, which implies adultery, the forsaking of the Bridegroom, Christ.

(b) For the church of Pergamos and Thyatira, the charges are adultery and fornication.

(c) For the church of Sardis, the charges are that her works are not perfect before God. Besides, she is dead, and God is not the God of the dead but of the living (Luke 20:38); therefore, her bride cannot be dead.

(d) Finally, for the church of Laodicea, the charge against her, among others, is nakedness. All these charges are against the apostate Church, and therefore, God has given her the certificate of divorce and has sent her out from His home; He has cast her out of the Church that is about to be raptured, which is holy and faithful, the Church that is living and is clothed up with God's Word. The Lord has excluded the cut-off apostate Church from His glory in the New Jerusalem, for she is naked and will be far from the face of the Lord and the glory of His power for all eternity (2 Thessalonians 1:9).

The Lord will receive a glorious Church, holy, without spot, wrinkle or any such thing, and this description does not correspond with the apostate Church; let us read Ephesians 5:25-27:

<sup>25</sup>Husbands, love your wives, just as Christ also loved the church and gave Himself for her,

<sup>26</sup>that He might sanctify and **cleanse her with the washing of water by the word,**

<sup>27</sup>that He might present her to Himself **a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.**

The apostate Church forgot the purification of her old sins (2 Peter 1:9); she forgot when the Lord cleansed her, covered her nakedness, and made a covenant with her; let us read Ezekiel 16:6-13:



<sup>6</sup>“**And when I passed by you and saw you struggling in your own blood, I said to you in your blood, ‘Live!’ Yes, I said to you in your blood, ‘Live!’**

<sup>7</sup>I made you thrive like a plant in the field; and you grew, matured, and became very beautiful. *Your* breasts were formed, your hair grew, **but you were naked and bare.**

<sup>8</sup>“When I passed by you again and looked upon you, indeed your time *was* the time of love; **so I spread My wing over you and covered your nakedness. Yes, I swore an oath to you and entered into a covenant with you, and you became Mine,”** says the Lord God.

<sup>9</sup>“Then I washed you in water; yes, I thoroughly washed off your blood, **and I anointed you with oil.**

<sup>10</sup>**I clothed you in embroidered cloth and gave you sandals of badger skin; I clothed you with fine linen and covered you with silk.**

<sup>11</sup>I adorned you with ornaments, put bracelets on your wrists, and a chain on your neck.

<sup>12</sup>And I put a jewel in your nose, earrings in your ears, and a beautiful crown on your head.

<sup>13</sup>Thus you were adorned with gold and silver, and **your clothing was of fine linen, silk, and embroidered cloth. You ate *pastry of fine flour, honey, and oil...***

The Lord describes what He did with Israel (Judah), how He cleansed it, took it as His people; He entered into covenant with it, clothed it with the garment of honor when He set His tabernacle amidst it, and gave it His offerings to worship Him<sup>42</sup>. Despite all this mercy, Israel sinned and committed fornication and adultery because it forsook the Lord and immersed itself in uncleanness. The Church did the same with her apostasy, even though the Lord cleansed her from her sins, anointed her by giving her the Holy Spirit who came to dwell in her, made her know the powers of the age to come, clothed her with the garment of holiness, of honor (Ephesian 5:26; Timothy 3:5; 1 John 2:20, 27; 1 Corinthians 6:19; 2 Corinthians 2:16; Ephesians 2:21; Hebrews 6:4-5). The apostate Church rejected all this blessing, mercy, grace, and love of God; she preferred to be the slave of the Perverse, of sin, of the old nature, of Satan, and of corruption (John 8:34; Romans 6:16, 20; 2 Peter 2:19).

Because of the terrible sins of the apostate Church, the Lord judge her with the law of the adulteresses, which is also related to the following judgments: the judgment of forsakenness, the judgment of shame, and the judgment of the fury of a fire. The Lord already applied the first when He cast the apostate Church out and cut her off from the

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<sup>42</sup> Ezekiel mentions some materials of the tabernacle, for example, the badger skin (Exodus 36: 19; 39: 34; Numbers 4:6, 10-11); he also describes elements of the priest's garment: linen, gold, and the embroidery (Exodus 28:4, 6, 8, 15; 35:35). The prophet also describes the Levitical offerings of fine flour, honey, and oil (Exodus 29:2, 40; Leviticus 2:1-7) and the holy anointing oil (Exodus 29:21).

Good Olive Tree, and now He is applying the second judgment to pour out the last judgment upon the apostate Church finally. We can confirm this in the Scriptures; let us see in the following table where we will compare verses of the Old Testament with the verses of the New Testament:

**Table 6**

**The law of adulteresses and the judgments against the apostate Church**

| Ezekiel 16  | Revelation 3   |
|---|--|
| <p><sup>35</sup>Now then, O harlot, hear the word of the Lord! <sup>36</sup>Thus says the Lord God: <b>“Because your filthiness was poured out and your nakedness uncovered in your harlotry with your lovers, and with all your abominable idols, and because of the blood of your children which you gave to them, <sup>37</sup>surely, therefore, I will gather all your lovers with whom you took pleasure, all those you loved, and all those you hated; I will gather them from all around against you and will uncover your nakedness to them, that they may see all your nakedness.</b></p>   | <p>«<sup>18</sup>I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, <b>that the shame of your nakedness may not be revealed;</b> and anoint your eyes with eye salve, that you may see.»</p> <p>According to Ezekiel 16:37, nakedness is associated with prostitution, fornication with idols; and these are precisely the sins of the apostates of this end time, represented in the church of Laodicea, for they love many idols, among others, the idols of money, of material goods, of the glory of men and of themselves.</p> |
| <p><sup>38</sup><b>And I will judge you as women who break wedlock or shed blood are judged; I will bring blood upon you in fury and jealousy. <sup>39</sup>I will also give you into their hand, and they shall throw down your shrines and break down your high places. They shall also strip you of your clothes, take your beautiful jewelry, and leave you naked and bare. <sup>40</sup>“They shall also bring up an assembly against you, and they shall stone you with stones and thrust you through with their swords. <sup>41</sup>They shall burn your houses with fire, and execute judgments on you in the sight of many women; and I will make you cease playing the harlot, and you shall no longer hire lovers. <sup>42</sup>So I will lay to rest My fury toward you, and My jealousy shall depart from you. I will be quiet, and be angry no more. <sup>43</sup>Because you did not remember the days of your youth, but agitated Me with all these things, surely I will also recompense your deeds on your own head,”</b> says the Lord God. <b>“And you shall not commit lewdness in addition to all your abominations.</b></p> | <p>In Ezekiel 16:38, the prophet speaks about the judgment of forsakenness related to the application of the <i>law of the adulteresses</i> when the Lord says that He is going to give Judah into the hands of its enemies to be slaughtered.</p> <p>In Ezekiel 16:40-41, we also find the judgment of the fiery indignation which will devour the adversaries and the judgment of the Tribulation. God will also apply these judgments to the apostates because they are adulterers.</p>   |

#### **6.4.6. The law of jealousy by which the Lord judged the apostate Church**

In the passage from Ezekiel 16 that we quoted earlier, we also find the law of jealousy; let us read verse 42: «So I will lay to rest My fury toward you, and My jealousy shall depart from you.» The Lord says that His wrath is linked to jealousy, and therefore, He applied the law of jealousy upon Israel because He describes Himself as a jealous God when His people lose the first love and commit adultery and fornication with idols; some passages about idolatry are: Exodus 20:5; 34:14; Deuteronomy 4:24 (cf. Hebrews 12:28-29; 1 Corinthians 10:22: applies to the Church), Deuteronomy 5:9, 6:15; 32:16, 21; Ezekiel 8:3; 39:25; Nahum 1:2.

The *law of jealousy* was applied to Israel, and now it is also applied to the apostate Church. Let us read Numbers 5:18-24 and 29-31:

<sup>18</sup>Then **the priest shall stand the woman before the Lord**, uncover the woman's head, and put the **offering for remembering** in her hands, **which is the grain offering of jealousy**. And the priest shall have in his hand **the bitter water that brings a curse**.

<sup>19</sup>And the priest shall put her under oath, and say to the woman, "If no man has lain with you, and **if you have not gone astray to uncleanness while under your husband's authority, be free from this bitter water that brings a curse**.

<sup>20</sup>But if you have gone astray *while* under your husband's *authority*, and if you have defiled yourself and some man other than your husband has lain with you"—

<sup>21</sup>then the priest shall put the woman under the oath of the curse, and he shall say to the woman—"the Lord make you a **curse and an oath** among your people, when the Lord makes your thigh rot and your belly swell;

<sup>22</sup>and may this water that **causes the curse go into your stomach, and make your belly swell and your thigh rot.**" / 'Then the woman shall say, "Amen, so be it."

<sup>23</sup>**Then the priest shall write these curses in a book, and he shall scrape them off into the bitter water.**

<sup>24</sup>And he shall make the woman drink the bitter water that brings a curse, and the water that brings the curse shall enter her *to become* bitter.

<sup>29</sup>**This is the law of jealousy, when a wife, while under her husband's authority,** goes astray and defiles herself,

<sup>30</sup>or when the spirit of jealousy comes upon a man, and he becomes jealous of his wife; then he shall stand the woman before the Lord, and **the priest shall execute all this law upon her**.

<sup>31</sup>Then the man shall be free from iniquity, but that woman shall bear her guilt.' "

In the previous passage, we can see that here there is a judgment upon the adulterous woman; we can see the characters: (a) the woman under trial (Numbers 5:18), (b) the priest or High Priest (Numbers 5:18, 19, 21). In the cited passage, we also read in the

passage the elements described; let us see: (a) The offering of jealousy (Numbers 5:18); (b) The bitter waters that brought the curse (Numbers 5:18-19, 22-24); (c) And the book where the priest wrote the curses (Numbers 5:23). In Numbers 5:18-24, 29-31, Moses describes the judgment: the High Priest pronounced the curse and then made the adulterous woman drink the bitter waters; if she had committed adultery, her belly would swell, and her thigh would rot, and the woman would be a curse among her people; if the woman had not committed adultery, then she would be free from the curses and would be fruitful.

The result of the execution of this *law of jealousy* is the cut-off offspring forever, in addition to the lost all the other eternal promises. Notice that in Numbers 5:21-22, Moses says that bitter water will cause the thigh to rot and the belly to swell that they give a curse into the stomach, the consequence of which is the curse of infertility; on the other hand, the woman who is not an adulteress has the blessing of fruitfulness.

Finally, it is important to mention that the Lord makes use of instruments to make fulfill *the law of adulteresses and the law of jealousy*. In Numbers 5, we saw how God uses the priest, who gives the bitter water to the woman. In Ezekiel 23:45, the Lord also says that righteous men will judge Israel and Judah with *the law of adulteresses*. In the end times, God used an instrument to execute this law upon the apostate Church and carry out the associated judgment, this instrument is the holy Church. Let us read Ezekiel 23:45 (DARBY):

<sup>45</sup>And **righteous men**, they shall judge them with the judgment of adulteresses, and with the judgment of women that shed blood; for they are adulteresses, and blood is in their hands.

The righteous of the holy Church are those who have recognized and acknowledge that the time of judgment that the King has begun in the Earth against the apostates, fulfilling the prophecy of Revelation 1:13 of walking amid the lampstands that are the churches of the whole world. The judges (the righteous men) are those who, through the Word of God, have understood the End-Times prophecies that would be fulfilled over the apostate Church and the Church that is asleep; upon the first, has fallen the judgment of

forsakenness and waiting for the other judgments, and the second, will be chastened very soon. These two types of church have conformed to this world, this evil age and did not want to be transformed by the renewing of the mind; therefore, they have not understood the will of God, which is acceptable and perfect (Romans 12:2).

In the same way God applied *the Law of jealousy* to Israel, now He has applied it to the apostate Church; and thus, He has cut her off, He has divorced her, and removed her lampstand from its place.

#### **6.4.7. The law of testimony**

The Church had to be a True Witness, testifying of the Truth, which is the Word of God (Acts 2:40; 8:25; 10:42; 18:5; 20:21; 28:23; 1 Corinthians 15:15; 1 Peter 5:12; 1 John 1:2; 4:14). The apostate Church did not give true testimony, they were not true witnesses; in the contrary, they were false witnesses, unrighteous witness. The Law says in Exodus 23:1-2:

<sup>1</sup>“You shall not circulate a false report. Do not put your hand with the wicked to be **an unrighteous witness**.

<sup>2</sup>You shall not follow a crowd to do evil; nor shall you testify in a dispute so as to turn aside after many to pervert *justice*...

The apostate Church has put her hand with the inhabitants of the world, those who have not been born again; she has put her hand with the wicked, with the darkness and with the many to do evil. The apostate Church has witnessed against the resurrection because she has joined with this Earth, with the world, and do so is to deny the resurrection. Witnessing against the resurrection is one of the great sins of apostasy. In 1 Corinthians 15:32 says:

<sup>32</sup>If, in the manner of men, I have fought with beasts at Ephesus, what advantage *is it* to me? If *the* dead do not rise, “Let us **eat and drink**, for tomorrow we die!”

This Isaiah quote, cited by the apostle Paul, calls our attention because of the prophetic context since the message of the resurrection of the dead refers to the coming of Christ for His Church because those who will be resurrected first are those who slept in Him, and

after this, the judgment of the Tribulation will begin; and this is precisely the context of Isaiah's prophecy who take the judgment upon Jerusalem. Let us read Isaiah 22:12-13:

<sup>12</sup>And in that day the Lord God of hosts  
Called for weeping and for mourning,  
For baldness and for girding with sackcloth.

<sup>13</sup>But instead, joy and gladness,  
Slaying oxen and killing sheep,  
Eating meat and drinking wine:  
**“Let us eat and drink, for tomorrow we die!”**

In the chapter 22 Isaiah describes what the people in Jerusalén were doing and how the Lord called them to repentance when He says: «...called for weeping and for mourning, for baldness and for girding with sackcloth» (Isaiah 22:12). But the people did not want to repent, instead they continued in their feasts and their rootedness to this Earth, to the world; therefore Isaiah says: «But instead, joy and gladness, slaying oxen and killing sheep, eating meat and drinking wine: Let us eat and drink, for tomorrow we die!» (Isaiah 22:13). This is what the dwellers of the Earth do, and what the apostate Church says and practices. The apostle Paul also says in 1 Corinthians 15:12-19:

<sup>12</sup>Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?

<sup>13</sup>But if there is no resurrection of the dead, then Christ is not risen.

<sup>14</sup>And if Christ is not risen, then our preaching *is* empty and your faith *is* also empty.

<sup>15</sup>Yes, and we are found **false witnesses of God**, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise.

<sup>16</sup>**For if *the* dead do not rise, then Christ is not risen.**

<sup>17</sup>And if Christ is not risen, your faith *is* futile; you are still in your sins!

<sup>18</sup>Then also those who have fallen asleep in Christ have perished.

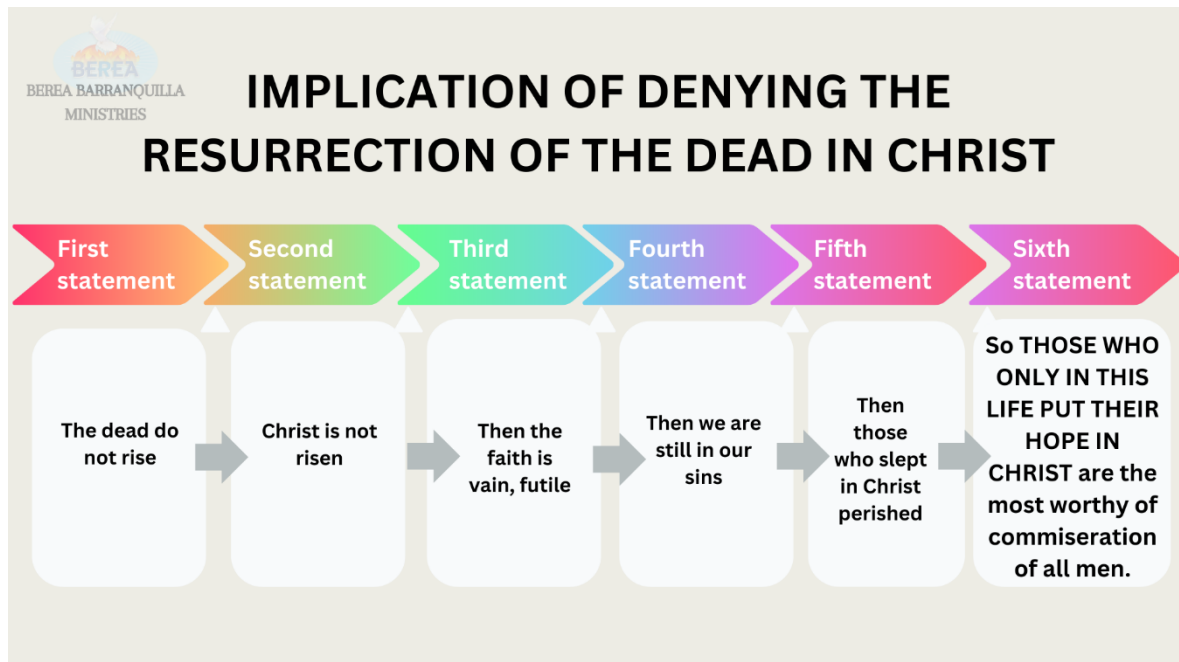
<sup>19</sup>If in this life only **we have hope [We have (Gr. *esmen*, ἐσμέν) hope (Gr. *elpizō*, ἐλπίζω)]** in Christ, we are of all men the most pitiable.

The apostate Church denies the resurrection of Christ with her earthly testimony. She is telling the world that there is no resurrection of the dead because they do not pray for the coming of the Lord, who will bring those who have fallen asleep in Him. The apostates do not preach nor teach of the Rapture, she did not prepare herself for this glorious event, they do not yearn for the Rapture; they do not cry out or groan for the coming of the Lord for the Church, they do not have the blessed hope. All this description of the apostate

Church corresponds to the denial of the resurrection. In the passage of 1 Corinthians 15:12-19, the apostle gives a series of affirmations that those who deny the resurrection enunciate, and there are some implications in this regard, which can be observed below in Figure 18:

**Figure 1**

*The implications of denying the resurrection of the dead in Christ according to 1 Corinthians 15:12-19.*



The last statement in Figure 18 is noteworthy; Paul indicates that if we do not have the hope of the resurrection, then hope must be found in this earthly life, implying being the most pitiable, that is, the most miserable. The apostates spread a futile faith and use the name of Christ to preach about all earthly things, triumphs, and desires of this Earth; that is, they teach people to set their faith in Christ to have their hope only on this Earth and precisely, this hope is futile, it is not a true hope, because the Scriptures say that «...but hope that is seen is not hope; for why does one still hope for what he sees?» (Romans 8: 24b).

Because of these reasons, the apostates teach misery and make miserable those who attend their temples. That is why, in Revelation 3:17b, the Lord tells the church of Laodicea that she is miserable. MISERY AND THE ABSENCE OF HOPE ARE THE TESTIMONY OF THE APOSTATE CHURCH.

Let us summarize what it means to deny the resurrection:

(a) To deny the resurrection is to set the eyes on things on the Earth instead of the heavenly things.

(b) To deny the resurrection is to make people desire to live in this world instead of desiring to go to the New Jerusalem.

(c) To deny the resurrection is to not desire the coming of Christ at the Rapture.

(d) To deny the resurrection is to focus on the body of flesh and blood to the point of idolizing it.

(e) To deny the resurrection is to reject the eternal promises and to consider that all the promises of God are for this Earth, for corruption and death.

(f) To deny the resurrection is to deny the main promise, the promise of the holy descendants multiplied eternally, for which the Lord will give a resurrected and glorified body.

(g) To deny the resurrection is to conform to the present evil age, this world (Romans 12:2).

(h) To deny the resurrection is not to put off the former way of life, nor the old man, the Perverse, who grows corrupt according to the deceitful lusts (Ephesians 4:22).

(i) To deny the resurrection is not to take the cross and not lose our life to follow Christ (Matthew 10:38-39).

(j) To deny the resurrection is not to put off everything (Matthew 16:25) to experience the power of the resurrection of Christ. Paul says in Philippians 3:8, 10-11:

<sup>8</sup>Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ...

<sup>10</sup>that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death,



<sup>11</sup>if, by any means, I may attain to the resurrection from the dead.

Anyone who practices the ten things we have mentioned above denies the resurrection, even if he preaches it, teaches it, or claims to believe it, and this is exactly what apostates do.

Because the apostate Church violated the *Law of the testimony*, the Lord applies to her the *Law of Punishment*, based in the witnesses stated in Deuteronomy 19:15:

<sup>15</sup>“One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of **two or three witnesses the matter shall be established...**

The Lord, who is the Judge, testifies against the apostates, and the testimony of the three witnesses, the Father, the Son, and the Holy Spirit, applies (1 Samuel 12:5; Psalm 50:7; Jeremiah 29:23). This *Law of the witnesses* is executed in Numbers 35:29-31, with the death penalty and in relation for the murderer; let us read:

<sup>29</sup>And these *things* shall be a **statute of judgment** to you throughout your generations in all your dwellings.

<sup>30</sup>Whoever kills a person, **the murderer shall be put to death on the testimony of witnesses**; but one witness is not *sufficient* testimony against a person for the death *penalty*.

<sup>31</sup>Moreover you shall take no ransom for the life of a murderer **who is guilty of death, but he shall surely be put to death.**

The Law says that by two or three witnesses, the accused will be condemned; and here, the crime is to have put someone to death (Numbers 35:30a), murder; the punishment is that the murderer will die. We have already seen that apostates are murderers of souls; and this *law of the witnesses* will be applied just as it is. This is the JUDGMENT OF SICKNESS AND DEATH upon them and the JUDGMENT BY FIRE FOR PERDITION IN HELL, during the Tribulation.

#### **6.4.7.1. The law of false witnesses.**

Within *the law of testimony*, the Scriptures include *the law of the false witness*. Let us read Deuteronomy 19:16-21:

<sup>16</sup>If a **false witness rises against** any man to **testify against him** of wrongdoing,

<sup>17</sup>then both men in the controversy **shall stand before the Lord**, before the priests and the judges who serve in those days.

<sup>18</sup>And the judges shall make careful inquiry, **and indeed, if the witness is a false witness, who has testified falsely against his brother,**

<sup>19</sup>then **you shall do to him as he thought to have done to his brother; so you shall put away the evil from among you.**

<sup>20</sup>**And those who remain shall hear and fear, and hereafter they shall not again commit such evil among you.**

<sup>21</sup>**Your eye shall not pity: life shall be for life, eye for eye, tooth for tooth, hand for hand, foot for foot.**

The *law of the false witness* reminds us of the penalty of eye for eye, tooth for tooth, hand for hand, foot for foot, and life for life; this law also applies when there is murder; let us read Exodus 21:23-25:

<sup>23</sup>But if *any* harm follows, then you shall give life for life,

<sup>24</sup>eye for eye, tooth for tooth, hand for hand, foot for foot,

<sup>25</sup>burn for burn, wound for wound, stripe for stripe.

The Lord says in Deuteronomy 19:16-21 that whoever speaks a word of falsehood will be condemned. In Exodus 23:7 we confirm this:

<sup>7</sup>Keep yourself far from a false matter; do not kill the innocent and righteous. For I will not justify the wicked.

*The law of the false witness* and its punishment is related to the penalty for false prophecy; let us read Deuteronomy 13:1-5:

<sup>1</sup>"If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder,

<sup>2</sup>and the sign or the wonder comes to pass, of which he spoke to you, saying, '**Let us go after other gods'—which you have not known—'and let us serve them,'**

<sup>3</sup>you shall not listen to the words of that prophet or that dreamer of dreams, **for the Lord your God is testing you to know whether you love the Lord your God with all your heart and with all your soul.**

<sup>4</sup>You shall walk after the Lord your God and fear Him, and **keep His commandments and obey His voice;** you shall serve Him and hold fast to Him.

<sup>5</sup>**But that prophet or that dreamer of dreams shall be put to death,** because he has spoken in order to turn *you* away from the Lord your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, **to entice you from the way in which the Lord your God commanded you to walk.** So you shall put away the evil from your midst...

The Lord will apply *the law of the false witness* to the apostates because they committed the following sins:

(1) The apostates preached, taught, and sang about the idols of this Earth, and they have made many people stray from the way of the Lord that leads to the New Jerusalem; in consequence, God will apply to the apostates the JUDGMENT OF SICKNESS AND DEATH until the last of the judgments in the Tribulation which is the JUDGMENT OF FURY OF A FIRE AND PERDITION IN HELL.

(2) The apostates invented false prophecies and spread them all over the Earth; all these lying prophecies refer to material goods, to the pursuit of the things of this world<sup>43</sup>.

(3) The apostates stood up as false witnesses, bore false testimony, and lied, saying all kinds of evils; they also accused the holy Church of being murderers, liars, untruthful, and thieves. The apostates charged the holy Church the accusations of all that they did. For this reason, they will be shamed (JUDGMENT OF SHAME).

(4) The apostates killed souls by denying the resurrection and corrupting the holy Word of God when they preached and continued preaching about the things of this Earth and about a vain, futile faith. Because of this sin, the Lord will apply to the apostates the JUDGMENT OF SICKNESS AND DEATH. In consequence, the prophetic Word of Isaiah 22:12-14 will be fulfilled upon the apostate Church; let us read:

<sup>12</sup> And in that day the Lord GOD of hosts  
Called for weeping and for mourning,  
For baldness and for girding with sackcloth.

<sup>13</sup> But instead, joy and gladness,  
Slaying oxen and killing sheep,  
Eating meat and drinking wine:

**“Let us eat and drink, for tomorrow we die!”**

<sup>14</sup> Then it was revealed in my hearing by the Lord of hosts,  
**“Surely for this iniquity there will be no atonement for you,  
Even to your death,”** says the Lord God of hosts.

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<sup>43</sup> For a profound study on recognizing false prophets, see Ferrer, G. and Rodríguez, Y. (2023). El profeta de Dios y los falsos profetas [The prophet of God and the false prophets]. Ediciones Berea. <https://www.ministeriobereabarranquilla.com/en/libros>

In verse 12, the Lord speaks of a call to repentance for Israel, but the answer was that the people continued eating, drinking, and saying, "For tomorrow we die!;" and this is precisely what the apostle Paul quotes in 1 Corinthians 15:32 when he speaks of those who deny the resurrection and then describes in detail the resurrection of those who slept in Christ, whom the Lord brings at His coming in the Rapture. The judgment prophesied by Isaiah 22:14 corresponds to THE JUDGMENT OF FORSAKENNESS AND THE JUDGMENT OF SICKNESS AND DEATH.

In this judgment of applying the law of the false witness, the Lord will answer David's prayer of Psalm 27 because it is the cry of those who love the Father's house and ask to be taken to the New Jerusalem. Those who look for to be in the heavenly city. Let us read the whole Psalm 27:

<sup>1</sup>The Lord *is* my light and my salvation;  
Whom shall I fear?

The Lord *is* the strength of my life;  
Of whom shall I be afraid?

<sup>2</sup>**When the wicked came against me  
To eat up my flesh,  
My enemies and foes,**  
They stumbled and fell.

<sup>3</sup>Though an army may encamp against me,  
My heart shall not fear;  
Though war may rise against me,  
In this I *will be* confident.

<sup>4</sup>**One *thing* I have desired of the Lord,  
That will I seek:  
That I may dwell in the house of the Lord  
All the days of my life,  
To behold the beauty of the Lord,  
And to inquire in His temple.**

<sup>5</sup>**For in the time of trouble  
He shall hide me in His pavilion;**  
In the secret place of His tabernacle  
He shall hide me;  
He shall set me high upon a rock.

<sup>6</sup>And now my head shall be lifted up above  
my enemies all around me;  
Therefore I will offer sacrifices of joy in His  
tabernacle;

I will sing, yes, I will sing praises to the Lord.

<sup>7</sup>Hear, O Lord, *when* I cry with my voice!  
Have mercy also upon me, and answer me.

<sup>8</sup>*When You said, "Seek My face,"*  
My heart said to You, "Your face, Lord, I will  
seek."

<sup>9</sup>Do not hide Your face from me;  
Do not turn Your servant away in anger;  
You have been my help;  
Do not leave me nor forsake me,  
O God of my salvation.

<sup>10</sup>When my father and my mother forsake  
me,  
Then the Lord will take care of me.

<sup>11</sup>Teach me Your way, O Lord,  
**And lead me in a smooth path,** because of  
my enemies.

<sup>12</sup>Do not deliver me to the will of my  
adversaries;  
**For false witnesses have risen against me,  
And such as breathe out violence.**

<sup>13</sup>***I would have lost heart, unless I had  
believed  
That I would see the goodness of the Lord  
In the land of the living.***

<sup>14</sup>Wait on the Lord;  
Be of good courage,

And He shall strengthen your heart;

Wait, I say, on the Lord!

The wicked enemies and foes who gathered to eat up David's flesh (Psalm 27:2) are the false witnesses, those who breathe out violence, and the cause of those attacks was because David cried out, prayed, and asked the Lord the only thing he yearns: to dwell in the house of the Lord all the days of his life, to behold the beauty of the King, and to inquire in His temple, Hallelujah! (Psalm 27:4).

The persecution that David had was suffered by Berea Barranquilla ministries in the hands of the apostates that gathered, those who still say, "Let us eat and drink, for tomorrow we die!" because they did not desire the resurrection. The apostates revolted against the resurrection and mocked it in a letter that Satan inspired them from Hell.

The Lord will answer this prophetic prayer of Psalm 27 and other prophetic prayers of David that the Holy Spirit revealed to him for this end times, when the apostate Church would rise against the holy Church and she would wage war against the last enemy, death and its sting, sin, the Perverse.

The apostate Church will stumble and fall (JUDGMENT OF FORSAKENESS; JUDGMENT OF SHAME; JUDGMENT OF SICKNESS AND DEATH) «...they stumbled and fell.» (Psalm 27:2). On the contrary, the holy Church does not fear because the Lord told her: «Let not your heart be troubled; you believe in God, believe also in Me.» (John 14:1) and «Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.» (John 14:27).

Considering Psalm 27, we can say that the Holy Church has the following blessings:

- (1) The Lord is her strength (Psalm 27:1).
- (2) She will be confident (Psalm 27:3).
- (3) She will be hidden in the New Jerusalem by the Lord in the time of trouble, the Tribulation; for she will be hidden in the secret place of the Lord's Pavilion (Psalm 27:5).

- (4) The Lord will exalt His holy Church, while the apostate Church will be covered with shame and will be left behind (Psalm 27:5b-6a).
- (5) The holy Church will joyfully worship God in the New Jerusalem, she will sing praises to the Lord (Psalm 27:6).
- (6) The holy Church will see the goodness of the Lord in the Land of the Living, the New Jerusalem (Psalms 27:13).

For these reasons, David says he waits on the Lord, he seeks Him, and his heart is of good courage; that is how the holy Church is right now.

The *Law of violent acts* will also apply to apostates; let us read Exodus 21:14:

<sup>14</sup>“But if a man acts with premeditation against his neighbor, to kill him by treachery, you shall take him from My altar, that he may die...”

The apostate Church became haughty and committed acts of violence; let us read Romans 11:20-22:

<sup>20</sup>Well *said*. Because of unbelief they were broken off, and you stand by faith. **Do not be haughty, but fear.**

<sup>21</sup>For if God did not spare the natural branches, He may not spare you either.

<sup>22</sup>Therefore consider the goodness and severity of God: **on those who fell, severity**; but toward you, goodness, if you continue in *His* goodness. Otherwise **you also will be cut off.**

Let us now read Matthew 11:12:

<sup>12</sup>And from the days of John the Baptist until now the kingdom of heaven **suffers violence**, and the violent take it by force.

The apostate Church has used violence by attacking the preaching, teaching, and proclamation of the Eternal Kingdom, the Kingdom of Heaven; and for this sin, the Lord judged her with the judgments of blindness and the judgment of forsakenness; and He will continue to judge her with the other judgments.

The Lord will also execute upon the apostates the Law about sacrifices to any other gods; let us read Exodus 22:20:

<sup>20</sup>“He who sacrifices to *any* god, except to the Lord only, **he shall be utterly destroyed...**”

The Bible reiterated this in Deuteronomy 8:19:

<sup>19</sup>Then it shall be, if you by any means **forget** the Lord your God, and **follow other gods**, and **serve** them and **worship them**, I testify against you this day that **you shall surely perish**.

#### **6.5. The judgment executed by the Lord after giving the Word and the example**

We have already demonstrated that the Lord applied the law of adulteresses to the apostate Church since He compared her to Israel so that the apostate Church would receive the example of this people. Just as the Lord gave a certificate of divorce to Israel and Judah, He did the same to the apostate Church. Let's read again Jeremiah 3:8:

<sup>8</sup>Then I saw that for all the causes for which backsliding Israel had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Judah did not fear, but went and played the harlot also.

This judgment of giving a certificate of divorce (which refers to the judgment of forsakenness) was applied to the generations of Israel; for example, to the one that suffered the judgment of the Assyrian and Babylonian captivities and to the generation of the first coming of Jesus. However, there is a difference between the people of Israel and the apostate Church, which was judged in the same way with the certificate of divorce. For Israel, there is a hope given by the Lord in the prophecies about the judgment of the Assyrian and Babylonian captivities; this hope consists in being grafted in the Good Olive tree, as we read in Romans 11:23, 26, and this will happen during the Tribulation, as the Jews will have the opportunity to repent and receive Christ as their Lord, Savior, and God. On the other hand, the apostate Church will have no opportunity to repent during the Tribulation, for she has already entered the New Covenant, she was grafted in the Good Olive Tree, but she left this covenant, she fell from grace by abandoning the Word of God (Hebrews 6:4-8; 10:26-31). We are referring to all apostates who will not perish in the judgment of sickness and death (Revelation 2:22-23), which will occur before the Rapture; upon them will fall the judgment of being left behind (Revelation 3:3), the judgment of the strong delusion, from the beginning of the Tribulation (2 Thessalonians 2:11-12) and the judgment of the fury of a fire, perdition in Hell (Hebrews 10:27; 2 Peter 2:17; Revelation 21:8).

### **6.5.1. God's three methods for calling to repentance**

The Lord uses three methods to call His people to repentance and sanctification: (a) the Word; (b) the example; (c) the *own body*<sup>44</sup>. let's see how God used them upon Israel and the apostate Church:

#### **6.5.1.1. The methods of the Word, the example, and the own body used by God upon Israel.**

God used the three methods we have mentioned upon Israel before executing His judgment; let's look at two times: (a) When Israel came out from Egypt; (b) when God executed the judgment of the captivities upon Israel (the northern kingdom whose capital was Samaria) and Judah (the southern kingdom whose capital was Jerusalem).

##### **6.5.1.1.1. When Israel came out of Egypt.**

#### **(1) Those who went astray and sinned with the gold calf when Moses was on Mount Sinai.**

The Lord first gave His Word, the ten commandments, which all the people heard (Exodus 20:1-2, 18-23). Then Moses received the other laws from God and told the people; then, the servant read the book of the covenant, and sprinkled the blood on the people; here, the Law Covenant was officially established, mediated by God's Word (Exodus 24:1-8).

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<sup>44</sup> The Bible teaches that the Lord has three ways or methods of teaching us to do His perfect will, which are:

(1) The method of preaching and teaching His Word: God wants us to receive His Word and put it into practice; this is what He did with the people of Israel. Within preaching and teaching, the Lord uses remembrance, as He did in the book of Deuteronomy, in which Moses recapitulated the Law.

(2) The method of the example: when we do not obey the preaching and teaching of His Word, God shows us trials or judgments on others as examples that we must behold carefully and receive so that we understand that we must do the perfect will of the Lord because this allows us to be in His holy way, in His salvation path to obtain the eternal promises. In this method of the example of others, the Lord also uses remembrance; God reminds His children of what happened to others so that we do not fall into disobedience, rebellion, and other sins.

(3) The method of the "*own body*": That is, discipline over our own lives. When the child of God resists learning with the other two methods, the Lord continues to teach him with the preaching and teaching of God's Word, the other examples, and the Prophetic Word of warning. Nevertheless, God decides to put trials and disciplines in the lives of the believers to bring them to the obedience of His perfect will.



After that, the Lord told Moses to go up to Mount Sinai to give him the tablets of stone and commandments that God wrote to teach the people of Israel and Moses obeyed. The Bible says that all the people saw the glory of the Lord as a consuming fire on the top of the mountain, and Moses was on the mountain for 40 days and 40 nights (Exodus 24:12-18).

Then, in chapter 25 of Exodus, Moses describes the Word the Lord gave him concerning the materials and construction of the Tabernacle. God began with the offerings for this construction according to the model He showed Moses; let's read Exodus 25:8-9:

<sup>8</sup> And let them make Me a **sanctuary**, that I may dwell among them.

<sup>9</sup> **According to all that I show you, *that is*, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it.**

The Lord gave Moses the instructions about the following elements: the ark of the covenant, the table of shewbread, and the golden lampstand. In Exodus 26, the Lord explained to Moses how to build the Tabernacle. In Exodus chapter 27, the Lord gave to Moses the instructions about the brazen altar, the court of the tabernacle and the oil for the lamps. In Exodus chapter 28, God describes in detail the priests' garments. In Exodus chapter 29, He teaches about the consecration of the priests and the daily offerings. In Exodus chapter 30, He describes the altar of incense, the redemption of people, the laver of bronze, the holy anointing oil, and the incense; finally, in Exodus 31, the Lord provides the men who will design and work on the materials of the tabernacle and **gives the Day of Rest, the Sabbath** as a sign. Finally, the Lord ends by saying in Exodus 31:18: «And when He had made an end of speaking with him on Mount Sinai, He gave Moses two tablets of the Testimony, tablets of stone, written with the finger of God.»

In the description above, there are several facts to be highlighted:

- The Lord begins by saying He wants a sanctuary to be built for Him, to dwell amid the people (Exodus 25:8)
- The Lord begins the description of the sanctuary's construction, the Tabernacle, from the inner part, from the Most Holy Place since God first gave instructions

about the ark of the covenant with the mercy seat. The Most Holy Place would be the place of His presence.

- The Lord continues His instructions about the construction of the Tabernacle towards the outside: the holy place where the table of shewbread, the altar of incense, and the lampstand; then Moses describes the bronze altar and the court (the outer part).
- The Lord ends the instructions with the day of rest (*Sabbath*), as in Genesis chapters 1 and 2, when it is narrated that God plant a garden in Eden, Adam's dwelling place, and the woman God made to the man; then, the Bible says that God rested on the seventh day (Genesis 2:2). The building of the Tabernacle was the sign of the coming of rest, which is the promised land for Israel, and that represented the New Earth, the New Jerusalem; that is why the *Sabbath* was given as a sign for the people. Let us read Exodus 31:17:

<sup>17</sup> ...It is a sign between Me and the children of Israel forever; for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed.”

The people decided to sin, while the Lord was giving Moses all this powerful Word **about the place of His presence, His priests, His garments, and the sign of the rest day that pointed to the New Earth, the New Jerusalem**. But, let us remember that the consuming fire, the glory of God, was on Mount Sinai; there was no reason to doubt that God was in the midst of the people speaking, teaching His powerful Word and leading them to the promised land. In Exodus 32:1 and 4b to 6, we read:

<sup>1</sup> Now when the people saw that Moses delayed coming down from the mountain, the people gathered together to Aaron, and said to him, “Come, make us gods that shall go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.”

<sup>4b</sup> Then they said, “This is your god, O Israel, that brought you out of the land of Egypt!”

<sup>5</sup> So when Aaron saw it, he built an altar before it. And Aaron made a proclamation and said, “Tomorrow is a feast to the LORD.”

<sup>6</sup> Then they rose early on the next day, offered burnt offerings, and brought peace offerings; and the people sat down to eat and drink, and rose up to play.

Because of Israel's sin, the Lord executed judgment upon this people through Moses; let us read Exodus 32:18-20, 27-29:

<sup>18</sup> But he said: *“It is not the noise of the shout of victory,  
Nor the noise of the cry of defeat,  
**But the sound of singing I hear.”***

<sup>19</sup> So it was, as soon as he came near the camp, that **he saw the calf and the dancing. So Moses' anger became hot, and he cast the tablets out of his hands and broke them at the foot of the mountain.**

<sup>20</sup> **Then he took the calf which they had made, burned it in the fire, and ground it to powder; and he scattered it on the water and made the children of Israel drink it.**

<sup>27</sup> And he said to them, “Thus says the Lord God of Israel: ‘Let every man put his sword on his side, and go in and out from entrance to entrance throughout the camp, **and let every man kill his brother, every man his companion, and every man his neighbor.’ ”**

<sup>28</sup> So the sons of Levi did according to the word of Moses. **And about three thousand men of the people fell that day.**

<sup>29</sup> Then Moses said, “Consecrate yourselves today to the Lord, that He may bestow on you a blessing this day, for every man has opposed his son and his brother.”

God uses judgment to sanctify His name (Isaiah 5:16; Ezekiel 38:16); that's why He gave Moses the order that every man of the tribe of Levi should kill his brother, his companion, his relative because the people had sinned against God and had exposed themselves to the shame of their enemies, with the worship of false gods. The sentence was the slaughter of three thousand men. The rest of the obstinate and rebellious generation was condemned to perish in the desert.

## **(2) The rest of the stubborn and rebellious generation received the sentence of perishing in the wilderness.**

The rest of the generation that came out from Egypt heard the Word and saw the example of those who perished due to the matter of the gold calf, but that generation did not receive this example. Later, we find the event of the physical and spiritual harlotry of the Israelites with the women of Moab; let us read Numbers 25:1-5:

<sup>1</sup> Now Israel remained in Acacia Grove, and the people began to **commit harlotry** with the women of Moab.

<sup>2</sup> They invited the people to the **sacrifices of their gods**, and the people ate and bowed down to their gods.

<sup>3</sup> So Israel was joined to Baal of Peor, and the anger of the Lord was aroused against Israel.

<sup>4</sup> Then the Lord said to Moses, “Take **all the leaders of the people and hang the offenders before the Lord, out in the sun, that the fierce anger of the Lord may turn away from Israel.**”

<sup>5</sup> So Moses said to the **judges** of Israel, “Every one of you kill his men who were joined to Baal of Peor.”

The Lord condemned the fornicating people to death; first, He told Moses to hang the guilty before Him in front of the sun so that God's fierce anger would turn away from Israel (Numbers 25:4); secondly, Moses told the judges of Israel to kill those who joined to Baal of Peor; Phinehas killed a man of the children of Israel who had presented a Midianite woman in the sight of Moses and in the sight of all the congregation of the children of Israel; as a result of this judgment, the plague, which had already begun, was stopped; twenty-four thousand Israelites died; let's read Numbers 25:7-9:

<sup>7</sup> Now when Phinehas the son of Eleazar, the son of Aaron the priest, saw *it*, he rose from among the congregation and took a javelin in his hand;

<sup>8</sup> and he went after the man of Israel into the tent and thrust both of them through, the man of Israel, and the woman through her body. So **the plague** was stopped among the children of Israel.

<sup>9</sup> **And those who died in the plague were twenty-four thousand.**

This judgment is the result of the final sentence God gave to this unbelieving, wicked, and perverse generation that heard the ten spies who despised the promised land and murmured against the Lord when they returned to Kadesh; let's read Numbers 14:26-35:

<sup>26</sup> And the Lord spoke to Moses and Aaron, saying,

<sup>27</sup> **"How long shall I bear with this evil congregation who complain against Me? I have heard the complaints which the children of Israel make against Me.**

<sup>28</sup> Say to them, 'As I live,' says the Lord, 'just as you have spoken in My hearing, so I will do to you:

<sup>29</sup> **The carcasses of you who have complained against Me shall fall in this wilderness, all of you who were numbered, according to your entire number, from twenty years old and above.**

<sup>30</sup> Except for Caleb the son of Jephunneh and Joshua the son of Nun, **you shall by no means enter the land which I swore I would make you dwell in.**

<sup>31</sup> But your little ones, whom you said would be victims, I will bring in, and they shall know **the land which you have despised.**

<sup>32</sup> **But as for you, your carcasses shall fall in this wilderness.**

<sup>33</sup> And your sons shall be shepherds in the wilderness forty years, and bear the brunt of your infidelity, until your carcasses are consumed in the wilderness.

<sup>34</sup> According to the number of the days in which you spied out the land, forty days, for each day you shall bear your guilt one year, *namely* forty years, and **you shall know My rejection.**

<sup>35</sup> **I the Lord have spoken this. I will surely do so to all this evil congregation who are gathered together against Me. In this wilderness they shall be consumed, and there they shall die.'**"

**6.5.1.1.2. The two peoples: Israel (the northern kingdom whose capital was Samaria) and Judah (the southern kingdom whose capital was Jerusalem).**

The Lord used *the method of the Word*, that He gave to Israel through His prophets, as the Scriptures say (Jeremiah 7:13,25; 11:7; 25:3-4; 26:5; 29:19; 32:3; 35:14-15; 44:4); but this people refused to repent. The Lord also used *the method of example*, reminding Israel and Judah of the judgments upon Egypt and Sodom and Gomorrah (Amos 4:10-11); finally, God used *the method of the own body* because He punished Israel as Amos 4:6-11 says, but this people did not repent.

As we affirm in previous pages, Judah saw the example of its sister Israel, but it would not want to repent, so the Lord gave it a certificate of divorce. Let's read Isaiah 50:1-3:

<sup>1</sup> Thus says the Lord:

“Where *is* the **certificate of your mother’s divorce**,  
Whom **I have put away**?

Or which of My creditors *is it* to whom I have sold you?

For your iniquities you have sold yourselves,

**And for your transgressions your mother has been put away.**

<sup>2</sup> Why, when I came, *was there* no man? / *Why*, when I called, *was there* none to answer?

Is My hand shortened at all that it cannot redeem?

Or have I no power to deliver?

Indeed with My rebuke I dry up the sea,

I make the rivers a wilderness;

Their fish stink because *there is* no water,

And die of thirst.

<sup>3</sup> I clothe the heavens with blackness,

And I make sackcloth their covering.”

The prophet Jeremiah gave the charges to Judah against Judah because of its fornications, its harlotry; let us read Jeremiah 3:1-5:

<sup>1</sup> “They say, ‘If a man divorces his wife,  
And she goes from him / And becomes another man’s,  
May he return to her again?’

Would not that land be greatly polluted?

**But you have played the harlot with many lovers;**

**Yet return to Me,” says the Lord.**

<sup>2</sup> “**Lift up your eyes to the desolate heights and see:**

**Where have you not lain *with men*?**

By the road you have sat for them

Like an Arabian in the wilderness;  
And **you have polluted the land [Heb. *erets* אֶרֶץ: Earth]**  
**With your harlotries and your wickedness.**  
<sup>3</sup>Therefore the showers have been withheld,  
And there has been no latter rain.  
You have had a harlot's forehead;  
You refuse to be ashamed.  
<sup>4</sup>Will you not from this time cry to Me,  
'My Father, You *are* the guide of my youth?  
<sup>5</sup>Will He remain angry forever?  
Will He keep it to the end?'  
**Behold, you have spoken and done evil things,**  
**As you were able."**

In this passage, the Lord says that the harlotry and wickedness of Judah polluted the Earth because Judah was the people of God. In the same way, the apostate Church was God's people, but her fornications polluted the whole Earth; for that reason, the Lord put her away, and He gave her a certificate of divorce. Let us read Jeremiah 3:6-10 (KJV):

<sup>6</sup>The LORD said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? **she is gone up upon every high mountain and under every green tree, and there hath played the harlot.**

<sup>7</sup>And I said after she had done all these things, Turn thou unto me. But she returned not. **And her treacherous sister Judah saw it.**

<sup>8</sup>**And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce [or certificate of divorce];** yet her treacherous sister Judah feared not, but went and played the harlot also.

<sup>9</sup>**And it came to pass through the lightness of her whoredom,** that she defiled the land, and committed adultery with stones and with stocks.

<sup>10</sup>And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.

In this passage, we see that Judah witnessed Israel's harlotry and the judgment when God divorced Israel. Still, Judah did not learn from the example, for it was not afraid and continued to play the harlot as well (Jeremiah 3:8). The Lord told Judah that this people considered these fornications as light things (few things). Nowadays, the Lord tells the End-time apostate Church the same He said to Judah. Through prophet Jeremiah, the Lord said to this people: «And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.» (Jeremiah 3:9). The Lord uses the expression "the lightness of her whoredom" because Judah judged its

fornications as a light thing (few thing). That's why Judah multiplied its fornications, polluting the entire Earth. In fact, Israel and Judah were the only people chosen by God, who called them a kingdom of priests and a holy nation. Almost all English Bible versions translate the Hebrew word *'erets* (אֶרֶץ) as "land," but the most precise translation is "Earth" because in Genesis 1:1, this word is used; let's read: «In the beginning God created the heavens and the **earth** [Heb. *erets* אֶרֶץ].» and that is why God tells her in Revelation 2:14: "I have a few things against you...". The only version that translates the Hebrew word *'erets* (אֶרֶץ) correctly is the Wycliffe Bible (WYC); let's see: «And by lightness of her fornication she defouled **the earth** [Heb. *erets* אֶרֶץ], and did adultery with a stone, and with a tree.»

In Jeremiah 3:6-10, the Lord speaks of how He executed judgment upon Israel because of the fornications of this people, but Judah did worse abominations and did not learn from Israel's example; let us read Ezekiel 23:1-10:

<sup>1</sup>The word of the Lord came again to me, saying:

<sup>2</sup>"Son of man, there were two women,  
The daughters of one mother.

<sup>3</sup>**They committed harlotry in Egypt,  
They committed harlotry in their youth;**

Their breasts were there embraced,  
Their virgin bosom was there pressed.

<sup>4</sup>Their names: Oholah [**Her Own Tabernacle**] the elder and Oholibah [**My Tabernacle Is in Her**] her sister;

They were Mine,  
And they bore sons and daughters.

As for their names,  
Samaria is Oholah, and Jerusalem is Oholibah.

<sup>5</sup>Oholah played the harlot even though she was Mine;  
And she lusted for her lovers, the neighboring Assyrians,

<sup>6</sup>Who were clothed in purple,  
Captains and rulers,  
All of them desirable young men,  
Horsemen riding on horses.

<sup>7</sup>Thus she committed her harlotry with them,  
All of them choice men of Assyria;  
And with all for whom she lusted,  
With all their idols, she defiled herself.

<sup>8</sup>She has never given up **her harlotry brought from Egypt,**  
For in her youth they had lain with her,

Pressed her virgin bosom,  
And poured out their immorality upon her.

<sup>9</sup>“Therefore I have delivered her

**Into the hand of her lovers,**  
Into the hand of the Assyrians,  
For whom she lusted.

<sup>10</sup>They uncovered her nakedness,  
Took away her sons and daughters,  
And slew her **with the sword;**

**She became a byword among women,**  
**For they had executed judgment on her.**

The judgment of forsakenness appears in the previous passage in the expression, "I have delivered her into the hand of her lovers", in verse 9, the judgment of sickness and death also appears when the Lord emphasizes that He manifested His judgment on Israel at the sight of everyone: "She became a byword among women, / For they had executed judgment on her." (Ezekiel 23:10) But Judah did not receive the example to repent, but committed harlotry even more; let's read Ezekiel 23:11-21:

<sup>11</sup>“Now although her sister Oholibah saw *this*, she became more corrupt in her lust than she, and in her harlotry more corrupt than her sister's harlotry.

<sup>12</sup>“She lusted for the neighboring Assyrians,  
Captains and rulers,  
Clothed most gorgeously,  
Horsemen riding on horses,  
All of them desirable young men.

<sup>13</sup>Then I saw that she was defiled;  
Both *took* the same way.

<sup>14</sup>But she increased her harlotry;  
She looked at men portrayed on the wall,  
Images of Chaldeans portrayed in vermilion,

<sup>15</sup>Girded with belts around their waists,  
Flowing turbans on their heads,  
All of them looking like captains,  
In the manner of the Babylonians of Chaldea,  
The land of their nativity.

<sup>16</sup>**As soon as her eyes saw them,**  
**She lusted for them**

And sent messengers to them in Chaldea.

<sup>17</sup>“Then the Babylonians came to her, into the bed of love,  
And they defiled her with their immorality;  
So she was defiled by them, and alienated herself from them.

<sup>18</sup>**She revealed her harlotry and uncovered her nakedness.**

Then I alienated Myself from her,



As I had alienated Myself from her sister.

<sup>19</sup>**“Yet she multiplied her harlotry**

**In calling to remembrance the days of her youth,  
When she had played the harlot in the land of Egypt.**

<sup>20</sup>For she lusted for her paramours,  
Whose flesh *is like* the flesh of donkeys,  
And whose issue *is like* the issue of horses.

<sup>21</sup>Thus you called to remembrance the lewdness of your youth,  
When the Egyptians pressed your bosom  
Because of your youthful breasts.

In this passage, the Lord says that Judah spread her harlotries and revealed them; therefore, the Lord declared the judgment of forsakenness against Judah and the application of *the law of jealousy* linked to wrath; let us read Ezekiel 23:25-29:

<sup>25</sup>**I will set My jealousy against you,**  
And they shall deal furiously with you;  
They shall remove your nose and your ears,  
And your remnant shall fall by the sword;  
They shall take your sons and your daughters,  
**And your remnant shall be devoured by fire.**

<sup>26</sup>They shall also strip you of your clothes  
And take away your beautiful jewelry.

<sup>27</sup>Thus I will make you cease your lewdness and your harlotry  
*Brought* from the land of Egypt,  
So that you will not lift your eyes to them,  
Nor remember Egypt anymore.’

<sup>28</sup>“For thus says the Lord God: **‘Surely I will deliver you into the hand of those you hate,** into the hand *of those* from whom you alienated yourself.

<sup>29</sup>They will deal hatefully with you, take away all you have worked for, and leave you naked and bare. The nakedness of your harlotry shall be uncovered, both your lewdness and your harlotry.

The judgment of forsakenness is found throughout the description made by the prophet in this passage when the Lord says. «‘Surely I will deliver you into the hand of those you hate...» (Ezekiel 23:28). Furthermore, we can see the consequences of the judgment, which are the following:

- (a) The enemies will deal hatefully with the people of Judah.
- (b) The enemies would take the Judah’s sons and daughters.
- (c) The remnant of the people would be devoured by fire.
- (d) The enemies would take all the people’s wealth.

(e) Finally, the Lord says that the shame of Judah's harlotry will be uncovered.

As for the apostate Church, who also suffered the judgment of forsakenness because of her spiritual fornications, the consequence is also destruction. The Lord will also uncover the shame of her harlotry, as we read in Revelation 3:18:

<sup>18</sup> I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, **that the shame of your nakedness may not be revealed**; and anoint your eyes with eye salve, that you may see.

The apostate Church has not heeded this warning, therefore God executed upon her the judgment of forsakenness and will also execute upon her the judgment of shame, for the Lord will uncover her harlotry so that her nakedness will be revealed, just as the Lord did with Judah. The judgment of forsakenness upon this people is reiterated in Ezekiel 23:35; let us read:

<sup>35</sup>“Therefore thus says the Lord God:  
‘Because you have forgotten Me and cast Me behind your back,  
**Therefore you shall bear the penalty  
Of your lewdness and your harlotry.’ ”**

The Lord confirms that He uses instruments to judge His people, as God tells Ezekiel in 23:36:

<sup>36</sup>The Lord also said to me: “Son of man, **will you judge Oholah and Oholibah? Then declare [or denounce, Heb. *nâgad* נָגַד] to them** their abominations.

The prophet is a judge and executes the judgment with the denouncement; later, he says in Ezekiel 23:45 (DARBY):

<sup>45</sup>And **righteous men, they shall judge them with the judgment of adulteresses, and with the judgment of women that shed blood**; for they are adulteresses, and blood is in their hands.

the Hebrew word *mishpâṭ* (מִשְׁפָּט) is translated as "judgment," and its meaning is "divine law, decree, judgment"<sup>45</sup>.

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<sup>45</sup> This word *mishpâṭ* (מִשְׁפָּט) is also used in other contexts with words that also indicate law, for example, in Exodus 15:25, where the meaning is "an ordinance, a decree."

In the same way, the Lord used His faithful servants of the holy Church to judge the apostate Church by denouncing her sins and through a countdown of 50 days, during which the following prophecies were fulfilled:

- “The parable of the great supper” (Luke 14:15-24 AKJV).
- “The parable of the Marriage” (Matthew 22:1-14 AKJV).
- “The parable of the ten virgins” (Matthew 25:1-13 KJV).<sup>46</sup>

Once the countdown was over, the apostate Church was cut off from the Good Olive Tree; God gave her a certificate of divorce. He cast the apostate Church out, fulfilling the prophecies of the judgment of forsakenness that was left written in several passages, such as John 15:6, Romans 11:22, Revelation 2:5, and Revelation 3:16.

#### **6.5.1.2. The methods of the Word, the example and the own body used by God on the apostate Church.**

The Lord gave the Church several examples so that she would learn and not commit the same sins as those included in these illustrations; let us see: (a) the example of Israel, (b) the example of the angels who sinned by left their own abode, (c) the example of the generation that perished in the wilderness, (d) the example of the generation that perished in the Flood, and (e) the example of Sodom and Gomorrah.

##### **(a) The example of Israel.**

The Lord gave Israel as an example for the Church, but the apostate Church did not receive this example; she did not repent and did the same as this people. let us read 1 Corinthians 10:6-12:

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<sup>46</sup> For an in-depth analysis of the 50-day countdown with which the Lord executed the judgment of forsakenness and to understand the prophecies of these parables see: Ferrer, G and Rodríguez, Y. (2023). La cuenta regresiva para el juicio del desamparo sobre la Iglesia apóstata [The countdown to the judgment of forsakenness on the apostate Church]. In: El juicio del desamparo sobre la Iglesia apóstata [The Judgment of forsakenness upon the apostate Church] (pp. 76-111). Ediciones Berea. <https://www.ministeriobereabarranquilla.com/libros>

<sup>6</sup>Now these things became our **examples**, to the intent that we should not lust after evil things as they also lusted.

<sup>7</sup>And do not become idolaters as *were* some of them. As it is written, “The people sat down to eat and drink, and rose up to play.”

<sup>8</sup>Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell;

<sup>9</sup>nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents;

<sup>10</sup>nor complain, as some of them also complained, and were destroyed by the destroyer.

<sup>11</sup>Now all these things happened to them as **examples**, and they were written for our admonition, upon whom **the ends of the ages** have come.

<sup>12</sup>Therefore let him who thinks he stands take heed lest he fall.

The apostle Paul mentions here several events of judgment that were an example for the people of Israel as they advanced through the wilderness, but that first generation did not want to repent, even though they saw many of them perish; let us see these events:

**Table 7**

**The judgment events in the Old Testament as an example to the Church**

| 1 Corinthians 10  |  |
|---|--|
| <sup>6</sup> Now these things <b>BECAME OUR EXAMPLES</b> , to the intent that we should not lust after evil things as they also lusted.                       | <b>Old Testament’s events that are taken as examples for the Church</b>  |
| <sup>7</sup> And do not become idolaters as <i>were</i> some of them. As it is written, “ <b>The people sat down to eat and drink, and rose up to play.</b> ” | Exodus 32:6: Then they rose early on the next day, offered burnt offerings, and brought peace offerings; <b>and the people sat down to eat and drink, and rose up to play.</b>   |
| <sup>8</sup> Nor let us commit sexual immorality, as some of them did, <b>and in one day twenty-three thousand fell...</b>                                    | Numbers 25:9: <b>And those who died in the plague were twenty-four thousand.</b>   |
| <sup>9</sup> nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents...   | Numbers 21:5-6: <sup>5</sup> And the people spoke against God and against Moses: “Why have you brought us up out of Egypt to die in the wilderness? For <i>there is</i> no food and no water, and our soul loathes this worthless bread.” <sup>6</sup> So the LORD sent fiery serpents among the people, and they bit the people; and many of the people of Israel died. |
| <sup>10</sup> nor complain, as some of them also complained, and were destroyed by the  | Numbers 14:36-37: <sup>36</sup> Now the men whom Moses sent to spy out the land, who returned  |

|   |   |
|---|---|
| destroyer.  | and made all the congregation complain against him by bringing a bad report of the land, <sup>37</sup> those very men who brought the evil report about the land, died by the plague before the Lord. |
| <sup>11</sup> Now all these things happened to them <b>AS EXAMPLES</b> , and they were written for our admonition, upon whom <b>THE ENDS OF THE AGES [Context of the end of the Dispensation of the Church]</b> have come. <sup>12</sup> Therefore let him who thinks he stands take heed lest he fall. |   |

The apostate Church did not want to receive God's Word nor want to learn from it and did not want to learn from the example of Israel; instead, she became haughty, saying that no one could make her lose her salvation, so she practiced sin, she became darkness, she became salt without flavor (Matthew 6:23; Luke 11:34-35; Mark 9:50; Luke 14:34), she fornicated with the Earth, with the world, with Balaam, Jezebel; she lost her first love, hating the coming of Christ the King, the Beloved, for His Church, hating the New Jerusalem, the pleasant Land, hating the eternal promises, the Eternal Kingdom.

The Church became haughty and convinced herself of a lie, and because of this, the Lord judged her with blindness, deafness, and hardening of the heart. God judged her with the judgment of forsakenness, giving her a certificate of divorce; He applied to her *the Law of adulteresses, the Law of jealousy*; He will also apply to her *the Law of the testimony, the law of the false witness, the law of acts of violence* and all the curses of the Law described in Deuteronomy 28. Let us read again the list of passages of the Lord's warnings to the Church not to apostatize, but she ignored them:

- Hebrews 3:16-19:

<sup>16</sup>For who, having heard, rebelled? Indeed, *was it* not all who came out of Egypt, *led* by Moses?

<sup>17</sup>Now with whom was He angry forty years? *Was it* not with those who sinned, whose corpses fell in the wilderness?

<sup>18</sup>And to whom did He swear that they would not enter His rest, but to those who did not obey?

<sup>19</sup>**So we see that they could not enter in because of unbelief.**

- Hebrews 4:1-3,11:

<sup>1</sup> **Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it.**

<sup>2</sup>For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard *it*.

<sup>3</sup>For we who have believed do enter that rest, as He has said:

“So I swore in My wrath,

‘They shall not enter My rest,’ ”

although the works were finished from the foundation of the world.

<sup>11</sup>**Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.**

- 2 Peter 2:15-16:

<sup>15</sup>They have forsaken the right way and gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness;

<sup>16</sup>but he was rebuked for his iniquity: a dumb donkey speaking with a man’s voice restrained the madness of the prophet.

- Jude 1:5:

<sup>5</sup>But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.

Let us see the other examples the Lord gave to the Church:

**(b) The example of the angels who sinned and left their own abode.**

In addition to the example of Israel (the generation that perished in the wilderness), the Lord gave the Church the example of the angels who sinned and left their own abode. Let us read 2 Peter 2:4:

<sup>4</sup>For if **God did not spare the angels who sinned**, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment...

In Jude 1:6 we find the same example:

<sup>6</sup> And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day...

**(c) The example from the generation that perished in the Flood.**

The Church forgot the judgment of the Flood because she has removed this message from her preaching and teachings, affirming that God will not judge; instead, He will give material blessings. However, the Lord recalled this example of the Flood judgment by comparing the generation of the end of time with that of Noah's time. Let us read 2 Peter 2:5-6:

<sup>5</sup>and did not spare the ancient world, but saved Noah, *one of eight people*, a preacher of righteousness, bringing in the flood on the world of the ungodly;

<sup>6</sup>and turning the cities of Sodom and Gomorrah into ashes, condemned *them* to destruction, making *them* an example to those who afterward would live ungodly...

**(d) The example from Sodom and Gomorrah.**

The Lord gave Israel the example of Sodom and Gomorrah several times (Isaiah 1:10; Jeremiah 23:13; Amos 4:11). In the same way, God presented this example to the Church; let us read 2 Peter 2:7-8:

<sup>7</sup>and delivered righteous Lot, *who was* oppressed by the filthy conduct of the wicked

<sup>8</sup>(for that righteous man, dwelling among them, tormented *his* righteous soul **from day to day by seeing and hearing *their* lawless deeds**)—

Jude 1:7 gives us the same example:

<sup>7</sup>Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

In the following table, let's see a summary of the judgments that God executed upon the apostate Church:

**Table 8**

**Summary of the judgments upon the apostate Church**

| The Judges                  | Witnesses against the Apostate Church                | Evidence  | Basis for the Trial   | The charges, The accusations  | Specific Laws applied in the trial  | Sentences   |
|-----------------------------|--|---|---|---|---|---|
| God the Judge of all flesh. | God the Father, God the Son and God the Holy Spirit. | The Holy Church is an evidence against the apostate Church. | <i>The Law of the Spirit of life</i> in Christ Jesus.<br><br><i>The law of sin and death.</i> | - The violation of the New Covenant:<br><br>To trample the Son of God underfoot.<br><br>To count the blood of the Covenant (the blood of Christ) as a common thing. | - <i>The law of adulteresses.</i><br><br>- <i>The law of jealousy.</i><br><br>- <i>The law of divorce (the certificate of divorce).</i><br><br>- <i>The law of the testimony.</i> | BEFORE THE RAPTURE:<br>- The judgment of blindness, deafness, and hardening of the heart.<br><br>-The judgment of FORSAKENNESS: Certificate of divorce. |

God is the Judge over all Earth: The Judgment over the apostate Church

|                  |                  |   |  |   |  |  |
|------------------|------------------|---|--|---|--|--|
|                  |                  |   |  | <p>To insult the Holy Spirit.</p> <p>Deny and reject the resurrection of Christ and of those who slept in Him.</p> <p>- The violation of the Law:<br/><b>Violation of the 10 commandments:</b></p> <p>- Not loving God (to worship false gods. Idolatry).</p> <p>- Violating the day of rest, the <i>Sabbath</i>.</p> <p>- Taking God's name in vain.</p> <p>- Fornication / Adultery.</p> <p>- Not honoring father and mother.</p> <p>- Murder. Lying (false testimony).</p> <p>- Stealing.</p> <p>- Greed / covetousness.</p> | <p>- <i>The law of the false witnesses.</i></p> <p>- <i>The law of acts of violence.</i></p> | <p>- Judgment of shame.</p> <p>- Judgment of sickness and death.</p> |
| The Holy Church. | The Holy Church. | Her living and precious faith. Her preaching and teaching of the true | The attributes of God: holiness, righteousness, and truth. | <p>The violation of the New Covenant:</p> <p>To trample the Son of God</p>  |  | <p>IN THE TRIBULATION JUDGMENT:</p> <p>- Judgment of being left</p>  |



*The judgment over the apostate Church and the Lord's vengeance*

|  |  |   |  |  |  |  |
|--|--|---|--|--|--|--|
|  |  | <p>God's Word.</p> <p>Her testimony of holiness.</p> <p>To have received and kept the eternal promises.</p> <p>Her love for God manifested in her love for the Word of God.</p> <p>Her knowledge of God.</p> <p>The eyes of her understanding were enlightened by the knowledge of the hope of eternal life and the inheritance of God.</p> <p>Her expectation of the coming of Christ in the Rapture.</p> <p>To be in the daydream of the Bridegroom, Jesus.</p> |  | <p>underfoot.</p> <p>To count the blood of Christ as a common thing.</p> <p>To grieve, quench, and insult the Holy Spirit; to blaspheme.</p> <p>Deny and reject the resurrection of Christ and of those who slept in Him.</p> <p>- The violation of the Law.</p> |  | <p>behind.</p> <p>- The judgment of the strong delusion.</p> <p>- Judgment of the fiery indignation and the perdition in Hell: Second death, the resurrection of condemnation.</p> |
|--|--|---|--|--|--|--|

*God is the Judge over all Earth: The Judgment over the apostate Church*

|  |                              |   |  |                              |  |  |
|--|------------------------------|---|--|------------------------------|--|--|
|  |                              | To be out of this world and not to belong to this world.  |  |                              |  |  |
|  | The apostate Church herself. | The works of the apostate Church are evidence against herself: her preaching, teachings, psalmody, "gospel" crusades, marathons "prayers", sowings, pacts with money, books, and Bible studies. |  | Revelation chapters 2 and 3. |  |  |

The result of all judgments upon apostates is: The King has a list of name by name of those who are cut off, vomited out, forsaken, cast out, a list of the wandering stars, clouds without water, accursed, *anathema*, for it is a judgment. In that list are the names of the accused, the condemned, the apostates of all nations upon whom the missing judgments are to fall.

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## **BIBLE VERSIONS ABBREVIATIONS**

| <b>Bible version</b>            | <b>Abbreviation</b> |
|---------------------------------|---------------------|
| Authorized (King James) Version | AKJV                |
| Darby Translation Version       | DARBY               |
| King James Version              | KJV                 |
| New American Standard Bible     | NASB                |
| New King James Version          | NKJV                |
| Orthodox Jewish Bible Version   | OJB                 |
| Tree of Life Version            | TLV                 |
| Wycliffe Bible                  | WYC                 |

**God is Righteous, and to judge, He carries out a legal process with all its requirements, of which the most important are: A judge, laws that govern the trial from which the charges are determined (evidence, witnesses, and testimonies), and the crimes which are centered on the violation of these laws; there is also a defendant, a lawyer, and a prosecutor who is an accusing entity and ensures that no crime goes unpunished. In this book, *God is the Judge over all Earth*; we study the elements previously mentioned in the context of the judgment of forsakenness the Lord executed upon the apostate churches. Moreover, we analyze the specific laws the Lord used to judge apostates, as well as the instruments of this judgment.**

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