

The Character of God

Study Seven

"Judgment Is Come"

#267.0503

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(All bracketed [] words inserted into the following scriptures are the author's paraphrase.)

OPEN

We are entering into the seventh study of the *Character of God* series — this will be the last one dealing with advanced Revelation concepts, as the Revelation, the last book of the Bible is the revealing of Jesus Christ. Not only when we see Christ revealed do we understand our Heavenly Father, but we also understand ourselves. You know, this book, the Bible, is written for our salvation. Remember in 2 Timothy Chapter 3, verse 15: *"that from a child you have known the holy scriptures which are able to make you wise unto salvation through faith which is in Christ Jesus"*? That verse is so often misunderstood because I know, in the denominational thinking, it means *as I believe in Jesus, I can read the book and understand the way of salvation*. You see, there's an element of truth in that, but that isn't what this verse is saying. This verse is telling you the scriptures will make you wise unto salvation through the understanding, the faith that Christ has. In other words, if you're not reading the book seeking *His* impressions to the heart, to give you direction, then you're going to walk in confusion.

"Salvation" is — 1 Peter 1:9 — *the completion of our faith*; "Faith" — Romans 10:17 — *comes by hearing God*. "Faith" is the result of our believing the impression that God is giving us — *a completed faith is our salvation*. The book, therefore — the scriptures make you wise unto salvation through the faith, or the understanding that Christ has. If they make you wise unto salvation, they are dealing with *inward things*. I know that if I read the book literally, I have a history — it's a history book — but, you know what? There's no "life" in history — *life is knowing the Father and Jesus Christ whom He has sent*, and the book of Revelation is the revealing of Christ, revealing the Father, revealing humanity, because Christ *is* the Son of man. But it is revealing inward things to us. Remember, in Romans 1:20, that we look at the things God has made, we look at creation so we can understand the invisible things. So, I would pray that this be one concept that we have developed through *The Character of God* studies — that we are trying to see invisible things concerning our heavenly Father; concerning us, as the Father reveals them to us in Christ. That's what this is all about — understanding the character of God, knowing His love, is the only thing that will set us free.

The Lord has laid it on my heart to seek Him for *inward* completion and, as these things happen to me — and I can convey them to you through these videos, tapes and CD's — I would pray that these changes be taking place in your life also. I would pray to hear testimonies from you of how these things are changing your heart. Little by little, they're trickling in — I would like to see them just flood in, testimonies of overcoming, testimonies of changed hearts. As they come in, I tell you, I rejoice — it is such an encouragement to Martha and I to hear from you, and to know that you're overcoming; that you're winning the battle.

TESTIMONY

I have a testimony that I want to give you now, and this study, really, is based on this — the concepts I want to bring out to you right now. As we go through this study, you will see this develop... I pray that you do. I've got to paint a verbal picture for you, so that we can be on the same level of understanding.

My testimony: Several days ago, one morning when I woke up, I opened my eyes and, within a matter of seconds, the Lord brought to my memory an incident that took place when I was fourteen years old — a particular time when I was fourteen. Now, I say the Lord did this because, you know, you have those times — you have those things happen to you that you know the Lord is in it; you just get that sense: *God is here; this is from Him*. And I can tell you that with a free conscience because the Lord is impressing me so. What I am going to share with you, I know the Lord gave me. When I woke up, within just seconds, I remembered a time when I was fourteen years old — and not just the time, but I could remember a specific moment of this day, and I could enter into the *feelings* I had that day.

When I was three years old, my mother and father divorced and, just to jog your memory of a child — how a child thinks — I know my little girl, when we were discussing "death" one time (Charity — and she's four years old), Charity hugged me one day and she said "I'll love you until I die," and I said: "Well, you know, when I die you're going to have to learn to get along without me," and she said: "Well, daddy, who's going to make us peanut butter and toast, and syrup, if you die?" And I laughed and said: "Well, you know, you've got to learn to get along," and she looked, and she said: "Well, daddy, you can't die — I'm going to grow up and marry you." Now, think about that for a minute. You see, in her mind, she cannot fathom life without dad — it's just not there; it isn't reality — she's *four years old*. When I was three years old, my parents divorced and my sister and I lived without having our mother and father together at the same time. You see, we would go visit our dad every ninety days — every three months, he would come and get us from a Friday afternoon until Sunday afternoon — the rest of the time, we lived with my mom. She remarried, we had a step father and, I'm telling you now, *we were torn in two*. Let me tell you how: When I would be with my mom, or with my dad, neither one of them wanted to hear about the other — neither one of them — I couldn't be with my mother and share things about my time with my dad; and I couldn't be at my dad's and talk about my life at home... he didn't want to hear about my step dad and things going on. So, here we are as children — the two most important people of our lives separated, and I couldn't pull the two together — I know my sister couldn't either. We couldn't pull them together; we couldn't have both of them at the same time, and the stronger my emotional connection was to each, the larger the rip between — as I tried to hang on, they just pulled us apart.

So, here I am at the age of fourteen, remembering this — I'm fifty one years old, laying in bed, and I connect to this time when I'm fourteen — and I remember how I felt that day and, for the first time in my life, I was able to put a word on that feeling. It was *anger*; it was *frustration*. I was as angry as I could be because, inside, I could not rectify what my parents had done — it was impossible to fix. You see, their attitude toward the situation was: *Well, this is the way it is; it's not going to change. Learn to live with it — other people have to live with it; you can live with it too*. So, had you asked me: "Are you angry?" I would have said "No" but, you see, that was a lie, and I was lying to myself — I was *very* angry. Now, here is the key, one thing that I can key on that changes me forever: Laying in bed, fifty one years old, remembering this time — and able to say I was *angry* with my life; I was angry with what was going on. That very feeling which I claimed I didn't have back then — that feeling of anger — is the exact feeling I had when I got into sexual abuse, drug abuse, alcohol abuse and, laying in bed at the age of fifty one years old, the Lord revealing that to me... it was like fingers let go of my mind. I could feel the letting go, and I knew I was free from something I didn't even know had a hold of me! Now, think about it — think about what I'm saying. You see, one thing that comes out to me is how the Lord is answering this prayer as I seek Him for a completed perfection; a complete understanding; a

completed faith. He's revealing what to me? My *self*, and He's helping me see what has made me who I am.

NO CONDEMNATION

Now let me tell you something else that comes out of this. As my dad called me, growing up, little Scottie — I want you to look at this kid, *little Scottie* — I want you to think about him, and I want you to realize what his parents did and how this kid had no idea of what was happening inside. Now, just stay on this level with me — this is why I wanted to paint this picture: Can you see a just and loving God looking at my life and condemning me for the things in my life? Now, think about it — if He is loving, if He is just, He would not be condemning me for something that I had no idea of why... *I had no idea how to stop doing what I was doing*. Let me read a verse for you — this is in Jeremiah, and this is a concept I've quoted many times, but now feel impressed to read this verse to you. This is in Jeremiah, chapter 31, verse 37 — recognizing that "the heavens," "the earth," and "the sea" are levels of thinking; levels of understanding; ways of perceiving:

Jeremiah 31:37

37 Thus saith 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, saith the LORD.

Think about it: If "the heavens" can be measured, and the foundations of "the earth" be measured out — if the foundations of "the earth" searched out — He says: "I would cast you off forever." You *cannot* search that out! There is no way I would have ever understood the anger I was carrying, except the Lord reveal it to me — and there is no way for the root of those problems to dissipate, except the Lord reveal it to me. You see, I might not be abusing drugs, alcohol and sex — I may not be, but the *root* is still there, and it is the root that the Lord is going to rid us of... the root of the problem; the iniquity that we carry. You see, He "lifted up" the iniquity — He *delivered* me. Was He condemning me for those things? I will tell you now: "No" and, for the first time in my life, as I look back over my life and all the garbage of my life, I feel no condemnation because I know the Lord understood it — what's more, I know that He also knew I didn't understand it.

You might look at something and say: *Well, this isn't right; I shouldn't do this* but eventually, when you slip and fall and do it — only the Lord can look at that and say: "I know what's happening to you." And I'm going to tell you right now, the tools the Lord has given us, the conceptual tools that we possess, will change us forever — *it is happening to me*, and I am sharing my testimony with you, and I want you to recognize something about our heavenly Father. *He knows you and I better than we know ourselves, and He still loves you more than anything in this universe*. There's not another person that loves you as much as He does, and **there is no one He loves more than you** — and He understands you, and He knows all the garbage of your life, and He knows why you're doing it. Do you want to be free from it? You see, that's the question: Do you want to be set free from your *self*, and know Him even as He knows you? That's the goal; that's the *ultimate goal* — that's where we're headed here.

MEN LOVED DARKNESS

So this is important for you to understand — be rid of the condemnation, but recognize this: *There is something that God will condemn a person for*. I want to share this with you; I want you to turn to the gospel of John, chapter 3, and I want to share with you *why* the Lord would condemn. You see, we know that there are two resurrections, literal resurrections, ahead on this planet earth — the "resurrection of the righteous," and the "resurrection of judgment" (or condemnation) — two resurrections (John 5:29). There are those, according to the book, that will come out of the dust to eternal life; others to eternal shame, to wake up out of the dust (Daniel 12:2) — and *this* is what this study is about — judgment; the judgment of God. It's the last study, again, in *The Character of God* series. I want to look at *judgment*, and I want to deal with *the third angel's message*, which we will

cover in just a minute. Let's go to John, chapter 3 — let me show you why God condemns. Let's begin reading at John 3:14:

John 3:14-15

14 **And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:**

15 **That whosoever believeth [believes] in [into] him should not perish, but have eternal life.**

Now, I am putting "into" here, where the King James has put "in" because, literally, that is what the word is — and to believe *into* is more, isn't it, than just believing *in* something? Denominations will say *believe in Jesus and you'll be saved*; the Remnant Church would say *believe into Jesus and you'll be saved*. If I am to enter *into* a person, that means I enter into the mind of that person — that means I am seeking to know their thought and they are telling me... when they speak their understanding to me, I am now in him; I have entered *into* him to receive from him his understanding. Again, the scriptures will give you salvation through the understanding in Christ — the understanding *He possesses*.

John 3:16-17

16 **For God so loved the world, that he gave his only begotten Son [His only birthed Son], that whosoever believeth in [believes into] him should not perish, but have everlasting life.**

17 **For God sent not his Son into the world to condemn the world; but that the world through him might be saved.**

Now stop just a moment, before we go on. God sending His Son into the world — that action of sending the Son was meant to save us from ourselves. Consider it: One God, the Father, dwelling in eternity past, wanting to create human beings in His image, in His likeness; wanting to give them a free will; giving them infinite minds — seeing the lie that they would believe, believing they had no value to God. He brought forth His only birthed Son... He births a Son to come into this world to reveal to you how much He loves you, *that He loves you as much as if He'd birthed you Himself* — purpose of the Son — to reveal God's love. When the Lord creates "high," you cannot create "high" without there being "low"; you cannot create "wet" without there being "dry"; you cannot create "light" without there being "darkness"; you cannot bring salvation, offer "salvation" without there being "condemnation." He sent His Son, not to condemn the world, but to save the world — but, in so doing, by offering you "salvation," it can bring "condemnation." How? Let's continue reading this and let me show you, verse 18:

John 3:18

18 **He that believeth on [believes into] him is not condemned: but he that believeth not [believes not — What if I said "chooses" to believe not?] is condemned already, because he hath [has] not believed in [into] the name of the only begotten Son of God.**

Now, think this through with me. First of all, you can't "believe" something, except it be *told* you — let's make this clear. So, we're not talking about people who have never been told; we're talking about people who have been told. And when He says: "They have not believed into the name of," He doesn't mean "Jesus," or *Yahshua* — He means the *character* of — who? The only **birthed** Son. Except you see Christ as *the only birthed Son of God*, if you can't see Him like that, you're still in your sin because it is that passion of love you know a father has for a son, that when you see the Father's love for His only birthed Son, and you're able to convey that passion of love to you, and know *He loves me as much* — if you can't do that, you're still in your sin. How do you do that? You've got to know He's the Son; you've got to know you can hear God, because He is the One who speaks it to you — and you have to know what your problem is, and you'll have to let Him set you free. What we're reading here is about people who reject the light they're given, who refuse to enter into the light they have. God did not send His Son into the world to condemn you — He sent His Son to save you, but when you reject the light He has given you, it condemns you. In fact, *you're already condemned*, it says. Am I making this up? No, you read it yourself. Is there condemnation to come on certain individuals? Answer? You

answer that — will some people be condemned? You answer that. You let your heart answer that question for you. Let's go to the next verse — the next two verses are so revealing as it shows you the two types of people on this planet. I don't how many times I've been asked: "Well, what makes one person more special than another person? Why would one person get it, and the other person doesn't get it?" Well, these two verses explain that to us — the gospel of John, chapter 3:19:

John 3:19

19 **And this is the condemnation** [that a person has — this is what condemns them], **that light is come into the world** [What if I put *into their world*? Light has come to this person...], **and men** [they] **loved darkness rather than light, because their deeds were evil.**

When we say "evil," evil is *anything other than God* — "evil" is your own devising. Light is offered, light comes, and men loved darkness rather than the light. Let me tell you something interesting: You know "agape" love, this divine love — when you look at 1 Corinthians 13 — *agape* love? The effect of agape love? You want me to tell you something that isn't in that chapter? The word "affection" — you see, agape love has nothing to do with affection. Affection is a *feeling*; agape love is a *principle*. When God commands that you "love your enemies," He is not saying "be affectionate toward them," He is saying "treat them with a particular attitude; treat them with respect even though they're your enemies." If he hungers, feed him — if he thirsts, give him drink. You see, you don't just totally remove yourself — you treat them with respect because they're people. "*Love your enemies*": 1 Corinthians 13 explains the effect of love; 1 Corinthians 13 is telling you the principles that you'll carry out toward people, even though they're your enemies. Again, the word "affection" isn't in there.

"Hate" — that isn't a feeling either, that's another principle. "Anger" is a feeling; "hate" is a principle. Remember Proverbs 13: "If you spare the rod, you hate your son"? (Proverbs 13:24) Well, a person will spare the rod because they're affectionate — they're afraid of their child, or they're afraid to discipline this child; they don't want to hurt his feelings... the Lord says that's *hate*. You're teaching him a wrong way of life — that's hate. Love him? You don't spare the rod, you chasten him often, it says.

Well, my point is, when you read the gospel of John, chapter 3, and it says "men loved darkness rather than light, because their deeds were evil," this word "love" is *agape* love — it's a principle. In other words, they have more respect unto the darkness than they do unto the light God is giving them. Let me tell you something that, to me, is really important: Recognizing the fact that we live our lives, every man on this planet, having a conscience — God speaking to you through the conscience — and having to teach you that that *is* Him speaking to the conscience, teaching you to listen to the conscience, to develop a hearing ear; the impressions of the heart — because that enters you into the everlasting covenant — that's what it is. The *everlasting covenant*, the covenant God will never alter or change, is how He speaks to you through your conscience. This is old hat — if you've been listening to my studies for very long, this is something you have down, I pray. The everlasting covenant — the Lord speaking through your conscience; the everlasting covenant — you listening to the impressions of God, believing those impressions, developing faith, letting the Lord perfect your faith, completing your salvation... loving God; having respect unto the light. Well, here is the condemnation that will come on people — not because they drank and smoked, murdered, were thieves, adulterers — because the Lord understands that. It's when He offers you the way out, and you don't take it — here is the condemnation, that light has come into the world, but men *agaped*, they had more respect unto the darkness, to their own opinions, while all their deeds were evil.

HONEST IN HEART

Now I want you to look at the next verse. I want you to look at the believer; I want you to look at the child of God — here's the way the Lord defines him, verse 21:

John 3:21

21 **But he that doeth** [does] **truth** ...

Now, let's define that: To "do the truth" means you're living up to the light you have. You may not have much, but you're wanting to do the "light" — you're turning to what light God is giving you. You've made a decision, "I'm going to follow God." You might be sitting in any one of these denominational churches, honest in heart, but you're living up to the light that you have.

John 3:21

21 **But he that doeth truth** [does the truth] **cometh** [comes] **to the light**, [so] **that his deeds may be made manifest** [...to himself, so that he can know within himself — what?...], **that they are wrought in God**. You'll come to the light when somebody offers you truth — *when somebody offers you truth*. The person, honest in heart, he may not understand what you're saying, but he'll be drawn to that truth to know, because he wants to be accurate with God. He wants everything he thinks and believes — everything he does — he wants that to be fashioned by God. *He wants God whatever the cost*. Why does one person make a decision to go that way, and another person does not? I guess that's the 64,000 dollar question. I can only answer it for myself, and say to you: *I had had enough of life, of the world, and the Lord brought me to my knees — He humbled me; He gave me enough that I cast away my pride and cried out "Dear God, save me, help me...I cannot live and go through this alone. I need your help; I need your intervention."* And the Lord did just that. Granted, I went through various denominations seeking the Lord, but I was as honest then as I am now — I wanted to know the truth, and the Lord revealed it to me little by little.

An interesting note to all of this is how, all of the years I spent, from 1979 to recently, getting the "doctrines" straight — being brought to the understanding: *Jesus is the Son; abiding in Christ; understanding the sin nature*, grasping those truths — and now allowing the Lord to apply the *fire* from His mouth to my character, to devour the trees, the wood that doesn't need to be there. That is what the Lord is doing in my life — that is what He'll do for anyone! And I want to tell you something else: If it isn't happening for you, I'll tell you why it isn't — because you're carrying something and you won't let go of it. You're allowing your pride to come between you and the knowledge of God. If it isn't happening for you, you're doing it yourself — it isn't the Lord holding back. Let me tell you, if our heavenly Father will give His only birthed Son as a proof of His love, do you think He's holding back from you? He isn't holding back a thing; the problem is in, and within, ourselves — it is **us** that prevents us from moving forward. Don't be caught in this place of having more respect for your own opinion than for the light God is giving you. Be open in heart — be open, and let the Lord have His way in your heart, and be honest in heart with the impressions God is giving you.

LITERAL, SPIRITUAL, ACTUAL

Now, that having been said, let's turn to the gospel of John, Chapter 6, and I want to begin reading at verse 51 — and I want you to just follow along with me here, hearts open:

John 6:51-56

51 **I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.**

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, **Verily, verily, I say unto you, Except ye [you] eat the flesh of the Son of man, and drink his blood, ye [you] have no life in you.**

54 Whoso eateth [eats] **my flesh, and drinketh [drinks] my blood, hath [has] eternal life; and I will raise him up at the last day.**

55 **For my flesh is meat indeed, and my blood is drink indeed.**

56 **He that eateth [eats] my flesh, and drinketh [drinks] my blood, dwelleth [dwells, or abides] in me, and I in him.**

Question: The concept that Christ is conveying of "eating His flesh and drinking His blood" — is that spiritual, or is that literal? It's spiritual, of course. Who makes this literal? The Catholic Church — the Catholic Church has a doctrine of "Transubstantiation," where they claim the Priest calls God out of heaven and puts Him in the cookie; in the wafer. When you eat the wafer, you see, it being the "real presence" of Christ's flesh and blood — you eat that, and you have Him "in" you...by literally eating a cookie, a wafer; by *literally* partaking of this, you have Christ in you. Now, as a Protestant, we understand the fallacy of what they're saying but, with this in mind, let's turn to another scripture — Genesis, Chapter 3, and I want to read verse 6:

Genesis 3:6

6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof [of it], and did eat, and gave also unto her husband with her; and he did eat.

Stay with me — I want to point something out to you here. When Moses wrote this story, he keyed on *the tree* — when you read this verse, he is keying on the tree, not the fruit. Question: What is a tree a symbol of? "Wood" is a symbol of *character*; "trees" would be *character traits* — the leaves hide the character traits, the branches, you see, they're your "reasons" or "excuses." "Trees" represent *character traits*. Let me ask you another question; now just follow along: Do you really think Eve thought that if she ate a literal piece of fruit off of a literal tree, that she would have wisdom? Let me take this to the extreme, because this is something else that we have been led to believe by the Catholic Church, and that is: *One time, on this planet, God planted a tree that, if you ate off of it, you would have eternal life.* Haven't you believed that too? Let me tell you something: Christ was "the Lamb slain from the foundation of the world" (Revelation 13:8). Before the world even existed, God had a plan of salvation — it did **not** include a literal tree that you ate fruit off of to live forever! If you think that, you better re-think it again. I am here to tell you that God has never altered the way a person would be saved, and that eating a piece of literal fruit would have never saved anyone. But if I can see a "tree" as God's symbol for *character*, and realize that Eve was looking at *a way of thinking*, looking at *a character trait*, realizing that, within each one of us you have a character trait where you can be humble and allow the Lord to teach you and give you life, hence, you eat from the "tree of life" — or you can choose to mix your own opinion with what God is saying to you, and eat from the "tree of the knowledge of good and evil." Both are character traits **within us** — it represents freedom of choice.

Now, I want to read three definitions for you, because I think it's time that we began using our words accurately in relation to the scriptures; in relation to these things that we're believing and teaching. I want to look at the words "literal," "spiritual," and "actual." The first word, "literal" — let me put this on the board, on the screen for you. There are many definitions of the word "literal"; I want to give you the third one in Webster's. "Literal" means: *Based on the actual words in their ordinary meaning; not figurative or symbolic.* Next word is "spiritual" — this is the second definition: *Of, from, or concerned with the intellect; intellectual.* The last one I want to give you is the word "actual": *Existing in reality or in fact; not merely possible, but real; as it really is.*

LITERAL

Based on the actual words
in their ordinary meanings;
not figurative or symbolical

SPIRITUAL

of, from, or concerned
with the intellect; intellectual

ACTUAL

Existing in reality or in fact;
not merely possible, but real;
as it really is

Three words: "literal," "spiritual," "actual." Am I saying Eve did not *literally* eat from a tree? Yes, that's what I'm saying. Am I saying she *actually* didn't? No, I'm saying she actually did — but the Lord is giving it to you as a symbol, as something spiritual, involving your intellect. The Lord is trying to help you see an inward meaning. Listen — Eve could have done any one of a number of things. The main focus you are to have is to see that, in principle, *she combined her thought to what she knew God had said, and then did her own thing as she followed her desire*. Listen — every person on this planet is guilty of doing that. Why is this significant? Why do we have to see this? Because if you can see that Eve was looking at a character trait to give her wisdom — not a literal tree with fruit... By the way, when was the last time you ate fruit because *the tree* was desirable? That is what Genesis 3:6 states — *She ate the fruit because the tree was desirable*. The character trait that was desirable to her was to combine her thoughts with God's. Why is this important? Because, if you can put it inward, where does that put the "serpent"? *Inward* — now don't start reading into what I'm saying things I'm not saying. Am I saying there are no fallen angels? No, I'm not saying that. What I want you to see is that the "serpent" she dealt with was *between her ears* in that character trait that allows you to combine your thoughts with God's, and then moves you out of His perfect will for you. When you take your own thoughts over and above the Lord, you combine the two; you justify it... *Well, God said this, but this is what I think...* and off you go. You see, we all do that.

Let me tell you an interesting word I looked up. Recently, in studying these things out, preparing for this study — preparing for this tape — I looked up the word "money." The word "money" is the word *silver*. The Hebrew word "silver" — now follow me — is rooted in the word *desire*. "Desire" is a verb; Hebrew words are rooted in verbs, they're *actions*. "To desire" — the noun of that, King James translated "silver." "Silver" is the same word they've translated "money." This word "desire," which is the root of "silver," means *to be pale; to be wanting*, hence, "desire." "Silver" is a *pale* color, you see, the noun of "to be pale" is "pale," so "silver" is "pale" — "silver" is that *pale* color. So, when you are desiring something, that means you're wanting; you're lacking; you're in need; you *desire*. The noun of it is seen in "money" or "silver."

Strong's number [3700] in Hebrew
Translated "desire" means
"to become pale."
It is the root of [3701]
translated "silver" and "money."

If you take this to the New Testament, to 1 Timothy — 1 Timothy, Chapter 6, verse 10 — Paul writes this:

1 Timothy 6:10

10 For the love of money is the root of all evil:...

Stop — this word "love of money," if you look it up, is one Greek word and it literally is *a friend of silver*. But I have learned to base New Testament thought on Hebrew concepts. These fellows who wrote this were Hebrew — even the New Testament. "A friend of silver," King James put "love of money" — it's a *love of your own desire*.

Strong's number [5365] in Greek Translated "love of money" literally means "friend of silver." Used 1 time in the New Testament.
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What's the root of all evil? To love your own desire — did you do all the evil things in your life because you loved money? No, you do it because you love your own opinion; you love your own way. The "root of all evil" is to be "a friend of silver"; to love desire, to follow — *to love your own desires* — that's the root of all evil. That is what Eve did — she wanted that character trait that would allow her to put her thinking with God's. I'm telling you right now, she did not literally [physically] eat fruit from a literal tree — she spiritually went to a concept, to a character trait that was attractive to her, that was to be desirable to her, and she ate the fruit of that. Did she actually eat it? Yes. Did she literally [physically] eat it? No, but she actually did do this. The reality of it is that she combined her thoughts with God's. Now, don't hear me say that she actually did nothing! I'm going to tell you right now, I don't believe the Lord has revealed exactly what she did do — He has given you the spiritual meaning so that you can apply it and say: *Well, my goodness, I've done that all my life*. Let me tell you what you've never done: You've never gone to a tree of the knowledge of good and evil and taken fruit off of it, with a snake in it talking to you — you've never literally done that. You have spiritually done that, and this whole thing of this *literal-ism* is Catholicism.

You know, Eva Ramsey asked me a question; she said: "If the Catholic Church is so wrong about their concepts of God, why do we think they would be right concerning their concepts of Satan?" Good question — I want you to think about that.

FALLEN ANGELS

Now, as we deal with the concepts of the judgment, we've got to be straight concerning the *serpent*, the *devil* — these things — and I want to cover, again, some ground that I've covered in the past. Hopefully this will be easier for you this time, to get a hold of this. Remember Revelation 17, the "harlot," or the "whore on the water," and then the Lord tells you it's *a woman on a beast*, the beast having "seven heads" and "ten horns" (Revelation 17:2-3). He then identifies the beast in Revelation 13; the beast "coming up out of the sea." What is the "sea"? It's the understanding of the world; it's the understanding we have received from the world. A "beast" arises out of it — *a way of thinking* — a "beast" is *thought*. In Revelation 17, it's "water" — that's another way of the Lord showing you it's *thought*. A beast rising up out of the sea... let's just read it, in Revelation 13, verse 2:

Revelation 13:2

2 And the beast which I saw was like unto a leopard [You see, a "leopard" can't change its spots, it cannot quit sinning. ...was like a leopard...], and his feet were as *the feet* of a bear [or an unchanging heart], and his mouth as the mouth of a lion [or prideful — and it's the next part you've got to get...]: and the dragon gave him his power, and his seat [throne], and [his] great authority.

Now, I know there's not a person listening to this tape, or watching this video, that reads Revelation 13:2 and thinks that that's literal. You understand — it has spiritual meaning, inward meaning. Listen, it's *actual*; it isn't *literal*. It's true, it's actually happening, but it isn't literally happening — it's

spiritually happening. As I have tried to define the symbols, coming out of the sea — out of the lie that we have no value to God, and that pride protecting us — it's that protection, that protective mechanism that keeps us from being hurt anymore, it keeps us going our own way. Out of that "sea," out of that *water* arises a leopard that cannot change his spots, with an unchanging heart (feet like a bear), and a mouth speaking prideful things. This beast of pride and an unchanging heart — where does he get his authority? From the *dragon*. Be honest with yourself — can anything outside of you *give pride authority* in your life? Can anything outside of you cause you to remain in pride? I'll answer that for you — No — it doesn't work like that. You see, you are responsible, yourself. If that be the case, then the "dragon" is **us** — *the dragon is us* — that is what is giving this pride authority.

Now, what's important is, in Revelation 12, the "dragon," the "serpent," the "Devil," "Satan," *are all the same thing* (Revelation 12:9). "Four" = earthly completeness... they're all the same thing. We've just seen how the serpent was in that character trait that combines good with evil — it is the "dragon," the "serpent," the "Devil" is *diablos*. There's another word the King James has translated "devil," another word that the King James has translated "unclean spirit" — it's the word "demon." The English word "demon" isn't in the King James; the Greek word — that's a Greek word — they've translated it *devils* and *unclean spirits*. The other word they've translated "devil" is "diablos" — *diablos* is what Revelation is talking about, and it's between your ears. "Demons" are literal *fallen angels*. Now, let me tell you something: In Revelation 12, where Satan is cast out of heaven; Michael and His angels fight... before you see him cast out of heaven, there is a *woman clothed with the sun, with the moon under her feet, a crown of twelve stars* — in verse 1. Who is that? Can you see that as God's people; can you see that as the church; can you see that as a true way of understanding? She is there before Satan is cast out of heaven! So, this idea that we have taken this verse of Satan being cast out of heaven by Michael — the fact that we have taken that literally... that, by the way, is a Catholic doctrine... the fact that we have taken that literally — that is the *only way* that you can say, or use this book to prove *angels fell from heaven before man sinned*. There's not another verse in the book that states that! And Revelation 12 is spiritual; it's *between your ears* — it is not literal.

Have you ever read how the apostle Paul says that sin entered into the world? It's in Romans 5 — let me share this with you:

Romans 5:12

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

It's interesting how he leaves out of that equation this fallen being who fell in heaven *before* humanity was created. The scriptures tell you sin came into this world through man — so what about the fallen angels? Where do they come in? Well, I would like to suggest something to you, and I would like you to just consider this for a minute: Is it possible that the angels who fell did not fall until *after* humanity fell, and they fell because they were sympathetic with Adam and Eve? Is that possible? Let me tell you why that's feasible to me — because everything created is a symbol, a picture of something *inward*.

Remember Romans 1:20, that we look at the created things in order to understand what's invisible. So, let me ask you: What were "angels" symbols of? A literal, heavenly being — what does he symbolize? In the book of Hebrews, Paul tells us that they were ministering spirits — the angels of God are ministering spirits sent forth to minister to those who are the heirs of salvation (Hebrews 1:7, 14). They bring you *Christ's thought*... they minister to you as they are directed by Christ. What do they symbolize? Well, it's interesting that they are called "spirits," and "spirit" is another word for *mind*. It's interesting that they bring you the thought of Christ and minister to you — they are "flames of fire," it says. They have to be symbols of Christ's thought; *the thoughts He gives us*. Had any fallen before sin? If you look at the spiritual meaning, no, there was no such thing as fallen thought before sin entered the world by man. It was only after man fell that man's thoughts fell, and "angels" represent that thought

Christ has given us — the thoughts of Christ given to humanity. How can you have fallen thought before a man falls? Just think about it; consider it because, once again, we have found ourselves holding on to Catholic "treasures," Catholic doctrines — and I want to be completely free from that, and I want to understand what is accurate; what is truth. And if you'll just simply think it through, and not be afraid of offending God because you're not holding to something you believed when you were 5 years old, or 10 years old — let's build on what the Lord is giving us, and continue to change.

THIRD ANGEL'S MESSAGE

Now, I've got to cover, in this study, the third angel's message. When I say "the third angel's message," of course, I'm speaking of Revelation 14 — starting in verse 6 is the first angel; you go to the second angel, and then the third angel — and all of that, those three messages, are *the third angel's message...* because this study is dealing with "judgment" and that, of course, is in the first message: "Fear God, give glory to Him, for the hour of His judgment is come." Now, remember when the Lord sends "light" and men love "darkness" rather than light — they are *already* judged. Remember in Acts 13, where the Pharisees rejected the light that Paul was sharing, and Paul said: *You have judged yourselves unworthy of eternal life* (Acts 13:46). You see, when truth is spoken, judgment happens — and I want to tell you that this message, this *Fear God and give glory to Him*, in the last study, I spent some time on what it means to "fear" God. It means *to hear Him, and obey Him* — and I'm here to tell you that this message of "Fear God, give glory to Him; the hour of His judgment is come: and worship Him who made the heavens, the earth, the sea, the fountains of waters"... Second message: "Babylon is fallen, is fallen"... these messages have **never** been given.

Now, some of you might challenge that, but when you come back and look at what these things mean inwardly, these messages have never been given — *never have they been given*. The only way I have ever heard it was applied with this "outward" application, and this book is a book of salvation, trying to help us understand the way Christ thinks; it's revealing Christ to us. So, this fact that he says *the hour of His judgment is come* has not been as true as it is today, because the people who give this, I believe, are seen as the 144,000 — they're standing on Mount Zion; they have the character of God written in their foreheads. How can you possess God's character if you don't know what it is? And this message they give in Revelation 14:6 is the *everlasting gospel* — they're flying in the heavens, giving this message... that has never happened before. Flying in the heavens, giving a message that, *when once we understand and we go through the experience ourselves, we too can give this message*. The part of the message I want to key on is the "third angel." Looking at Revelation 14, verse 9:

Revelation 14:9-10

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

Now, it goes on, I believe, through verse 12 — but before we read that, let's talk a minute about verse 10. What does it mean: "the cup of his indignation"? A "cup," in the scriptures, is a symbol of *experience*. In other words, you will *experience* God's indignation. What does it mean: "without mixture"? Listen again:

Revelation 14:10

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup...

We are the "mixture" — If the Lord gives me something; if He speaks something to me, and I turn and

share it with you, it's *mixed*. To be "without mixture" means it comes from God Himself. In other words, this message of the third angel, if I were to just paraphrase it, what this message it saying is: *If you continue to allow pride and your unchanging heart to keep you in this place of carrying this lie that you have no value to God — if you allow your pride of doctrine to stand in the way of your healing, God, Himself, will be indignant with you one day.* The day will come where you will face God and suffer — you will drink from the cup; you will experience the indignation of God straight from His mouth... not just simply me telling you or someone else, no, it's going to be from the Lord Himself. You will drink the cup of the wine of His indignation; the wine of His wrath; the cup of His indignation, poured out without mixture.

Notice: "in the presence of the holy angels, and in the presence of the Lamb" — when would that ever take place? When would you ever see that happen? Now, why is this important? Because it *is* the third angel's message. When we go through our lives and we are sharing: *Fear God, give glory to Him; the hour of His judgment is come*, what you're telling people is how you have overcome — you're giving them the testimony of your own life, and the mechanics of your salvation. And you can honestly say: *Babylon is fallen, is fallen, in my life* — that doctrinal confusion. When you give someone — listen — it isn't just "when you give someone this truth"; it's when a *high priest of God* gives someone this truth — it's when someone who really is experiencing deliverance gives the message, that these people hearing it have no argument.

What I shared with you in this study, concerning my childhood and how the Lord gave me understanding of my anger and set me free — who can argue with that? Who can argue that that happened to me? You see, no one knows that it happened, except *me* — so now you have to discern what I am saying...am I lying to you? Is this totally a fabricated thing, something I've made up? You have to determine that because, listen, if I'm telling you the truth as it is in Jesus Christ, then I'm telling you *how it works*. I'm telling you *this is what is happening to me; this is why it's happening to me*, and you need to make a decision — "the hour of **your** judgment is come." Are you still interested in making money, and spending money, and... You see, what are you interested in? What is it that's holding you back from having these changes take place in your own heart? Are you giving the Lord the time? Either I'm lying, or I'm not — if I'm not lying, then you need to act, and do something about it. If you continue to allow your pride and your unchanging heart to stand in your way — because that's the *only* thing standing in your way — if you continue to do that, the day will come when you will stand before God and He will be *indignant* toward you, Himself. You will drink from the cup of His indignation. Why? Because He knows that you know better: "Here's the condemnation: Light has come and men loved, had more respect to their darkness, because their deeds were evil." The person who is honest in heart will come to that light, because He wants his life actioned — he wants to understand what's happening; he wants to be sure that God is fashioning everything in his life.

FOR WE KNOW HIM

2 Corinthians, Chapter 5, starting at verse 10:

2 Corinthians 5:10-11

10 For we must all appear before the judgment seat of Christ; [so] that every one may receive the things *done* in *his* body, according to that he hath [has] done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

Is that not reflecting this third angel's message? *Knowing therefore the terror of the Lord...* Let me read one other one, Hebrews, Chapter 10 — and there's something that comes out in this, as we look at this — Hebrews, Chapter 10, verse 26:

Hebrews 10:26-30

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth [remains] no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law [as a shadow] died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath [has] trodden under foot the Son of God, and hath [has] counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath [has] done despite unto the Spirit of grace?

30 For we know him...

Now, stop right there — do you want to *know* the character of God? Notice what this man is saying; what the apostle Paul is saying:

Hebrews 10:30-31

30 For we know him that hath said, Vengeance *belongeth* unto [belongs to] me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

Looking at Romans 11:22 — this is important:

Romans 11:22

22 Behold therefore the goodness and severity of God:...

You see that word "behold"? It means *know*; to know it; to see it — *to know what it is*.

22 Behold therefore [Know] the goodness and severity of God: on them which fell, severity; but toward thee [you], goodness, if thou [you] continue in *his* goodness: otherwise thou [you] also shalt be cut off.

Now understand — The *144,000, standing on Mount Zion, having the name of the Father of the Lamb in their foreheads* — meaning they understand the character of God — and the third part of their message is: *If you continue to allow your pride and unchanging heart to govern you, you're going to experience, direct from God's mouth, His indignation; He will be very indignant with you.*

PAINTED PICTURES

Turn to Revelation 20 and, in Revelation 20, the picture is painted for us. In Revelation 20, we begin with people who are overcoming; people who can bind Satan — *they bind the adversary*. They have an understanding of the "abyss"; they have the "chain" in their hand. These things are symbols of past studies — to make a long story short, they understand the mind of God and of themselves, and they have that chain of command from the Father, to the Son, to me... I'm the "third ruler of the kingdom." And they bind Satan; they put a seal on him, saying: *You'll deceive the nations no more at all*. And we enter this time of the 1,000 years — whatever that symbol means — God *rests*; it is a time of rest; it is the 7th 1,000 years of earth's history; God can rest. Why? Genesis 2: All the host are complete, and He can rest on this "seventh day."

What about the "wicked"? What about the people who are not raised in the first resurrection? If it be true that they remain in their graves until this 1,000 years is spent, then, therefore, Satan — or that *inward adversity* — is decommissioned. There's no one for him to deceive; there's no one alive, allowing that deception to take place. But, according to Revelation 20, he is "loosed again" out of his prison, or it is the second resurrection; it is *the resurrection of the wicked*. He is let loose again — *Gog and Magog*: "Gog" just simply means *a mountain*; "Magog" is *the land of Gog*... A "mountain" is a *kingdom*, but we're looking at people who never entered into God's kingdom, who chose not to do that, for whatever reason. In Revelation 20, verse 7:

Revelation 20:7-9

7 And when the thousand years are expired, Satan shall be loosed out of his prison [I believe, because

of the resurrection of the wicked...],

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to [do what? To *battle* - who do you think they're battling?] battle: the number of whom *is* as the sand of the sea.

9 And they went up [That word "went up" is *ascend*. They ascended up...] on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

Now stop — What is "the beloved city"? Is "the beloved city" New Jerusalem? I believe it is. I want you to look at a couple of verses that really open this up to show you what's happening. First of all, Proverbs 17, verse 3 — notice what this says:

Proverbs 17:3

3 The fining pot *is* for silver [Remember, "silver" is just simply *desire*. *The fining pot is for silver, to purify your desire...*], and the furnace [or *trials*, is] for gold [*The fining pot is for silver, the furnace for gold...*]: but the LORD trieth [tries] the hearts.

You see, that "gold" and "silver" is between our ears, and the Lord is trying the heart just like, literally, you see a fining pot to purify silver — it's heated up and the dross taken off — and gold is purified in a furnace. But here we see that He applies that inward, *the Lord tries the heart*. Now, turn to Isaiah 31:9:

Isaiah 31:9

9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign [or, the sign], saith the LORD, whose fire [or, light] *is* in Zion, and his furnace in Jerusalem.

Question: If you are to have your faith purified, what "city" must you enter to find the furnace of God? You've got to be in the mind of Christ — you've got to be in *New Jerusalem*. When we read Revelation 20, these people who are resurrected in the second resurrection are never said to enter that city. Two key words: In Revelation 20:8, they are there to "battle" and, in the next verse, they "compass" the city — they *surround* the city. Now, let me just lay out a picture for you: When we talk about this resurrection, I wonder if you can see *one person* being resurrected instead of thousands or millions. Imagine one person being resurrected, and giving an account of himself to God — but *battling the city*. You see, when we talk about "the city," it's *the mind of Christ* — remember, according to Revelation 14, the third angel's message, *they will be tormented in the presence of the holy angels, and in the presence of the Lamb*. "Tormented" — that isn't a physical torment; it's mental, it's inward — *tormented by what they're being told*. And, according to the picture drawn in Revelation 20, they will "battle" against it; they will fight; they will argue about it, until *the fire of God devours them*. Is that literal? I don't believe it is — I think that fire comes out of His mouth, and that is equivalent to "the indignation" of God. I believe He will be indignant with them as they continue to defend *self*, and that "lion," and that "bear," and that "leopard" stand before God — justifying themselves.

Does God "literally" have to put these people to death? I think if they ever stand before Christ and He is indignant with them, I think that would be enough to stop their hearts — I think that would be enough to slay them. I think that, when the judgment is finished, and there literally are people who have died, I think the Lord literally could burn this earth with literal fire, and cleanse the earth — but I don't believe that anyone is going to be writhing in pain, being tormented in a literal fire. The "torment" He gives is by speaking truth to you, and you cannot deal with it. The "fire of God" proceeds from His *mouth*.

The next part of Revelation 20 is painting the same picture, just with different colors, in different words. In Revelation 20, verse 11:

Revelation 20:11-12

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven[s] fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*:...

What does it mean, *the books were opened*? The "book" is what you have between your ears — in other words, *their understanding was opened*. But Christ's understanding was opened — *the book of life*:

Revelation 20:12

12...and the dead were judged out of those things which were written in the books, according to their works.

It isn't talking about — Listen: When I realize what I have literally been taught all my Christian life, if I apply that to people I have known who have passed away, who didn't know Christ... If they stood before — you know, I've seen these pictures of the great white throne judgment, and there's God: He's as big as a house, or as big as the Empire State Building, looking at some little weasely man down there, and a lake of fire burning... If something like that took place, the people I know that have passed away, would give in and say, *Hey, You're right* — but, you see, they'd be doing it for the wrong reason. I don't believe that's what it's going to look like at all. I believe, just like Christ came the first time and they didn't recognize Him — I believe it will be that way the second time. I think that's what the Lord is trying to get through our heads *now*: Who He really is, and get rid of all the baggage we're carrying about how we define God, and what He would be like. *I think He wants us to be like Him*. I think He wants us to be humble, the way He is; and I think, when the wicked are raised and they see Christ, they would never, in a million years, believe that that was the Son of God — the Judge of all the earth. And I believe they will argue with Him; I believe that He will be indignant with them, and their "book" will be opened — and I believe they will not survive the fire that comes out of His mouth. You see, if God is loving and just, all of these things that we've seen in the scriptures — this picture painted by the Catholic Church does not make sense. The scriptures are here giving you inward pictures. How do you interpret the symbols of the book — that's the question, isn't it? *How do you interpret the symbols of the book?*

SPIRIT BODIES

How are the wicked raised? Let me just throw this into the equation too — *how are the wicked raised?* When they come up out of that grave — I want you to look at 1 Corinthians 15 and, in 1 Corinthians 15, let's start reading at verse 35; in fact, this question is raised here:

1 Corinthians 15:35-42

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* [You] fool, that which thou sowest [you sow] is not quickened [or, given life], except it die:

37 And that which thou sowest [you sow], thou sowest [you sow] not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 But God giveth [gives] it a body as it hath [has] pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is one kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth [differs] from *another* star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

Question: Who is he talking about, the righteous or the wicked? What if he's speaking of both? Paul never comes back and says he's only talking about the righteous — he says, *I'm talking about the dead, and when the dead are raised*. Well, there are *two* resurrections. Listen: The righteous and the wicked both go into the grave the same way — listen to this as we read, verse 43:

1 Corinthians 15:43-44

43 It is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

Where does he say...where do we ever get the idea — if you've ever thought this; this is what I was told — that when the wicked are raised, they're raised with the same body they had when they *died*. Well, let me ask you: How could a man with six bullets in his brain exist with six bullets in his brain? See, none of that makes sense. Let me tell you something: When the wicked come out of their graves, they too are going to have *spiritual* bodies. Consider this with me — the scriptures never say the other. I read the scriptures of how the wicked are when they come out of the grave; how anyone is — how the dead are raised; *they're raised in spiritual bodies*. I want you to consider a man dying and, in death, you don't know if a day has gone by, or a thousand years, or a minute — but you die, and the Lord gives life, and you come alive with a spiritual body. Can you see that person believing that he was right all along, that he didn't need Christ? Can you see the people of these pagan religions sacrificing their lives, committing suicide and waking up, and being in a spirit body and realizing, *Well, I was right all along!* Consider that because, remember 2 Thessalonians 2 — I want to read this:

9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

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

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

When does He give you that strong delusion? I believe it starts now, but I can also see it when they're raised from the dead. Just picture it — picture God giving a man everything he wants; imagine you, the righteous, watching this, and you see this person given life again, and they argue with the Creator; they battle against the holy city. *Why in the presence of the holy angels?* Because *we are* the holy angels; the *messengers* of God will witness this. *Why?* Because you will carry this throughout all eternity! Let me ask you: Why would the Lord ever make someone give an account of themselves? Let me share something here — I just want you to consider this — this is really going to sound simple but, for me, the more I thought about it, the more profound it became. Why would the Lord require you to give an account of yourself? Why would He raise the dead and say: "*Give an account of yourself*"? Why would He raise you? Because He said He would. Why did He say that? He has told you: "You will give an account of yourself" — to **move** you to serve Him, as that push that you need to serve Him. Maybe to put literal fear in your heart, that you've got to give an account — I know that's what I do with my children, when I tell my daughters not to play in the street or, *You'll give an account of yourself; I will judge you*, and you want them to fear you so that they don't do that. You want them to respect what you say. *Why? Well, I'm doing it for your own good* — they can't see that; it's for their own good.

God is no different toward humanity. He is going to raise the wicked because He said He would. He told them this — that they would give an account to Him for their own good; to move them to serve Him. So, imagine that fellow coming out of the grave in a spirit body, believing: "*I was right all along*," and look at the strong delusion he has. And when he is confronted by Christ, *the Lamb and the holy angels* — what if I just said *the Lamb and the church*? He battles *against* the mind of Christ because he's convinced; he has a strong delusion given him by God. All God did was raise him like He said He would — the man is believing what he wants to believe. He is still taking his thought, mixing it with God's; he's still eating the forbidden fruit — he's still doing the same thing.

CLOSE

Think it through: If we are to give a message to the world — the first, second, third angel's message — how are we going to give it if we don't understand it? How can you give a message if you don't

understand it? And I'm simply asking you to consider these things, because I know what I'm sharing contradicts things we have been taught all of our Christian lives. I can already hear some of you thinking about *the anointed cherub*; about *Lucifer* — what do all of those things mean? In time, we're going to cover those things; spend time so that you can see the inward meanings of those things, and it's important that we see these things. But, for now, I think I've laid enough on the table to give you something to think about; something to contemplate — zero in on, get it in your heart. I think, for now, we have had enough. I pray that we open our hearts to the Lord, and give Him everything. Nothing else matters — I don't want a mediocre relationship with Christ. I want to be as faithful to Him, and as passionate for His love as He is toward me, and I pray to spur you in that direction. I pray that you seek these things as earnestly as I do — let's all be in the same boat. Let's all have the experience of salvation, and give our testimony to the world, that the Lord may return and have sons and daughters; have children serving Him in all truth!

Revelation 22:10-21

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

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

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 **I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.**

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, **Surely I come quickly.** Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

Just as the gates were opened to let in the pilgrims,
I looked in after them and behold the city shone like the sun,
and the streets were paved with gold.
Inside walked many people with crowns on their heads,
palms on their hands, and golden harps to sing praises.
When I had seen,

I wished myself among them.