

January 28, 2023

Responding to the pamphlet “The Messiah and the Judgment” with the following is my humble response to it, often quoting the writer’s statements in order to biblically clarify the context of his point given. Sadly, the subject of judgment and an eternal Hell aren’t popular topics coming from most pulpits. And of all New Testament personalities, Jesus spoke the most about it since His desire was and is for all to be saved (*2 Pet 3:9*). It is not to be considered “hate speech” since it is a warning that most will not heed (*Mat 7:14*). But the truth must be revealed in its true context and not as from some modern day ‘prophet’s’ interpretation of it.

The Messiah and the Judgment: Lesson 17

1. How many people will face the judgment?

Obviously every human who ever existed will face the judgment. But the obedient faithful from the beginning and throughout all time need not worry since we “shall not come into condemnation; but [will pass] from death into life” (*Jn 5:24*).

2. Will the judgment take place prior to the Second Coming of Jesus?

In Rev 22:12 Jesus’ coming there concerned specifically of the events that would level Jerusalem in AD 70. According to verse 11 whatever state a person was/is in at that time would/will be what determines their fate (“*he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still*”). There is no scriptural evidence that can be found, according to the writer’s claim in this pamphlet, to indicate that “there is a time prior to Christ’s return when the judgment will take place”. This idea is not biblical and the writer gives no evidence to back his point here. The Day of Judgment, according to Rev 20:11-15, will happen when Christ returns (*which will be His final in-person appearance that “will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, **the earth also** and the works that are therein shall be burned up [Gk.2618- consume wholly]”- 2 Pet 3:10 [Emp. added]*). And according to what Peter said (*3:7*), the physical realm that was spoken into existence (*Gen 1:3 ff*) will one day “by the same word” be spoken out of existence, being consumed wholly by intense heat. All that will be left will be the eternal spiritual realm consisting of Heaven and Hell with a chasm between them. The phrase “new heavens and new earth” in that context is an expression that refers to the glorified church of Christ and does not refer to some supposed life that will exist on a ‘renovated’ earth with Heaven being brought down to it.

In the “books” that exist in Heaven (*Ex 32:32; Lk 10:20; Rev 20:12*) the outcome of each soul’s reward has been established (*God is omniscient*) so there will be no need that “a reward first be determined before it can be given.” Those rewards have been decided way in advance and will be given at Christ’s coming (*Mat 16:27*). Each person will be ‘recompensed’ for whether good or evil done in this probationary life. The writer’s statement here only leads to much confusion and further speculation and assumption. Even though man has been created with ‘free agency’ God has always known what his fate will be. It still remains within mankind’s power to determine where he will spend eternity according to God’s plan to save him.

Also, the judgment scene is **not** to be mistaken as if it will be “any courtroom” where “there will be an investigation of evidence, followed by a verdict and a sentence” since those things will have been determined already as stated above and each soul will be

“judged out of those things which were written in the books, according to their works” (*Rev 20:12*).

3. How did the prophet Daniel describe the judgment?

True, the scene in Dan 7:9-10 depicts a judgment but according to the context it is not the final judgment. It is the judgment that took place against the Roman Empire. Verse 7 speaks of “a fourth beast” (*the Roman Empire*) after describing the Babylonians as “a lion” (*v. 4*), the Medo-Persians as “a bear” (*v. 5*) and the Greeks as “a leopard” (*v. 6*). This was the same succession of world powers that described Nebuchadnezzar’s dream in Daniel chapter 2. Rome succeeded all the kingdoms before it and was the Empire (*including the satellite nations that supported it*) that persecuted the Christians mercilessly. It became a world empire but ended and will never again exist in that former state. The correct rendition of verse 9 is that those “thrones” were not “put in place” but, according to the original Hebrew text, were “cast down”; this referring to the unseating of the emperors of Rome. It concerned Rome’s judgment (*v. 26*) and the “everlasting kingdom” (*i.e., the church*) which came during the reign of the Caesars (*v. 44*) and is to outlast all other kingdoms according to Dan 2:44. Daniel 7:13-14 depicts Christ’s ascension into Heaven where He was presented with “a kingdom” (*the church*) consisting of “all people, nations, and languages” who are to “serve Him [Whose] dominion is an everlasting dominion, which shall not pass away, and His kingdom (*again, describing the church*) which will not be destroyed”. That “kingdom” was, as John saw it, describing the coming of the church on the day of Pentecost in Act 2. When Jesus told Pilate, “My kingdom is not of this world” (*Jn 18:36*), He was speaking of His church (*Mat 16:18*). See again also Act 2:47 along with Col 1:13 where the church and kingdom are, by inspiration, to be taken as synonymous.

4. What is the purpose of the judgment?

Daniel 7 concerned a prophesy that Jesus fulfilled when He went to the cross, died and resurrected and then ascended to “the right hand of the Majesty on high” (*Heb 1:3*). He told His apostles that “these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the prophets (*including Daniel*), and in the psalms, concerning Me” (*Lk 24:44*). Even though Daniel spoke of an event that hadn’t happened within his lifetime, the “saints of the Most High” have since “receive[d] the kingdom” as John himself stated to be a part of it (*Rev 1:9*). It bears repeating, the kingdom and the church are synonymous! Until we can accept that fact, that God did what He said He would do (*Isa 55:11*) and none could ever thwart the coming of the kingdom as prophesied, confusion will reign over whether said kingdom has or has yet to come (*Mat 16:28; Lk 9:27*). For Jesus to preach that “the kingdom of Heaven (*a.k.a., the church*) is at hand” (*Mat 4:17*) and it hasn’t come yet according to some, would be applying to Son of God a great deception. At hand, according to the Greek (*1448*), means near and not some two thousand years plus into the future.

5. On what basis will people be judged?

It was not possible that the Jew under the Mosaic Law would be able to keep it perfectly thus the Day of Atonement. James (*chapter 2*) spoke of this but reminded his listeners that they were no longer under that Old Testament Law (*as we are not today*) but under the “perfect Law of Liberty” (*1:25*). Under this New Testament Law as long as “we walk in the light, as He is in the light, we have fellowship one with another, and the blood of

Jesus Christ cleanseth (*continually*) us from all sin” (1 Jn 1:7). Jesus became the **final** sacrifice for sin! “When we (*Christians*) confess our sins” it is true that we are forgiven “according to the riches of His grace” (Eph 1:7). Confession for a non-Christian is not what will save him without taking the other steps necessary to be saved in the first place.

6. When does the judgment begin?

Daniel 8:14 also needs to be understood in its proper context. It has nothing to do with the final judgment as we saw in Daniel 7 concerning the fall of Rome. To make it fit a final judgment scenario would be to involve some scriptural gymnastics. The “sanctuary” being “cleansed” here has to do with the acts of Antiochus IV Epiphanes (*the “little horn”- v. 9*) who persecuted the Jews where at one point he offered a swine on the altar of burnt offering. The final “cleansing” of this and other acts occurred (*after a period of persecution lasting 2,300 days*) on December 25, 165 BC when the sanctuary was restored to its rightful state by Judas Maccabaeus (*Albert Barnes; 1 Macc 1**). To take any passage from the writings of Daniel and apply them to a yet future event would be to read into scripture without basing such on proof or fact. (**The book of Maccabees is not to be considered “inspired” but as an historical account concerning dates, events and individuals.*)

7. What incredible prophesy reveals Jesus as the Messiah?

Daniel 9 does concern the completion of the temple, the first coming of and crucifixion of Christ, the Roman Empire and the final destruction of the temple and sacrificial system in 70 AD. The “flood” here has to do with the military might of Rome as was Assyria over Judah according to Isa 8:7-8. The “covenant” being confirmed (*v. 27*) has to do with the Old sacrificial system being replaced with the New Testament in Jesus’ blood (*Mat 26:28; Mk 14:24; Lk 22:20; 1 Cor 11:25; Heb 9:18*). Concerning “seventy weeks” - 70x7: Week- (*Heb.7620-literally sevensed, that is, a week [specifically of years]*)

8. In prophetic symbolism, what does a day represent?

True, in many places (*not all*) **contextually** days (*prophetically*) represent years.

9. What was the starting point for this time period for the Jews?

True, Dan 9:25 gives the “starting point” for the Jews to return to rebuild Jerusalem.

10. What would happen at the end of the first 69 weeks?

Mark 1:15 when Jesus declared “the time is fulfilled, and the kingdom of God (*in this context the church*) is at hand (*Gk.1448- near*)”, He was not “declaring that the time prophecy of Daniel 9:25 had been fulfilled”. The two passages have nothing to do with each other and this is again reading into scripture. Dan 9:25 referenced the rebuilding of Jerusalem and not the coming of the kingdom/church. This is further evidence that the writer here has no grasp of proper Bible exegesis (*i.e., instead of ‘taking from’ scripture he either twists [2 Pet 3:6] or ‘adds to’ it*).

11. What was predicted to happen to the Messiah?

True, Dan 9:26 prophesied the crucifixion of Christ.

12. What would happen in the middle of the last week of this prophesy?

True, the sacrificial system became obsolete once Jesus became “the propitiation *9Gk.2435- atoning victim*) for our sins” (*Rom 3:25; 1 Jn 2:2; 4:10*). It ended in AD 70 when Rome sacked Jerusalem, thus ending the sacrificial system (*Heb 8:13*).

13. To whom did Jesus tell His disciples to first preach?

It was of the Jewish people “as concerning the flesh Christ came” (*Rom 9:5*) and because to them pertained “the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises” that Jesus first sent His disciples “to the lost sheep of the house of Israel” (*Mat 10:5-6; Rom 1:16*). During His time on earth He, as raised a faithful Jew, still obeyed the Law of Moses (*which He mediated- Gal 3:19*) and kept perfectly all its precepts. Because of this His disciples were not even to enter the home of a Gentile according to what Peter told Cornelius in Acts 10:28. See also Deu 7:2-6. But that didn’t stop Jesus from granting a Gentile her request based on her faith (*Mat 15:27; Mk 7:28*) and once the Law, which applied to the Jews only, became obsolete the New Testament made “all one in Christ Jesus” (*Gal 3:28*). See also Rom 2:14; 4:12-16.

14. What warning did Jesus give to the people of Israel?

The “kingdom” Jesus alluded to in Mat 21:43 was not the earthly Jerusalem but referred to the then coming kingdom, the church. Once the New Covenant was established in Christ’s blood, all who “love God (*Jn 13:34; 1 Jn 5:2-3; Jas 1:25*), to them who are the called according to His purpose” (*Rom 8:28*) become members of Christ’s kingdom, His church. Their (*the Jew’s*) status as God’s chosen under the Old Testament was taken from them “and given to a nation (*Christ’s church*) bringing forth the fruits thereof” (*which would include both Jew and Gentile-Rom 11:-24*).

15. When did the gospel really begin to go to the Gentiles?

The first reference we have to Gentiles receiving the Gospel was in Acts 10 where Peter delivered it to Cornelius who “had called together his kinsmen and near friends” (*v. 24*). There is no reference in Acts 8 that the newly converted Jews went spreading the Gospel message to Gentiles even though many of them were “devout men, out of every nation under heaven” (*Act 2:5, 8-11*). This again is reading into the context where it isn’t stated or even necessary.

16. When was the earthly sanctuary “cleansed”?

The Day of Atonement applied specifically to the Jews under the Mosaic Law. This had nothing to do with the cleansing of the sanctuary in Dan 8:14 as was discussed earlier (*point #6*).

17. How will the heavenly sanctuary be cleansed?

Once again, the cleansing of the sanctuary in Dan 8 has nothing to do with the context of Hebrews 9. Context, context, context! And to equate Dan 7:10 with “the cleansing of the heavenly sanctuary” by “the removal of the record of our sins from the books of heaven” is once again reading into scripture without any scriptural evidence to back it up. It’s just the writer’s input and conjecture! And “the cleansing of the sanctuary referred to by Daniel” definitely **did** (*in 165 BC*) “involve an earthly sanctuary” whether the “Jewish temple was destroyed by the Romans in AD 70” or not, whatever that has anything to do with the context here one can only guess.

18. When will the sanctuary be cleansed?

Wow! Once again, it must have taken some scriptural gymnastics for the writer to come up with a date (1844) based on “counting 2,300 years from 457 BC” and to make the statement that “we are now living in heaven’s judgment hour”! (See point #6 concerning the “2,300” days [not years].) Such cannot be backed up with evidence no matter how advanced the calculator used to come to such a conclusion. It has been said that in order to “disprove” a stand on any given subject, one must first attempt to “prove” it. For the life of me I cannot even begin to look for such evidence to even guess at such a conclusion (1844?). Where “according to the bible” did the writer find his evidence? Does he consider himself a modern day prophet (*Jude 3*)?

19. What impact should the judgment have in a person’s life?

According to Rev 14:7 “God’s judgment is **[not]** now in session”. The context of “the hour of His judgment” in that passage had to do with the Jews in their persecution of the Christians then. They were to either believe the message of the Gospel and be saved from an eternal punishment or continue to align themselves with Rome and miss the joys of Heaven. The full account of Jerusalem’s judgment is found in Rev 18. Why would John reveal to the churches of Asia something that wouldn’t take place in their lifetime if his purpose was to prepare them for the then coming persecution, first from the Jews and then from the Roman Empire?

Point number 1 under “Three Points to Remember:” No, we have not “since 1844... been living in the time of heaven’s judgment”. No scriptural, historical or intellectual proof has been given to substantiate such a farfetched claim.

I have found this pamphlet to be filled with the author’s assumptions and conjecture without any substantial evidence to back his claims for biblical authority.

In Him,
Charli