

*JESUS*



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# **THE OBLITERATION OF JESUS**

**AN INTRODUCTION TO THE  
WORK OF JESUS ON THE CROSS,  
IN HELL AND IN HEAVEN**

**BY PASTOR PHILIP G. MARZEC**

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An Introduction to the Work of Jesus on the Cross, in Hell and in Heaven.

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BLOTTING OUT THE HANDWRITING OF ORDINANCES

THAT WAS AGAINST US,  
WHICH WAS CONTRARY TO US,  
AND TOOK IT OUT OF THE WAY,  
NAILING IT TO HIS CROSS.

COLOSSIANS 2:14

## Foreword: What's in a Name

When I asked the Lord what I was to call this book He said “The Obliteration of Jesus”. That title makes sense because if I had called it “the obliteration of Jesus’ name”, people would not have understood the far-reaching implications of that loss. This book is about the obliteration, the blotting out, of Jesus’ name from the Father’s Book.

We treat names as though they were advertiser’s logos, distinguishing one brand of the same old product from another. “Thou shalt not take My name in vain” is an almost meaningless statement to modern people. It really means, ‘do not treat My name as though it is unimportant and ineffective’.

We curse everything that inconveniences or frustrates us. When we curse, we ‘name’ something as evil. We defile it. Because of that, we have lost access to the power of God’s name.

In ancient times (more than 80 years ago) names were considered very important. It conveyed all that you are. Taking someone’s name in marriage was a way of exchanging ‘being’ not the prelude to exchanging duplicate wedding gifts. In fact, it was believed that, if you knew the name of a god, you could exercise the power of that god on your behalf just by invoking (speaking) that name. When Moses asked God to give him His name, he did so because, knowing that name, would give Moses authority to exercise YHWH’s<sup>1</sup> power.

To lose your ‘name’ was not just embarrassing, it was devastating. It was not just humiliation and the loss of dignity. It signified the loss of identity, the loss of self. It is not easy to convey to this ‘nameless’ generation exactly what occurred when the name of Jesus was obliterated by God.

Jesus<sup>2</sup> suffered absolutely everything that was actually supposed to happen to us because of sin. He exchanged every good thing that He had for every bad thing that had come or was coming to us<sup>3</sup>. Maybe you have heard that before but I doubt that you have ever imagined how absolute that loss, suffered by Jesus, was. I hope to help you comprehend that.

## Introduction

Something is not right with the world. It is not just war or pollution or the cruelty of others, it is something personal. It is a sense of unease, a feeling of loss or obligation that life leaves us with. We could say: “I have red in my ledger. I need to wipe it out.” There are vows and promises we have not kept. There are good things that we have not done that were important for us to do. Something is unfinished.

In accounting, it is common practice to list an entry to the database/ledger representing a debt or negative amount in red. In our lives there are things we need to pay back or make right, the debts/negative transactions we have accumulated.

YHWH has red in His ledger. The sins of humanity, which separated us from Him have been wiped clean from the ledger by Jesus’ sacrifice, but there is still red there.

God created a debt to us when He said “It is not My will that any should perish (*eternally*) but that all should come to repentance.”<sup>4</sup> It is the will and purpose of a just and holy God that everyone of us should be presented with the opportunity to choose to repent and accept the offer of salvation through Jesus, or not. Until that opportunity has been presented/enacted for every soul created, to exercise their right to make this choice, God’s work is incomplete. He *owes* us that opportunity because He promised it. It is a debt. There is still red in God’s ledger.

In this book I intend to clarify the steps YHWH has taken to wipe-clean and obliterate the red in His ledger. I will examine what Jesus did and what happened to Him during his three days in Hell. I will examine the requirements of justice as it applies to our eternal relationship with God. I will look at what needs to take place in Hell now because of what Jesus has accomplished there. Finally, I will deal with the question of how our souls are prepared to be in the presence of God in eternity.

Jesus did not simply get beaten up, falsely charged and murdered on a cross, sleep for three days and then go to Heaven. The magnitude of

what Jesus endured on our behalf is so mind-boggling that it defies comprehension. We need to make the effort it takes to comprehend it.

Moses offered to be removed from YHWH's book in exchange for the sparing of his people Israel.<sup>5</sup> St Paul said that for the sake of his Jewish brothers and sisters he would be willing to be forever cursed – cut off from Christ – if that would save them.<sup>6</sup>

Jesus didn't just say He was willing. He did precisely that. He became accursed by God for us, to save us.<sup>7</sup> He not only suffered physical, mental and emotional tortures but He also suffered/allowed the integrity of his soul and spirit, his very shalom and completeness, to be entirely shattered – dis-integrated.

More than that, He allowed His Name, His very self to be blotted out of the Father's Book.<sup>8</sup> He was obliterated – blotted out of existence. It was so final and complete that when He rose from the dead, He had to be given a new name – a name above every name, that only He knows - because His old name was irrevocably lost.<sup>9</sup>

Once we gain a fuller picture of what occurred during Jesus' three days in Hell, we will comprehend more fully what must happen in Hell now, and how justice is to be finally fulfilled.

Pay close attention to the definitions of the words that I will use. Many ideas may seem extraordinary at first but if you follow the logic of the definitions, it will become clearer.

YHWH is a word-God. The words that He speaks to us are very definite in their meaning. If we are scrupulous in our attention to His words it will be easier to comprehend what Jesus has done for us.

In the Oxford Dictionary the use in philosophy of the word 'Necessary' as it regards a concept, statement, judgment, etc. is: "inevitably resulting from or produced by the nature of things, so that the contrary is impossible." When I say that justice is necessary to God, I mean it in this sense. It is impossible to separate justice from God or God from justice.

# Chapter 1: The Obliteration of Jesus

Around 30 A.D. on a hill outside the city of Jerusalem, three Jewish men were crucified. Gestas and Dismas<sup>10</sup> – charged with theft - and Yeshua of Nazareth – charged with treason.

What was it about what happened to one of those men that identifies him as the saviour of all people? One of the thieves, Gestas, challenged Yeshua to save him and himself from suffering and questioned his claim to be Messiah. He went to Hell. Dismas, the other man, repented of having agreed with Gestas in his accusations. He recognized Yeshua as his Messiah and went to Paradise.

All three died on crosses. It was not because they were Jewish or that their manner of execution was particularly cruel that salvation was released to humanity. They all died in less than a day. There are historical reports of people surviving for a week or more on a cross – finally dying of thirst.

## The Nexus of the Cross

This event, Jesus' death on the cross, is the nexus, the intersecting point of time and eternity. It changed everything before it and after it. The whole of creation was changed by what Jesus did.

I am going to take you on a journey through this event. It begins with the Last Supper/ Passover meal and ends in Heaven after a three-day stop in Hell. I will move quickly, without offering the comprehensive technical proofs that I do in my other books<sup>11</sup>. This is an introduction, not a text book.

Yeshua of Nazareth was obliterated for us, utterly destroyed. He did not just die. He fully received our sins – the things we were guilty of by not following God's laws – that alienate us and make us unable to live in the presence of YHWH. I will show you how he did that.

Yeshua accepted/suffered the destruction of His body by beatings, whipping and loss of blood. He accepted betrayal and rejection by His

disciples, the religious leaders and the people of Jerusalem. That is all well documented in the Gospels.

Jesus went through the doorway of death into Hell. He was obliterated/destroyed there so comprehensively that it is difficult to fully describe.

We need to attempt to comprehend what happened to Him. If we lightly pass over this step, we will not be assured that God's righteous Law has been satisfied and our debts forgiven. Don't be satisfied to leave it as a mystery. It is possible to do this. We need to put in the work.

### The Nature of God

God is love.<sup>12</sup> He identifies love and Himself as being one. Love is good and just and equitable. It is universal in its application. Love respects the person of the other – the individual uniqueness of that being. To be Just, God's love must account for the influence that one being has upon another when determining what the nature of our eternity is going to be.

We can sin against each other too, not just against God. To be equitable, love must apply its good blessings to every being. I am not speaking of loving creation as a whole but of loving the beings that YHWH created to be in fellowship with Himself – the race of Adam. So, in order to be God/love, YHWH must be good, just and equitable.

The Bible is a record of the instructions and laws (*mitzvot*) given to us by YHWH so that we can operate in this world in a way that blesses us, others and the world itself. It shows us how to receive good from God and to do good to our neighbours.

The Bible is also the history/indictment of how and why we have failed to live in a blessed manner. This failure - sin - is ours. We had the instructions for use, but we chose to operate selfishly, without regard for God or each other. This has released the curse, the consequences of disobedience, upon us; destruction and self-destruction.

Evil/sin is present in our world. It is going to cause us to destroy each other and possibly the entire world unless it can be stopped. We need an intervention. We need a Messiah.

God has sent prophecies to fulfill our need. A Messiah will come “to make an end of sin, make atonement/forgiveness/reconciliation for iniquity and to bring in everlasting righteousness.”<sup>13</sup> In the Septuagint,<sup>14</sup> this verse reads, “to blot out iniquity” - to obliterate it.

## Obliteration

When the Lord told me that I was going to write this short book, I asked what the title was to be. He said “The Obliteration of Jesus”. It had never occurred to me that this had happened to Him. This led me first to a definition and then to specific verses in the scriptures.

Webster’s Dictionary defines ‘obliterate’ as follows: to remove all trace of, destroy, to make illegible (writing); to blot out, to blot out from memory, knowledge etc.; from Latin obliterare – to blot out.

Let us examine God’s response to Israel’s first sin after the covenant was enacted – the Golden calf.

Deuteronomy 9: 21 (NKJV) Then I (*Moses*) took your sin, the calf which you had made, and burned it with fire and crushed it *and* ground it very small, until it was as fine as dust; and I threw its dust into the brook that descended from the mountain.

God’s response was to obliterate that sin. It was burned, crushed, beaten as fine as dust and scattered into a torrent/river which carried it away. This physical response mirrors the spiritual response to sin – its obliteration.

Exodus 32:33 (NKJV) And the LORD said to Moses, “Whoever has sinned against Me, I will blot him out of My book.

Deuteronomy 29:20 (NKJV) “The LORD would not spare him; for then the anger of the LORD and His jealousy would burn against that man, and every curse that is written in this book would settle on him, and the LORD would blot out his name from under heaven.

Colossians 2: 13-14 (KJV) 13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; 14 Blotting out the handwriting of ordinances

that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

The blotting out or obliteration of a name, is extremely serious with God. Revelations 21:27 reveals that only those whose names are written into the Lamb's Book of Life will be able to enter into Heaven, into an eternal relationship with Him.

## Law and Records

YHWH is not a shady accountant. He doesn't keep a second set of books to hide fiddling. God's book and the Lamb's book are one book. Without Jesus' intervention we would never enter Heaven. Without the intervention of Jesus' blood, even Jesus would not, ever again, enter Heaven.

God is Just. He deals with creation and us according to Law – formally declared rules. He is not capricious, changing the rules in the middle of the game to suit His whims. He has given us those rules in the book known as the Bible, the Holy Scriptures. We can know God's part of our relationship with Him and His obligations towards us. We can know our part and obligations as well if we read and study the Word.

## Blood Covenant

Many people do not understand the nature/foundation of our relationship with YHWH. God is the Father/Creator of us and the world but YHWH chose to establish a personal relationship with humanity by means of a legal device known as a blood covenant.

The nearest equivalent of this we have today are: contract or marriage. A blood covenant was much more binding than our modern legal devices. Death was the penalty for breaking a blood covenant.

In a blood covenant ceremony, such as the ones described in Genesis 15 and 17, several pairs of animals were cut in half and laid in a line. The walkway they formed was known as the Way of Blood. The two parties to the covenant walked into the middle of that pathway and stood in the blood to declare/swear the terms of the covenant.

These terms consisted of two aspects. 1. *Blessings*: the benefits that each party would extend to the other. Oaths of fidelity and trustworthiness. 2. *Curses*: the consequences of breaking any part of the covenant were declared and agreed upon.

A blood covenant was not simply an agreement or contract. It was an exchange of identities, a transference of 'all that I have and all that I am' to the other party. 'If someone comes against you in battle, they have also come against me. We are one. All my possessions are yours and all of yours are mine.'

YHWH entered into a blood covenant with Abram in Genesis 15. This caused Abram's name to be changed to Abraham (the H of YHWH was added) since they were now one. This covenant was extended to all humanity through Abraham in Genesis 17.

Abram - the one through whom the nation of Israel would come – was God's opportunity to offer Himself in a blood covenant that could save/redeem all humanity from the effects of their sins if they broke the covenant.

Obviously, this is too complex a topic to cover in a brief synopsis. I can recommend *The Blood Covenant* by H. Clay Trumbull written in 1885.<sup>15</sup> (*You can download a free public domain pdf file of this book from my website [salvationinhell.com](http://salvationinhell.com) on the research documents page.*)

## Curses/Penalties of a Blood Covenant

What we need to be aware of is the penalty/curse for breaking a blood covenant. As the covenanters stood there in the blood of the cut-up animal sacrifices, they made a vow: "May it be done to me as was done to these animals if I break the vows of this covenant."

The penalty/curse for breaking a blood covenant was obliteration. To be cut in pieces was to have your wholeness taken from you – your shalom/peace (defined as nothing missing and nothing broken). The penalty for breaking the covenant with YHWH was to be entirely disconnected from His blessings and to receive the full application of the curses agreed to in the covenant as well as the blotting out the record of your name as a party to that covenant.

This might sound confusing and pointless to you now but we need to take from it several key points.

1. YHWH has entered into a relationship with humanity that gives Him the right to exchange Himself with us. This is important. Jesus could not have exchanged His righteousness/right-relationship before God, for our sins, if this blood covenant was not already in place. He would have had no legal right to do so.
2. The penalty for breaking this covenant with God was not just disapproval. The penalty was death (which is removal from the presence of God who is life) and obliteration (which is the complete removal of shalom/integrity/wholeness) as well as the blotting out of our names from God's book.<sup>16</sup> The penalty is also deportation from God's creation to the Lake of Fire – a place/reality fully separated from YHWH's presence, love and justice.
3. Life is in the blood.<sup>17</sup> Blood cries out to God demanding justice.<sup>18</sup> Blood itself can be righteous.<sup>19</sup> Blood is the satisfactory proof that a life has been taken; therefore, it is applied in a sacrifice such as Passover to indicate compliance with God's law.

Now we move to look at the way Yeshua fulfilled these requirements and put Himself in position to perform the 'exchange of righteousness' of the Messiah.

## It Begins

Palm Sunday was the day when Jesus was formally rejected by the religious and political leaders of Israel/Jerusalem as being their Messiah. He was welcomed to the city but this recognition was never formalized by the priests – who had the authority to anoint a king<sup>20</sup>.

The Passover meal that Jesus participated in was the true launching point of the process, which, eventually, would "make an end of sin."<sup>21</sup> I will not go into detail about this here. This point is made very well in Scott Hahn's book *The Lamb's Supper*.<sup>22</sup> Suffice to say that verse 30 of the 26<sup>th</sup> chapter of Matthew "they sang a hymn and went out to the Mount of Olives" indicates that Jesus and the disciples left the Passover Seder<sup>23</sup> before it was finished. They drank only three of the four cups required by that ritual in the Upper Room.

## The Unfinished Meal

The drinking of the fourth cup of the Passover involves the entirety of what Jesus suffered/allowed from the garden of Gethsemane until he commended his spirit to the Father and accepted death on the cross.

It was in the garden of Gethsemane that Jesus began to accept/receive the sins of all people. His prayer was earnest and agonizing – until the pressure within him literally forced his blood out through his pores so that it looked like sweat.

He prayed, “O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will.”<sup>24</sup> What cup was Jesus referring to? Certainly, it must have been the one He was preparing to drink as the completion of the Passover seder.

It was not the will of Jesus’ flesh to accept such horror and suffering but He used His will, the desire of his spirit, to overrule his flesh/body. ‘Not the will of my flesh but the will of Thy Spirit and my spirit will be done on earth as it is in Heaven.’<sup>25</sup>

So, Jesus began to drink in and take part in our sins – to allow and suffer them to enter his soul and spirit. Suffering was also externally applied first by the temple guards and then by the Roman legionnaires.

This continued until His appearance was so disfigured, He seemed hardly human, and from His appearance one would scarcely know that He was a man.<sup>26</sup> The wounds on His body were appalling and every square inch of his flesh was wounded/torn<sup>27</sup> - just as the soul and spirit of humanity had become totally without wholeness/shalom and love.

From this point on in the paschal story, Yeshua continued to collect/receive the necessary aspects of sin that would legally allow him to be killed – the rulings of the Sanhedrin and the Roman governor – so that his sacrifice was not an act of suicide, even though he chose it.

## Jesus in Relation to Sin

Yeshua was the begotten son of God<sup>28</sup>. Adam was created son of God<sup>29</sup>. Yeshua proceeded from the Father and the Spirit and became sinless flesh in the womb of Mary. We are all the descendants of Adam but Jesus was of YHWH.

Mary had been made righteous and sinless by her acceptance and confession of the baby as her Messiah. “May it be to me as you have said.”<sup>30</sup> She believed God and it was accounted to her as righteousness.<sup>31</sup>

Sinless God (who is light and in Him is no darkness at all<sup>32</sup>) could not co-exist in a sin-filled human without His light destroying her darkness and her as well. The salvation that Jesus won was applied to Mary preveniently (before its appearance in time) because of her faith, by an eternal God who is not limited by time as we are.

So, Jesus/God with us, remained sinless even when condemned by legal authorities. Even though sin was applied to him, it did not enter him. How could God – who is life – die? The consequence of sin is death.<sup>33</sup> No sin, no death. What sin was applied to Jesus even though He never sinned himself?

The answer is the cross. Deuteronomy 21: 23 reveals that one who dies on a pole or tree is cursed by God. Jesus needed to be lifted up/hung to die. Even though Jesus had been legally charged and condemned, it was not God who had judged him to be a sinner worthy of death. It was not until this law of hanging on a tree was invoked that a way was made for Jesus to enter into death, to die.

## Jesus and the Force of Death

It was not easy for Jesus to die. He was genetically new like Adam had been. It took Adam 930 years to learn how to die<sup>34</sup> even though death had entered him in the Garden of Eden.<sup>35</sup> Adam’s spirit was separated from the presence and life of God when he sinned. Adam’s body was separated from God’s zoe life 930 years later by the deteriorating effects of sin and time on a body that was no longer filled with the healing vitality of God’s presence.

No human could have endured what Jesus did that day, not even Adam. They were both sons of God directly but Adam accepted sin. Jesus never did. Even the extreme brutality of the beatings, scourging and crucifixion were not sufficient to take Jesus' life from him. Not even 930 years could have done that. Jesus had to consent to death by his will and words in order to enter the doorway of death.

Jesus did not commit sin in order to die. Sin was committed to him. Jesus' life, his blood<sup>36</sup>, remained free from sin but his flesh entered into the realm of sin when it was hung on a tree. The curse was applied externally. It was not until after Jesus' blood had been drained from him, just as the blood was drained from the animal sacrifices before they could be offered to YHWH, that Jesus was able to enter into death. His blood remained righteous but his flesh became accursed and subject to death.

It was not until Jesus began to willingly receive/suffer sin that it became possible for the authorities to touch him. The people of Nazareth had been unable to do Him harm and He had slipped out of the grasp of the temple guards earlier in the paschal week. They needed Judas to betray his location to them in order to find him. Until Jesus accepted sin personally in Gethsemane, He was untouchable by evil.

This decision to suffer/allow sin made Jesus touchable and hence, vulnerable to the legal authorities physically but his life was another matter. In the temple Jesus had declared that no one could take his life from him – only He could choose to lay it down.<sup>37</sup>

Regardless of the damage done to his body, Jesus' life was his own and could not be taken or removed from him without an act of his will. If Jesus had not said "Father into your hands I commit my spirit"<sup>38</sup>, He would still be hanging on that cross. No one had the power to take his life. That power could only be given by Jesus himself.

While He hung on the cross, those who stood by Him heard Him say (parts of) Psalm 22. "My God, my God why have You forsaken me?"<sup>39</sup> The Father had begun the process of removing Jesus' name from His book.<sup>40</sup> Isaiah 44:22 speaks of God blotting out our sins like a cloud. The blotting out of Jesus' name shrouded the record of Jesus' existence from the light of the Father. The sun was darkened by this occurrence<sup>41</sup>.

Jesus must have cried out those words in terrible grief, never having had his fellowship with the Father and the Spirit broken before. “Why have you forsaken me? Why are you so far from the sound of my roaring? Why have you blotted my name out of Your book?” This began the process of Jesus’ obliteration. The Father could no longer look upon his name in the Book of Life. The gulf separating God from sin, now separated Him from Jesus.

Now Jesus had everything necessary to die. He was formally and legally charged. He was under the curse because of being hung on a tree and the Father had begun the process of blotting His name out of His book. All that remained was to complete the first part of the sacrifice.

## Blood and Fire

Death was only part of the sacrifice. In the sacrificial system, the animal was first drained of blood, killed, and then presented as the sacrifice. Second, it was burned and its ashes cast out. “For wickedness burns as the fire; It shall devour the briars and thorns” [representative of the effects of sin].<sup>42</sup> It was in Hell that Jesus was burned in this fire, reduced to ashes and cast out.

## The Last Cup

We read in John 19: 28-30 exactly how Jesus died. He said “I thirst” and was given a drink (sour wine/vinegar). Then He said “It is finished” which is ‘tetelestai’ in Hebrew.

Remember the unfinished fourth cup of the Passover meal Jesus celebrated with the disciples? That last drink of sour wine was His partaking of the final cup of the Passover. That action bound the ritual of the eucharist/Passover/communion to what Jesus was about to do next.

Jesus said “tetelestai’ – it is finished. That is the word that the High Priest would pronounce to the people after He had completed the sacrifice on the Day of Atonement. It means: “The sacrifice is completed/finished.” Then the people would know that they were restored to right-standing with God for a year.

Jesus said that word and then set about completing the spiritual aspects of it within the realm of death – in Hell. He willingly gave up the life which animated his body in order to enter into death.

Before we proceed to enter Hell with Jesus, I need to clarify two things. The three days Jesus spent in Hell/death and what happened to his body and blood.

### Uncovered: Jesus Became Completely Vulnerable

Our bodies are covered by skin. The function of skin is to control the access that our environment has to our insides. It is a barrier/protection/shield. We wear clothing to enhance this protection from the environment and from the eyes of other people who would rob our dignity or exploit us.

God's love covers us. Originally, Adam was covered by the Glory of God's presence. It was not until Adam sinned that he realized he was naked. He had lost a covering that he once had. He tried to replace that covering with 'aprons' of vegetable matter but it was inadequate. God had to arrange for the slaughter of lambs by lions to provide a skin covering for Adam and Eve.<sup>43</sup>

When Jesus cried out My God why have you forsaken me?<sup>44</sup>, He experienced the removal of the glorious presence of God which had always covered him. This was Jesus first taste of complete nakedness even though He hung naked on the cross to the eyes of the people.

This is the reason that the sins of the world were able to be poured into Jesus. He no longer had a covering/barrier that would allow Him to prevent the world from entering Him. Jesus' friends could have acted as a covering of sorts but they all left except Mary and John.

Jesus' blood could no longer be maintained/contained/protected within His body. His skin, the last remaining covering, was entirely compromised by the scourging. His blood never contained sin. It was Holy and precious blood. His blood was driven out of His body to the last drop. It was not until the blood was entirely gone that sin was able to enter Jesus. In fact, sin was forced to enter Jesus by His blood.

As the Holy blood of Jesus was poured out into the world – covering the entire world – the blood judged the world. The presence of the Holy blood forced sin to escape its presence through the only way of escape possible – the body of Jesus. Jesus was the opened door, the doorway out of life and into death where sin thought it would be safe. His blood drove sin out of this world and into the flesh of Jesus (without blood). Once Jesus surrendered to death, sin came with Him, in its entirety, to Hell.

### Three Days and Nights in Hell

Some people have questions about the duration of Jesus' stay in Hell. The traditional days ascribed in Holy week do not seem to add up. If Jesus had died at 3pm<sup>45</sup> on Friday and rose again early Sunday morning that is not three days and nights. The Hebrew day began at dusk and was completed at the following sundown.

There are many factors involved in determining the sequence and duration of the paschal events. I will not present a final chronology for you. Instead, I will present the various factors of this event that you may have been unaware of and then I will show that the one necessary feature was fulfilled by Jesus.

The necessary factor of this event is that we can clearly see a way for Jesus to be three days and nights in the heart of the earth (Hell). That is the only necessary factor because it is what Jesus prophesied beforehand. If it could be shown that he was not there for the time he predicted then Jesus' credibility as a prophet is compromised.

There is significance to the three days in death and darkness. There were three days of darkness as a part of the plagues of Egypt which delivered Israel from slavery. In Mathew 12:40 (KJV) Jesus said/prophesied "For as Jonas was three days and three nights in the whale's belly; so, shall the Son of man be three days and three nights in the heart of the earth." Jesus was very specific about the length of time.

### Liturgical Dates

The liturgical tradition of the Church has been for the remembrance of the last Supper/Passover to be celebrated on Thursday, the crucifixion of Jesus on Friday and the resurrection on Sunday. That sequence does not allow three days and nights in death and Hell for Jesus.

This does not have to be a problem for us if we remember that it is a liturgical sequence not a history lesson. In order to facilitate the celebration of the Passion (the Passover/Paschal sacrifice of Jesus) the Church has simplified the events into a repeatable sequence. The purpose of this was worship not historical accuracy.

If you examine the recorded histories of this time period you will discover that the recording of exact dates is not a primary feature. In fact, the four gospels represent a new form of historically-accurate narrative writing that was unknown until they were written. Events were more often associated with the reign of a certain king than with a date on a calendar.

I am not trying to weasel out of the necessity of Jesus' three days and nights in the heart of the earth which Jesus predicted<sup>46</sup>. I simply want to explain the purpose of the liturgical sequence of Easter commonly celebrated in the Church.

### Hebrew Dates versus Gregorian Dates

The Jewish calendar is a lunar calendar – based on the cycle of the moon, 354 days long. The Gregorian calendar which is the most widely used form at present is a solar calendar, 365 ¼ days long. It is based on the position of the earth relative to the Sun. Therefore, these types of calendars will vary widely from each other.

That is why Easter is celebrated on different days each year because the Church wants to approximate the day on which Passover would fall in the Jewish calendar into the Gregorian calendar. Due to this calendrical discrepancy the date of the feasts of Israel seem to move around. That is the first complication. There are plenty more.

### Sabbath (rest from labour) Dates

Exodus 20: 8-11, 35: 2-3 outline the rules for sabbath – the weekly day of rest. In addition, there were seven other days of rest (sabbaths) appointed throughout the year to be kept as festivals/feasts. These were the feasts of: Passover (Nisan 14), Unleavened Bread (Nisan 15), Firstfruits (Nisan 16), Weeks or Pentecost (50 days after Firstfruits), Trumpets, Day of Atonement and Tabernacles. These seven extra rest days were known as '*high sabbaths*'.<sup>47</sup>

This means that there are 7 high sabbaths in addition to the weekly sabbath on which no servile work was to be done. Travel was restricted as well. They are days of rest from labour.

Passover, Unleavened Bread and Firstfruits are all sabbaths and they fall on sequential days from Nisan 14 to 16. Throw in the weekly sabbath to this mix and you can see the complexity of sorting out what happened when, since there are four potential sabbaths to account for. There could have been an overlapping sabbath as well during that particular week.

### Exact Day of the Week?

I am unable to give you an exact sequence of events and dates for this period but that is not actually necessary. What is necessary is to prove that it was possible for Jesus to be in Hell for three days and nights and to be unable to act or flee. He would not have disobeyed the injunction to do no work on the sabbath, even in Hell. Three feasts and one weekly sabbath allow for more than enough time for three days and nights to pass while Jesus refrained from work/action in Hell and suffered there.

Luke 22: 8 details how Jesus sent Peter and John to prepare the Passover feast for them to celebrate the next day. Since Passover is a sabbath, that work could not be done on the day of the feast. Pilate was petitioned by the Jews to remove Jesus' body from the cross before sundown so that the following high sabbath of Unleavened Bread would not be defiled.<sup>48</sup>

The day which followed Jesus' crucifixion was a high sabbath – another one of the 7 feast days. Jesus did not flee or act to save himself on Passover, nor on the feast of Unleaven Bread, nor on the feast of Firstfruits.

Jesus was sacrificed on the feast of Passover, buried on the feast of Unleaven Bread and rose again to life at the completion of the feast of Firstfruits. There is more than enough time represented here to cover some combination of three days and nights in the heart of the earth. Jesus' prophecy is satisfied. I cannot offer you any determination as to which days of the week it covered but it does account for three full days.

## What is the Significance of these Feasts?

**Passover** was the celebration of the deliverance of Israel from death. They were spared, passed over, when the angel of death passed through Egypt. A lamb was sacrificed and its blood was painted on the doorposts and lintels of the homes of Jews who had faith in what God told Moses. Jesus is the Lamb of God who was sacrificed to deliver us from slavery to sin and death.

**Unleavened Bread** was the feast of God's deliverance from bondage and slavery. The Jews were instructed to flee from Egypt without waiting for their bread to rise. They were commanded to remove all leaven from their houses. Leaven is used in the scriptures to speak of the presence of sin contaminating the human soul. Jesus took all our sins with him to Hell. He got them out of our house/soul and destroyed them in Hell.

**Firstfruits** was the feast of celebration of God's provision for His people and the acknowledgement that all things were a gift from Him. On the day prior to this feast was the 'cutting of the barley sheaf'. A sheaf of barley was cut down to presented as a wave offering<sup>49</sup> before YHWH in the Temple as acknowledgement of His sovereignty over Israel. Jesus was cut down as acknowledgement of God's provision of a lamb for the sacrifice.

Firstfruits is also the celebration of the new harvest. This feast celebrates Jesus as the first born from the dead. He represents the new harvest, a new creation, a resurrection of the soul of humanity itself, for those who will accept his covenant of forgiveness. On Easter Sunday Jesus was reborn and the way of salvation was completely opened. He was the barley sheaf waved in celebration before YHWH.

I have outlined the factors involved in the time period covered by the Easter event. Now I direct your attention to another factor you may not have given sufficient consideration. The body and blood of Jesus are as much a part of him as his soul and spirit and yet they tend to be minimized, even forgotten. They need to be accounted for, in order to have a more complete picture of what Jesus did.

## What Happened to Jesus' Body and Blood?

The prophecies of Isaiah and the eyewitness accounts of the Gospels go to great lengths to describe the terrible condition of Jesus' body. Blood had flowed from his pores in the Garden of Gethsemane. His blood was spilled in the beatings He received on the way to his trials. The scourging with whips and rods that He endured from the Romans may have damaged his skin over his entire body. (The Shroud of Turin reveals marks of wounds front and back – if such evidence is acceptable to you.)

The Jews had a legal limit of 39 strokes that they could inflict on a criminal<sup>50</sup> but the Romans observed no such limits. Jesus' hands and feet were pierced. Finally, his side was opened by a spear – blood and water flowed out. Why was such graphic detail necessary?

## Blood Carries God's Life/zoe within Us

The Bible tells us that “the life of the flesh is in the blood.”<sup>51</sup> The Law forbade the Jewish people from eating meat with blood still in it. Before sacrifices were offered in the Tabernacle and the Temple, the blood was first drained from them. The blood was one sacrifice and the body was treated differently as another sacrifice. The blood was poured over the altar or thrown against it and the body was to be burned or consumed.

The life, which animated Jesus' body, was in his blood. His death was a choice of his will. Death came at the completion of the separation of his blood from his body. All of Jesus' blood was poured out upon the altar of the earth. His bloodless body was placed in the earth – in the tomb of Joseph of Arimathea – to wait in darkness.

## Vision

In a vision, I saw the blood of Jesus first covering the entire surface of the earth where it had fallen. Then the blood traveled down into the heart of the earth – finally reaching Hell itself on the third day.

There, the blood cried/declared the righteousness/innocence of Yeshua. In that instant, the Father and the Spirit once again saw Jesus and were one with Him. The blood of Jesus proved/decreed that an innocent lamb had been fully offered.

## Blood Cries, Speaks and Intercedes

We must not forget about the blood of Jesus. His blood did not die. It did not suffer in Hell. It was not obliterated. Genesis 4: 10 tells us that blood speaks to YHWH. Abel's blood cried out to God after his death. It cried out for God's justice.

Certainly, Jesus' blood had the power to do the same – to intercede. Matthew 23: 35 tells us that righteous blood that has been shed upon the earth makes a demand upon God for justice to be done.

## Blood of the Lamb

The righteous/innocent blood of a lamb was considered by God to be sufficient to atone for the sins of His covenant nation, Israel, for one year, through the ritual of the feast of Atonement. The lamb's blood was poured over the Ark, which contained representations of both the Law of God and the sins of man within it. That blood was sufficient to hide/cover/atone for the people's sins for a year. But the next year the ritual had to be performed again because the sins of the people were still there before God in the Ark.

During the three days Jesus spent in the heart of the earth (where the sins of the people were contained to prevent them from reaching/polluting Heaven), his blood was covering the 'Ark' of the entire earth. His blood was interceding, declaring the righteous innocence of Jesus' spirit. Meanwhile, His soul suffered the torments of Hell that were legally applied to it, as well as suffering separation from the Father and the Spirit.

Unlike the ritual of the feast of Atonement, the blood of Jesus covered the Mercy Seat of the Ark to hide our sins from God, but at the same time Jesus' soul and spirit was resting in Hell (since no work can be done on the sabbath by a righteous soul - even in Hell). The ritual lamb did not fulfill this aspect of dealing with sin. It covered sin without addressing the record of sin.

## The End of Sin

When the sabbath was completed the result of the work that Jesus did, when his soul and spirit were re-united with his blood, was the

complete destruction of sin itself. The price for sin was paid, so the existence of sin was terminated.

Jesus could do no ‘work’ while it was the sabbath. It was not until the sabbath had ended that the work of suffering the curse was credited to have been done. Until then, Jesus had only been at rest. When Jesus’ sinless blood reached Hell and was restored to Him, it revealed Him as innocent. Instantly, fellowship with the Father and the Holy Spirit was restored and then Jesus’ body (now transfigured to its eternal state) was restored to Him as well.

### The Blood and Sin

The shalom<sup>52</sup> that was taken from Jesus, by the separation of His body and blood from His soul and spirit, was restored. His blood had always been innocent and faithful to the Law. Death, which was the effect of the separation of God’s life (zoe), which is in the blood,<sup>53</sup> from his body, did not affect the innocent status of Jesus’ blood. Jesus’ soul and spirit could not have been acted upon by sin in Hell if this separation had not taken place. Sin had no right to act upon innocent blood.

Jesus’ soul and spirit had been cursed by hanging on a tree. His body had been condemned by legal authorities and so the forces of sin death and Hell could be applied to them. His holy sinless blood was not condemned or acted upon. It was separated and thrown on the altar (of the earth) just like the blood of the Passover lamb was applied to the doorposts or to the mercy seat of the Ark of the Covenant.

The terms of the covenant were satisfied. We are all saved from sin because there no longer exists any unpaid debt or sin. The record of sin has been completely obliterated/blotted out. People can continue to act contrary to God’s Laws but there is no longer any penalty for that.

Death and Hell remain, temporarily while time still continues but they no longer represent the final step. Now there is an alternative – a choice. We can accept the salvation/exemption/pardon from sin, that Jesus accomplished, by identifying ourselves with Him – entering a covenant with Him by faith.

In effect, we can become Jesus (receive all that He has and all that He is) by entering the blood covenant He offers us. We do so by faith, just

like Abram and Mary did. We choose with our will/soul and then our spirits are resurrected to new life in YHWH's presence the same way that Jesus' was on Easter Sunday.

### What Happened to Jesus' Soul and Spirit in Hell?

Let me guide you through the events of the death and resurrection of Jesus.

Jesus told the thief on his right (Dismas) "today you will be with me in Paradise."<sup>54</sup> He said this to the man who recognized Him as Messiah and repented.

Hell/Sheol/ the place of the dead had two manifestations. Hell – the place (of torment) prepared for the devil and his angels<sup>55</sup> and Paradise or Abraham's Bosom as it was also known.<sup>56</sup>

Paradise was the place where the souls of those who had a covenant relationship with God were kept. Genesis 18: 25 reveals that God cannot slay/punish the just in the same way as the wicked. Psalm 91: 8 (NKJV) tells us that "only with your eyes shall you look and see the reward of the wicked." In Jesus story of Lazarus in Paradise<sup>57</sup> Lazarus was able to see the rich man in torment and the rich man saw Lazarus being comforted. An uncrossable gulf separated those two places.

YHWH had made a covenant with Israel. He could not consign them to torment, even if they were wicked, if they had honoured that covenant. Gestas, the impenitent thief who was crucified next to Jesus, rejected the Messiah and therefore the covenant as well. He went to Hell. What about Jesus?

Since Jesus had always honoured His covenant with God, He would have gone to Paradise with Dismas but He did not. In accordance with the Law of God as recorded in Genesis 32: 33, Jesus had come under the curse and was superable<sup>58</sup> to sin. God had already blotted his name out of His book. Jesus no longer qualified as a covenant Jew. He was consigned to torment – to be acted upon by devils and the forces of destruction which are set loose by disobedience to the love and law of God.

## What Did Jesus Endure in Hell?

During his life, Jesus was tempted in *every* way, just as we are.<sup>59</sup> All temptation came to Jesus. Following this principle of unity with all humanity in the matter of temptation – Jesus must have suffered *everything* that any human being had ever or would ever suffer in life or in Hell.

Satan, whose name means ‘the tester’ would have gone through his whole bag of temptation tricks with Jesus when each one failed to work. Once Jesus was in the realm of Satan’s authority (Hell) he would, likewise, have employed his entire bag of torments on this special victim.

Jesus is now our High Priest, who can sympathize with *every* human condition or experience. Therefore, He must have encountered the remaining trials during the three days in Hell since He did not experience everything while He lived. Remember, Jesus’ experience of sin and the vulnerability of being outside of God’s covenant protection only began in the Garden of Gethsemane prior to his betrayal.

Jesus was at rest in Hell. He could not act. He could do no work there because for three days it was the sabbath. Even though He was rejected by the laws of the covenant, Jesus was faithful and obedient to it. He would do no work/action, so He was completely vulnerable to be acted upon/ to suffer in every way possible. For three sabbath days Jesus rested. But after the third day – look out Satan!

It is consoling for us to know that there is no experience we have had or will encounter, that Jesus has not already endured too. But the results and effects of evil on us do not destroy that evil. In fact, they tend to increase its terror and power in our lives.

A synonym for sin and evil is wickedness. This word describes the effects of sin and evil on our soul and spirit. Wicked refers to the twisting of reeds/wicks into a useable form such as a basket or rope. Sin and evil twists us into shapes we are not intended to assume. We become bound to this twisted shape, prisoners of the effects of the sins/evil we have experienced. Just as it is difficult to untangle a woven basket, it is difficult to extricate our soul and spirit from the way wickedness has twisted us.

What was it that “made an end of sins/put an end to sin” as Daniel prophesied?<sup>60</sup> What did Jesus do to unravel us from our prisons? It was not decades of psychotherapy or a new drug. Jesus unraveled /unmade sin at its source.

### What Happened to Sin?

To understand this, we have to go back to where we began – with the blood covenant. The curse/consequence/punishment required for the breaking of a blood covenant was agreed to during the ritual itself by the participants. “May it be to me as to these animals if I should break the terms of this covenant.”

What happened to the animal sacrifices? The sacrifices were cut into pieces and laid on the earth. The integrity/unity of their bodies was broken. They were dis-integrated/destroyed. They suffered the complete removal of their shalom/wholeness/peace. Jesus made reference to this in the parable of the watching servants in Luke 12: 46 NIV. “The master of that servant will cut him in pieces and assign him a place with the unbelievers.”

Even suffering all this torment and sorrow was insufficient payment for the price of sin/disobedience/treason. The real price was absolute. The price was to be cut into so many pieces that shalom/peace/wholeness was completely removed from soul and spirit. The sense of being, of individuality and uniqueness were to be scattered to such a degree that the blotting out from God’s book of Jesus’ very name would be accomplished.

### Obliteration/Blotting-out, Eradicated/Forgotten.

After suffering all torments and all sorrows, Jesus had to suffer complete separation. Jesus had to give up His Name – all that He was and all that He had. In the depths of Hell Jesus was no more. This was the point of the absolute end of sin just as it was for the name of Jesus. The one charged with the curse had been removed from the Book of Life. The curse was discharged/ended. Sin was ended.

It might seem as though Jesus would cease to exist if He were no longer in God’s Book of Life. This is where it becomes important to understand about Jesus’ blood. It had been separated from him by death.

Life is in the blood. It remained sinless even when Jesus' soul body and spirit were charged and cursed with sin. His blood continued to speak and declare his innocence to the court of Heaven.

The instant that the price for sin was paid, Jesus' blood was restored to him, identifying him as the sinless Son of God. In that same instant, fellowship with the Father and the Spirit was restored. The Presence of the Holy Trinity exploded in the midst of Hell, shattering death and smashing its gates and bars. It was no longer an unbreachable prison. It was only a holding cell.

I never understood this until I had a vision of Jesus in Hell. I walked all over the landscape of Hell – picking up pieces of Jesus that had been torn into dust by devils. In this way I was given the ability to comprehend what had happened to him.

E.W. Kenyon offers this translation of Psalm 88 which describe this event in detail.

“My soul is full of troubles, satiated with evils. My soul has arrived at Sheol, the kingdom of death. I am become a man without God. Thou dost lay Thy wrath fully upon me. Thou hast let come all thy breakers (waves) upon me. I am wasted away. I am distracted, I am brought low; I have borne thy terrors so that I am distracted. Thy streams of wrath have cut me off, destroyed me.<sup>61</sup>

The good news is that everything does not end with the obliteration of Jesus. Sin was obliterated too.

### Jesus' New Name

Jesus' sacrifice caused the “Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;”<sup>62</sup>. Jesus' name was blotted out of God's book. Our sins were blotted out of the record book in Heaven also. Sin was no more. Jesus was no more.

Revelations 3: 12 (Amp) He who overcomes [the world through believing that Jesus is the Son of God], I will make him a pillar in the temple of My God; he will most certainly never be put out of it, and I will write on him the name of My God, and the name of the

city of My God, the new Jerusalem, which descends out of heaven from My God, and **My [own] new name.**

If the name of Jesus was blotted out of the record in Heaven, He would require a new one. If 'name' is indicative of our special uniqueness in the eyes of God, Jesus could not remain nameless. That He is given a new name indicates the end of the old name. Jesus is named by other names but this one is new. If it were simply another name added to the list it would read 'another name' not a 'new' name.

### What Happened to Jesus' Blood?

Remember the vision I recorded earlier. I saw the blood of Jesus first covering the entire surface of the earth where it had fallen. Then the blood traveled down into the heart of the earth – finally reaching Hell itself on the third day.

There, the blood cried/declared the righteousness/innocence of Yeshua. In that instant, the Father and the Spirit once again saw Jesus and were one with Him. The blood of Jesus proved/decreed that an innocent lamb had been fully offered.

Hell was rocked by the force of a million nuclear blasts – shattering its gates and walls. Jesus' soul and spirit were restored to shalom, wholeness and peace. This event is described in Colossians 2:15 AMP. "When He had disarmed the rulers and authorities [those supernatural forces of evil operating against us], He made a public example of them [exhibiting them as captives in His triumphal procession], having triumphed over them through the cross."

E.W. Kenyon offers this more graphic marginal rendering of the same verse.

"Having put off from himself the principalities and powers, (it would seem as though all the hosts of hell were upon him. He was going through agonies beyond words, and suddenly is justified, made alive.) He hurls back the hosts of darkness. <sup>63</sup> Hebrews 2: 14 adds: He put to naught the hosts of darkness."

Life is in the blood<sup>64</sup>. Life is the gift of God. Once life was removed from Jesus, death was able to enter Him and convey His soul and spirit to

Hell. After three days the blood had covered the whole earth and revealed Jesus to the Father once more. Sin had hidden Jesus from the Father because God cannot look upon evil/sin.<sup>65</sup>

The blood declared the righteousness of Jesus. The blood speaks just like the blood of Able could cry out for vengeance to God<sup>66</sup>. It was the blood of Jesus which He would present on the mercy seat of the Holy of Holies in Heaven which would speak again of that righteousness and seal the new covenant.

Once the blood of Jesus identified Him as righteous, the Holy Spirit returned to Jesus and all sin was exposed to the glorious presence of God. Sin was absolutely destroyed. Just as light annihilates darkness, sin was obliterated by the light of His glory. Out of His belly flowed the life of God which vanquished death.<sup>67</sup>

Jesus went immediately to the covenant souls in Paradise and preached/announced there his victory.<sup>68</sup>

When he ascended up on high, he led captivity captive<sup>69</sup>. Those who had been incarcerated in Paradise were brought to Heaven along with Jesus. They had accepted Him as Messiah. They were the spoils of His victory over death and Hell, the train of His triumph. They were presented as corban/gifts to the Father. (It is necessary to bring corban in order to enter the presence of a king.)

There was an earthquake in Jerusalem<sup>70</sup> as Jesus returned for His body. He met Mary and asked her not to touch him yet. He had not yet completed His high priestly service and contact with a person would have made him unclean. (When He returned to the disciples, He specifically asked to be touched<sup>71</sup>.) Then He ascended.

Upon arrival in Heaven, Jesus was given new robes.<sup>72</sup> Now acting as High Priest, Jesus presented His blood in the Holy of Holies after He had first cleansed the utensils of the Temple with His blood.<sup>73</sup> He covered the Mercy-seat of the Holy Ark with His own blood to complete the atonement for sin. He fulfilled the requirements of the blood covenant with Abraham exactly as specified in the Word of God.

## Our New Name

Jesus was given a New Name<sup>74</sup> because His old name had been blotted out and obliterated, along with sin, from God's book. That is why we are to be given a new name in Heaven.<sup>75</sup> Because we have entered into Jesus, identified ourselves with Him by covenant exchange, our sins and even our names have been blotted out of the record book of God. The old is remembered no more and the new has come.<sup>76</sup>

Jesus returned to the earth to transfer the authority of His new name to His body on earth – the Church. They were to act for him on the earth once He returned to Heaven, by using His name. They were to act as stewards of His kingdom under the guidance of the Holy Spirit.

In His name, they were to exercise dominion in the earth in the same way that Adam was supposed to have done. Their mandate was no longer to replenish, subdue and take dominion over the earth.<sup>77</sup> The new mandate was “Go into all the world and preach the gospel to every creature.”<sup>78</sup>

We have examined what occurred in Death and Hell as it relates to salvation. After that, Jesus transferred His authority and power to the Church to complete the administration of the victory/salvation He had won. That work is on-going.

## What About those People who Never Heard the Gospel?

There is an aspect of the work of the Church, which has always bothered me. What about the people who died never having heard the offer of salvation through Jesus from the Church?

I do not mean to criticize what the Church has done. I simply ask whether justice has been served in the case of those people who never heard the truth about Jesus while they lived. People lived before Jesus was born. Did they hear the same gospel we do? Can they be rejected from an eternity in Heaven with YHWH simply because of an accident of time?

What about the people, who lived and died after Jesus' resurrection, whom the Church never reached? China, Russia, the native peoples of North America – all of these places waited for hundreds of years before someone who had heard the Gospel ever went to them. And, on a personal level, what about the people that I never preached to? I have

known about Jesus all my life but I have not told everyone I have met about Him. Assuming no one else told them the Good News, are they damned by my neglect?

Is God's justice fully served, given these limitations under which the Church must work? The equitable presentation of the possibility of salvation to every soul before their final consignment to eternity is necessary to the justice God requires of Himself. His love for us includes justice/equity for us as well.

In the following chapters we are going to examine the requirements for the fulfillment of Justice.

# Chapter 2 The Nature of Judgment:

## Is it God's Judgment or Ours?

The Lord spoke the following prophecy to me. It reveals a different understanding of the nature of judgment than is commonly held. It reveals that judgment is a consequence not a punishment.

### Prophecy August 7, 2020

*I do not punish sin.*

*I merely release or withhold Blessings.*

*I instructed Israel to enforce these boundaries of Blessing*

*- the Laws – so that their people could abide in My Blessing.*

*Sin is its own punishment*

*Creation is ordered to release Blessing to My people –*

*those who will order their lives according to My will and Word.*

*I intend Blessing for all people*

*But I cannot/will not impede their will*

*Just as they cannot impede Mine. (will)*

*If this seems to be too fine a point – it is not.*

*Who is the agent of sin – Me or you?*

*You are.*

*Who bears the consequences of sin?*

*You do.*

*Only My desire for your good is temporarily impeded.*

*I have arranged/designed that all will be well – all good.*

*That design required the interpolation<sup>79</sup> of Yeshua Messiah.*

*I needed to stand in the gap*

*and bear the consequences of sin for humanity.*

*I needed to make a new way for souls to travel.*

*One that circumvented the true consequences of their actions.*

*A way of mercy, forgiveness, renewal, truth and love.*

*The pathway of Blessing is open to all who will choose*

*to walk with Me on it – by joining with Yeshua.*

*I am the way – of Blessing*

*I am the truth – of love's design*

*I am the life of Blessing and joy.*

*No one comes to the Father into the fullness of blessing and Love  
Except by Yeshua – the Way of Blessing, the Truth,  
the Love of God enacted.*

*Sin does not go unpunished.*

*The consequences of sin are/will be enacted, suffered, experienced.*

*You can either know/experience those consequences for yourself*

*Or allow your covenant brother Yeshua His desire  
to experience them on your behalf.*

*It is already done.*

*Only your decision to accept or reject*

*the offer of substitution/covenant remains.*

*This is the choice souls will make.*

*I will not choose for them.*

*I simply choose them.*

*They must choose Me*

*or not Me.*

*I am the Lord*

For every action there is an equal and opposite action. This is a physical law which governs motion. A law is a consequence. If this happens then that will occur. The law itself is the judgment. Creation is ordered in such a way that the results of actions remain consistent.

### **Judgment as Consequence**

YHWH has created the world with both physical and spiritual laws. These laws are built in to the reality/substance of creation. Spiritual laws work the same as physical ones. They always react the same way unless a higher law intervenes.

If we choose not to act in line with the will of God, that is revealed to us in the Bible, then the Blessings that are promised by the scriptures

will not necessarily occur in our lives. If we choose to act outside of the boundaries of law which governs Blessing (God's commands) then we will not live Blessed lives. This is not punishment it is the consequence of our choices.

### Jesus the Higher Law

YHWH has interpolated a higher law into creation through Jesus Christ. This is the law of mercy and compassion – the offer of forgiveness for our sins (choices against the laws of God) through acceptance of a relationship with Jesus.

Jesus acts as the Judge of the application of this higher law of mercy. The punishment/consequences of our actions and words are already set in motion by the nature of creation. The decision which remains to be decided/ruled is whether the Law of Forgiveness is going to be applied to our case/life or not.

We see ourselves as the victims of judgment but we are not. We are the agents of it. It is from our words and actions that the forces of judgment are released upon the world and upon ourselves. Our words and actions have consequences for other people as well. This complicates the effects of consequences so that it appears we are affected by external forces. But we each contribute to the pool of consequences.

### What Kind of a Judge is Jesus?

Understanding the things, we do now about Jesus' experiences on earth and in Hell, we can see how He is qualified to be our Judge<sup>80</sup>. Let us examine what kind of a judge He will be.

When someone is being examined for their suitability to sit as a high court judge they are not asked "Do you like me?" Judgment is not personal. It is the evaluation of facts and evidence as they relate to legally established laws and precedents.

The record of the judgments that a judge has made in the past usually reveals any biases or tendencies that will repeat in future rulings. Their knowledge of the catalogue of laws can also be tested to determine their suitability.

Jesus showed his knowledge of the Law to the teachers in the Temple when He was only 12 years old.<sup>81</sup> Jesus' rulings with regard to the woman caught in adultery, his disciples eating grain from a field on the sabbath and his judgments against the practices of the Pharisees and Sadducees were publicly known.

### How does Jesus Judge?

Jesus emphasized the compassionate and merciful aspects of the interpretation of the Law, much like the famous contemporary rabbi, Gamaliel. Strict adherence to the letter of the Law was not His style. "The sabbath (Law) was made for man, and not man for the sabbath (Law)."<sup>82</sup> This is the guiding principle of Jesus' manner of interpreting the Law.

Jesus' experience of all aspects of the human condition was complete. When we consider what Jesus chose to endure on earth and in Hell, we realize that His ability to empathize with us is perfect.

The idea of Jesus as a judge is unsettling. We wonder: 'Does He like me?' What that question really means is 'Will He bend the law in my favor?' The answer is 'no'. 'Will He be merciful? Yes.'

Jesus loves you. He proved it by laying down His life for us all. But love is not love if it is partial – favoring one over another without cause. Love must be just and equitable. Remember, Jesus is also God who is love and cannot change. He is eternally loving, just and equitable.

There is a blanket pardon available to us. If we trust/believe Jesus and accept His covenant of love, then our spirit is absolved of all sin. With regards to almighty God, we will be treated exactly as if we were Jesus. We will be identified with Him and as Him. That is the nature of a blood covenant relationship.

### What is the Subject of Our Judgment?

It is not only God against whom we have sinned. Our bodies and souls carry within them the consequences/effects of our wrongful choices, words and actions. We will be judged on the basis of how we loved/treated our neighbours and what damage we inflicted upon them. We affect the lives of others in ways it is impossible for us to completely know. Just and equitable judgment must take these things, comprehensively, into account.

Our acceptance of Jesus' offer of salvation/pardon will bring us eternally into the presence of God but it will not undo the damage that our evil, by commission or omission, has done to others. I will deal with this question further in the discussion of Purgatory.

### The Rules of Judgment

Jesus established/ruled clear principles by which we will be judged. He declared what would be acceptable evidence and the criteria that would be used to interpret that evidence.

Matthew 7: 1-2 NKJV 1. "Judge not, (so) that you be not judged. 2For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you".

Judgment of others makes you a candidate for being judged yourself. If you do not judge then you are exempted from judgment.

Jesus said "when you pray, say, Our Father ... This is the Lord's Prayer. It teaches us that our forgiveness is contingent upon the forgiveness that we offer to others. Luke 11: 4 (NLT) and forgive us our sins, (*in the same way*) as we forgive those who sin against us. (NKJV) And forgive us our sins, for we also forgive everyone who is indebted to us.

From the Cross Jesus issued this ruling. "Father, forgive them for they know not what they do." (Luke 23: 34 KJV). This indicates that ignorance is a mitigating factor in judgment. We do not always understand the full implication of our actions. This will be taken into account in the judgment rendered in our case.

Matthew 12: 37 NKJV for by your words you will be justified, and by your words you will be condemned."

Matthew 5; 22 NKJV But I say to you that whoever is angry with his brother, without a cause, shall be in danger of the judgment. And whoever says to his brother, 'Raca!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire.

According to the principles demonstrated in these rulings, Jesus reveals that judgment is consequential to our own rulings and actions towards others. It is not externally determined. We set the measures and

standards of justice for our own trial. It is the damage that we do that damns and condemns us.

### The Books of Evidence

The acceptable record of the evidence that will be presented in our trial is the record of our own words and the rulings/judgments that we have enacted upon other people. Our own words and deeds are the evidence. Our manner of judging others determines how we will be judged (harshly or lovingly, impartially or unfairly).

Revelations 20: 12 (NKJV) 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.

Books have been written of our every word, thought and action. This is not as hard to believe as it used to be. Nowadays, our online searches, financial transactions and even our movements are tracked and recorded by Google, Facebook and our phones. Our 'home assistant' can record every word said in its presence. We cannot hide from judgment any more than we can hide from tailored advertising.

We cannot expect Jesus, our impartial, just and loving judge, to tamper with the evidence and change the rules for us. Our only hope is a pardon. If we do not receive pardon our words and the record of our judgments of others will be applied to us. That is not a pretty thought.

### Jesus Our Saviour

Jesus is not only a judge. He is first and foremost Saviour/Messiah, the Shepherd who can lead all souls out of darkness/sin into the presence of God's Holy Light. He is also Love - who can let those who desire to - remain in Darkness stay there eternally because that is truly what they desire.

Jesus did not satisfy the Law by going through death and Hell so that He could become our Judge. He did it in order to be our Saviour. Jesus' intention, just like the Father's, was to save everyone. The Lord is .... not willing that any should perish but that *all* should come to repentance.<sup>83</sup>

## Universal Application

For Jesus to be the agent of God's salvation, He must be not only willing but also able to include everyone in His rescue. He does not need to force this blessing on any soul but He must be *able* to present that offer of blessing to every soul.

I say that because of God's nature of love justice and truth. Love is not partial to one person over another. Justice and truth must be equally applied or else they are not true and just. I will not take the time here to establish this point. I have done so in other books. It is sufficient to say that if YHWH cannot save/redeem everyone He created through His Messiah, then that god is not God.

## Exclusively Our Saviour

Jesus publicly stated, "I am the way, the truth, and the life. No one comes to the Father except through Me."<sup>84</sup> Clearly, Jesus is not expecting us to find alternative paths into God's presence and fellowship. In fact, this exclusive statement, like the commandment "Thou shalt have no other gods before Me"<sup>85</sup>, requires that we actively reject competing paths to salvation.

How is this going to work? If hearing the gospel's offer of salvation through Jesus is the only way, what about those who never heard or understood it? The possibility of salvation would seem to be limited to a small number of souls. Those who lived after the death and resurrection of Jesus who encountered someone who knew about it and who was willing to tell them in a way they could comprehend.

If that is the only scenario for salvation, it cannot be universally applied to all souls who ever lived. It is too limited in scope. And yet, that is what love, truth and justice must require – universal application.

Are any oversights acceptable? Can God's love be satisfied if even one soul is separated from Him eternally? No! That would be unjust and therefore incompatible with God's nature.

If those things about the requirements of justice are true then I have stated the way of salvation through Jesus incorrectly or incompletely. If God is just then His offer of salvation must be justly applied. It must be equitably applicable - to all souls.

## What Does Jesus' Suffering and Work in Hell have to do with Justice for all Souls?

Jesus preached in Israel. He also preached in Hell.<sup>86</sup> Jesus said “Most assuredly, I say to you, he who believes in me, the works that I do he will do also; and greater works than these he will do, because I go to My Father.”<sup>87</sup>

If Jesus is Messiah, then there must be a way for His gospel/offer to be heard by every soul. Jesus preached in Israel among the living. He preached in Hell among the dead. The works that He did we can/will/must do also.

There has to be a way to tell the ‘untold billions who were never told’ the message and offer of Jesus. Those who regard God as being loving and justice could never accept anything less. Neither could YHWH.

### Salvation from an Eternal Perspective

To understand how this can happen we must first dispense with the idea that time is an impediment to the Gospel. God is eternal – outside of time. Death is an aspect of time that will pass away when we enter eternity. Death cannot prevent an eternal gospel message. It could only prevent a temporary/in time/human message. Only we are limited by time and death – not God.

Jesus defeated death<sup>88</sup> and conquered Hell. Therefore, it must be possible to present the offer of salvation in Jesus to the dead who never heard or comprehended it while they lived.

Victory implies authority over your enemy. How can we be intimidated by that which we are already victorious over? We have to ignore the limitations of time if we are going to comprehend how this can be done.

Scripture is clear that a decision against Jesus' offer while a person is living is eternally binding.<sup>89</sup> At the same time, Levitical laws make it clear that the punishment for misunderstood law is lesser than for a fully comprehended broken law.<sup>90</sup> Eternal damnation is a severe consequence. You cannot earn it without full comprehension.

## Evangelism is the Prerogative of the Church

The method YHWH has chosen to impart forgiveness/salvation to the World is called Evangelism. It simply means to tell good news. This message was entrusted to the Church by Jesus. It is not just a concept that is independent of any human agency. It requires that people who know and believe it, tell/share it with other people. Good news belongs to the Church who are required to share it with everyone else.<sup>91</sup>

## The Church

When Jesus arose to be at the right hand of the Father, He instituted the Church to be His body – His steward – His agent of action, judgment and reconciliation in the earth until His return.

The Church consists of the friends of the Bridegroom. It is their job to prepare the world for the return of the Bridegroom. This return signals eternal consummation for those who have a covenant relationship with God through Jesus. It also signals the formal charging and trial of those who reject that covenant and who will be consigned to the alternate reality of the Lake of Fire.

Jesus acts through the Church and offers salvation through the Church. In order for a just and equitable judgment to be rendered in the case of those who died without the gospel, the Church must also be the agency of preaching salvation to the dead. This includes those who are spiritually dead while they live, because they have not accepted new life in Jesus and those who have already died without making a decision on the covenant of salvation.

Jesus assigned the preaching of the Gospel to the Church. It is not something angels can do and it must be done before Final Judgment because you cannot render judgment to someone who has not been informed of all their rights. God's will is for every soul to repent<sup>92</sup>, therefore it is our right to repent. God cannot judge us until we have been offered the opportunity to repent and accept the pardon Jesus offers.

## The Necessity of Evangelizing those in Hell Who Never Heard the Gospel

Those who died without hearing the gospel must be in Hell since they cannot enter God's presence with sin associated with them. They will

not be in Paradise because that required a covenant. Only covenant by birth, children of Israel, qualify for that.

The rest are waiting and suffering (being acted upon by sin which is the environment in which they now exist) until the time at which they will be judged based upon their words and actions. This judgment simply determines where they will continue in eternity – the presence of YHWH which is Heaven or the Lake of Fire apart from Him.

My intention, in this book, is to convince you of the logical necessity for the Church to preach in Hell. Those souls who are there in Hell without hearing a presentation of the gospel are wrongfully imprisoned. Due process of law has not been satisfied.

It is every soul's right to hear the gospel and be given opportunity to repent simply because that is God's will.<sup>93</sup> A just and Holy God must make a way to fulfill His own Law. Remember, it is the Bible that taught us about justice. Justice is not our own invention. It is based on the nature of YHWH not human nature.

[salvationinhell.com](http://salvationinhell.com)

I have written other books specifically dealing with this subject: Salvation in Hell, Waging War with Hell and Rescuing the Damned. They are available on my website [salvationinhell.com](http://salvationinhell.com).

These books deal with such topics as: How the Church does this, Where that is revealed in the scriptures and How this has been understood and practiced in the Church already. All that is too vast to be covered in this introductory work.

My website also contains research documents you can download and study for yourself and blog articles on various topics related to this question.

I maintain this website to facilitate discussion and information sharing. I use this platform to convey what I have learned from 30 years of research, study and prophecies from Jesus.

## Hellrazer's Bibles

I have also edited three translations of the Bible, in Roman Catholic, Protestant and Orthodox versions, to highlight passages throughout the scriptures that reveal this topic.

### How I Began to Understand this Idea

In November of 1992 I had a vision while I was driving to work. In the vision I saw a friend of mine who had committed suicide. I saw him in Hell. I told him about Jesus' offer to rescue him. He accepted Jesus' offer and I saw him taken up to Heaven.

I am sorry to say that I was not much of a friend to Jack. In all the time I knew him I never told him about Jesus. Considering the violence and poverty of his street-gang lifestyle, I assume that no one else ever told him either.

After the vision was completed, I immediately rejected the idea it presented. I knew that no one could be saved after death. How did I know that? I just did. This was the beginning point. The Lord has been teaching me about this topic ever since. I was mistaken, misinformed and prejudiced.

If I have even slightly convinced you that the possibility of preaching the Gospel in Hell must be true (or that is at least worthy of further investigation) then I ask you to do the work of reading the information/evidence I have provided. You can confirm or disprove it for yourself.

# Chapter 3. What Needs to Happen in Hell Now in Order for Justice to be Completed?

I am going to deal with the process of justice, which transitions *temporal* souls into their final *eternal* state.

## We Are Eternal Beings

At the moment, we are temporary. We are in time. We have a beginning, birth, and an end – death. However, we are created in the image of/after the likeness of an eternal God. We share the attributes of our creator: eternity, the power of words and the ability to choose and decide -free will. This eternal nature means that our present experience of time's limitation is not all there is for us.

## We are Loved Beings

God is love. Love is eternal/without end. God would not allow His love to end. Therefore, we will not end since we are the object of His love.

Love is not coercive. It respects the free will of the beloved. Final Judgment is the process of determining what our will for eternity is. It is not about whether YHWH will accept or reject us. It is about whether we will accept God on His terms – for who He is as revealed in the Word of God – or whether we choose to be god ourselves – on our own terms.

C. S. Lewis put it this way in the Great Divorce. “There are only two kinds of people in the end: those who say to God ‘Thy will be done’ and those to whom God says ‘Thy will be done.’”

## Our Eternal Choice

The offer of salvation through Jesus is specifically with regard to our eternal choice. It is the way in which we can love God and satisfy the requirements to live in joy and blessing in His presence eternally.

At the same time, it is equally true that we can choose to live eternally without God and the requirements of His nature. It is an option/choice. It is possible to reject YHWH, reject Yeshua for all eternity. Just ask Judas.

In *Paradise Lost*, John Milton has the character of Satan reply to the choice for or against the love of God in this way. “It is better to reign in Hell than to serve in Heaven.”<sup>94</sup> The possibility of eternal life outside of the presence of God is possible and comprehensible.

### The Lake of Fire

I need to clarify two things. First; Hell is not eternal. Revelations 20: 14 states that Death and Hell will be cast into the Lake of Fire (KJV). They will be destroyed. Only time has a beginning and an end, eternity does not. The state which continues in eternity – separated from God – is known as the Lake of Fire not Hell.

Second, Satan will not/cannot rule that Lake of Fire because there are no rules there. God is love (relationship), truth (order), and justice (equity/receiving what you give). Nothing of God’s character will be present in the Lake of Fire.

As a gift of love to those who choose to define their own existence apart from Love, God will create a reality entirely separated from Himself – containing none of His attributes. It is perceived as a lake of fire since it is entirely without order, without peace, without joy and blessing. Confusion, suffering (acting upon others without restraint) and loneliness will be the defining characteristics of this place.

There is a saying: If it is not good, it is not God. This will be the ultimate place of ‘not good’. There is an old joke: ‘I want to go to Hell to be with all my friends.’ It doesn’t work that way in the Lake of Fire. Without the presence of Love, relationships of any kind are impossible, therefore, no one has any friends there.

### Satan Should be Afraid

As I meditated on the nature of this place it occurred to me that the devil and the fallen angels have a great deal to fear about going there. Psalm 8: 4-6 reads: What is man that You are mindful of him, and the son of man that You visit him? 5For You have made him a little lower than Elohim<sup>95</sup>, and You have crowned him with glory and honor. 6You have made him to have dominion over the works of Your hands; You have put all things under his feet.

What is man? This psalm seems like the meditation of an angel. It is clear that the angels and devils do not understand humanity. The word tells us that man is created 'a little lower than Elohim/God.' We are created in a class above that of the angels; lower, yet similar, to YHWH. The angels, especially the fallen ones, do not fully comprehend us.

It will be the humans who choose to abide in the Lake of Fire who will be the most powerful beings there. Surely, these loveless people will take revenge on the fallen angels for all eternity. Satan will receive what he has given. Maybe that is why he is so full of fear now.

# Chapter 4: Judgment and Justice

## The Body

The process of justice/judgment marks the transition between time and eternity. As a part of that process, all humanity will have their body, soul and spirit reunited and restored to them. Death separates us from both the gift of life God has given us and our physical body. This restoration is referred to as ‘the resurrection of the just and the unjust’.<sup>96</sup> Both, alike are restored.

In order for us to be judged comprehensively, we need our bodies since bodily interactions play a large part in the choices and decisions we make in life.

The body we were originally given is designed to allow us to interact in this creation, within time. To be just, God will have to endow every person with a new body suited to the environment they are consigned to. Our present bodies are not designed to operate in eternity of any kind.

## Our New Body

Those persons who choose their own will over God’s will, will need a body which can operate/interact with their new reality – the Lake of Fire. I cannot imagine what that body will be like – to house a soul and spirit in an environment without rules or order, love or justice. But God will not rob them of the capacities He originally endowed them with at their creation. He is not a thief.

Those who accept God’s will and offer of reconciliation through Jesus, will receive a spiritual body<sup>97</sup> like the body Jesus was given. They will be able to interact in Heaven and on earth. They will not be subject to time or location. They will move, not at the speed of light but at the speed of faith and words.

Einstein’s special theory of relativity postulates that all matter simply disappears upon approaching the speed of light. That is the Heavenly transition point – the beginning of eternity. It is with such a body that we will enter eternal Heaven – in God’s presence.

We do not have that body now. We do not need it now. We need the kind of body we now have in order to operate on earth, in time.

### The Satisfaction of Justice

I said something earlier in this book about the fact that Jesus' offer of reconciliation with God satisfies the legal requirements necessary for the restoration of our spirits into the presence of Eternal God. However, salvation through Christ does not restore shalom between others and myself, between all souls and creation.

### Two Types of Law

God revealed two types of law in the Hebrew scriptures: criminal law and civil or tort law.<sup>98</sup> Criminal law is designed to punish or deter actions harmful to individuals, the fabric of society or to the state. Tort or civil law is designed to compensate the victims of those criminal actions. Full justice requires both aspects of law to be satisfied.

The work of Jesus satisfied, completely, the requirements of criminal law. Sin, the breaking of God's laws, not only damages our relationship with God it also damages the equitable and sustainable relationships between individuals, society and those in authority. There are other aspects of Law, which still remain to be satisfied.

### Purgatory and the Healing of Sin's Effects

Sin also hurts persons. It effects and twists us in ways different than society as a whole. A minimal crime may enact a lifetime of sorrow and misery upon an individual. Justice includes the working out of shalom which is the restoration of wholeness, to those whose shalom was broken/taken by the actions of another person or group.

I am alcoholic, so I know first-hand, the kind of damage that my actions have had on people with whom I have interacted. When I accepted my condition and took the steps necessary to rectify my behaviour, it was also necessary for me to attempt to rectify the effects, which my behaviour had released into other people's lives. My selfish disregard of others had, in the past, blinded me to those results.

In many cases, the damage was irreparable; either because the victim would not forgive me or because I was unable to interact with them in a new way or any way at all. Time passes.

I have done all that I can (or all I am willing to do). But have I restored shalom/justice to these people? I do not even know whose life was detrimentally affected by my actions and words. There is justice that remains to be completed.

They are not satisfied. I am not satisfied. God cannot be satisfied with this partial justice. He, who knows even the events that effect the sparrows<sup>99</sup>, knows the pains we have inflicted upon each other.

We are reconciled to God through Christ. How are we reconciled to each other? Criminal law is satisfied. Jesus has paid the punishment price. How is civil law to be satisfied?

### God's Justice and Tort Law

God is love. An integral part of love is justice. YHWH has a necessary connection to justice. It is an aspect of His being. He must apply it universally and satisfy it completely for the sake of His wholeness.

God was willing to obliterate the name of His Son from His book in order to obliterate our sins as well. There is no length to which He will not go in order to see that justice is done for everyone – not just Himself.

The book of Revelations outlines the Final Judgments that will be rendered. This process culminates in the separation of the sheep from the goats by the Shepherd. The sheep are those who choose to remain in God's presence for eternity. The goats are those who choose to enter the reality of the Lake of Fire rather than remain in God's presence, the presence of love, order and justice. These are the judgments of criminal law.

In this section of the book, I am concerned with tort law, personal injury law. This is the type of law, which is intended to restore shalom (nothing missing, nothing broken) between persons/souls.

### Requirements of Tort/Civil Law

Tort: a wrongful act other than a breach of contract for which relief may be obtained in the form of damages or an injunction. Its root meaning of "twisted" (as opposed to "straight") obviously came to mean "wrong" (as opposed to "right").<sup>100</sup> A tort, in common law jurisdiction, is a civil wrong (other than breach of contract) that causes a claimant to suffer loss or harm, resulting in legal liability for the person who commits the

tortious act. It can include intentional infliction of emotional distress, negligence, financial losses, injuries, invasion of privacy, and many other things.<sup>101</sup>

In Leviticus, God specified that if you kill your neighbour's ox you must recompense him a prescribed sum. God is not only concerned with who killed who but also with who offended or abused who and why. When we break laws concerning right-conduct with each other we risk damaging the life of another person.

### New Testament Tort Law

Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets. Mathew 7: 12 NKJV a.k.a. the Golden Rule.

Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you. Luke 6: 38 NKJV

These passages provide a synopsis of the principles of interpersonal law by which God intends us to relate to others. There are consequences to our actions as those actions regard other people. We will be acted upon (suffer) by those very same consequences. That is how justice is to be done – shalom - equity – reciprocity.

It doesn't seem to work out that way. Hitler did not get what he gave/deserved. Even I have not gotten what I have given – yet. What is the means by which God intends to restore/satisfy shalom/equity/justice between people?

### Purgatory

Webster's dictionary defines Purgatory as 1: an intermediate state after death for expiatory purification specifically: a place or state of punishment wherein, according to Roman Catholic doctrine, the souls of those who die in God's grace may make satisfaction for past sins and so become fit for heaven. 2: a place or state of temporary suffering or misery.

Purgatory is not the name of a place; like Cleveland. Purgatory is a conception of the process of the healing of sin's effects upon us. It is a process by which, souls who have died in a state of grace (they have accepted Jesus as their Messiah), are able to purge the

effects/consequences which sins, that they enacted in life, have had on their soul (mind, will and emotions). Their spirits are clean but the stains of sin still remain on their white robes, the tablet of their psyche and memories.

It is also a place where they are also able to accept the suffering, they have doled out to others, back upon themselves in order to complete the process of justice. You are free to come up with another name for this process. The name purgatory is not in the Bible. It serves as a description of what happens.

Many Protestants define purgatory as something that the Catholics made up. That is what I was taught. It was an ignored concept. My opinion on the matter changed one day. I remember where I was standing in the Ark – a food and clothing bank and drop-in centre that my wife Laura and I ran in downtown Windsor. It was 1991.

Someone had mentioned purgatory and I said “There is no such thing as purgatory. The Catholics made it up.” Immediately, the Holy Spirit spoke to me and said “Oh yes there is a purgatory!” I tested the spirits and determined that this really was from God. I changed my opinion in an instant. Now that I had a witness of the truth, I needed to release the error that I had been holding on to.

### Why Purgatory?

It is certainly tempting to believe that a simple declaration of faith in Jesus absolves me of all obligations/debts that I have incurred due to my mistreatment of others in the past.

Jesus’ offer of salvation does totally restore the relationship of our eternal spirit with the Holy and eternal God. That is certainly Good News. We are made holy by putting on the holiness of our covenant partner, Jesus. We receive the same status with the Father and the Spirit that the Son has.

### How Have we Effected the Lives of Others?

But what about other people? I might be right with God but what about the other persons whose lives I have detrimentally impacted? None of us lives in a vacuum. Our choices effect and influence others. We act upon them (make them suffer) and they are changed.

People can become embittered, rejected or filled with hatred in response to what they have suffered from others. Is it right for them alone to bear the consequences of these sinful actions? Should not the ones who influenced/caused the suffering be made to bear some of the blame and consequences?

Justice between humanity and God has been fully achieved through Jesus' sacrifice. It applies to us if we accept/receive it. Justice between man and man is not yet satisfactorily completed. In fact, there is no natural way by which these wrongs can be righted completely.

### Forgiveness

Forgiveness is the miraculous tool God has given us to restore right relations with other people. The healing and transforming power of forgiveness is truly amazing. But forgiveness is not automatic – it is voluntary. Justice between people is not always sufficiently restored by forgiveness alone.

Justice, like God's law, applies to everyone. Gravity always works and applies to everyone. Give and it shall be given to you what you give. The measure you use to give will be the one used to measure what you receive. These principles are universally applied. The consequences of our words and actions may be delayed but they will return to us. For some people, that will be applied to them after death and before judgment.

### Repayment and Shalom

Romans 13: 8, 10 NKJV 8 Owe no one anything except to love one another, for he who loves another has fulfilled the law. 10 Love does no harm to a neighbor; therefore, love is the fulfillment of the law.

We owe a debt of love to our neighbours. Any acts in our life that do not meet the qualifications of love are a debt owed which must be repaid. The healing of these debts is addressed, not in a debtor's prison, but in Purgatory.

Purgatory is the process of justice by which our souls (mind, will and emotions and memories) are healed of the damage done to them by others. We need to complete our forgiveness of others for those things.

We also need to be released/acquitted and pay for the damage/unlove that we have inflicted upon others. Things we have done or that we should have done for others but didn't, have affected their lives for evil. The recompense demanded by tort law must be satisfied. We cannot safely enter the presence of God if the effect of sins or suffering, in which we were accomplices, remain unresolved. We need to be cleansed of the stains of sin. Some of them take a lot of scrubbing.

Justice is a wholeness. It is a comprehensive part of creation. Evil effects alter the state of creation as a whole. Sin is an action outside of the way God created the world to operate. To restore the shalom of creation there needs to be a way in which every instance of sin is healed. All of the effects of sin must be accounted for and overturned/set right.

### Purgation

Purgatory is a word used to describe the process of purging/cleansing an already redeemed soul of the stains of sin. It is a gracious way by which a soul is able to satisfy justice between them and their neighbour.

It is a state in which the soul is acted upon/suffers by the same forces it released itself while alive. Give and it shall be given to you. It is possible to begin this process voluntarily while you are alive. This is known as sanctification, repentance and contrition - purgation.

### Purgatory versus Hell

It is not necessary to call this process Purgatory. If that is a phrase loaded with too many negative connotations for you to accept, call it something else. You can call it the healing of memories or love therapy, anything you want. That will not affect what it is – the preparation necessary to enter the eternal presence of a Holy God.

Those who have died without accepting Jesus are acted upon in Hell by the same forces that they released in addition to the malevolent forces already present in Hell. In that case, the action of suffering upon them has no beneficial effect on their damned soul. Hell is simply a holding cell prior to final judgment.

The souls in purgation/Purgatory have the advantage of being in communion with the Church. They are still a part of the Body of Christ.

The prayers of the Church, those prayed intentionally for souls in Purgatory and even those prayers prayed in tongues at the behest of the Holy Spirit, effect cleansing and transformation of the souls there. They are literally being transformed into the image and likeness of Christ.<sup>102</sup>

We can also apply the merits of the covenant meal/eucharist to the souls in Purgatory. By prayer, we apply all Jesus has and is, to them. Nothing heals us like the Blood and Body of Jesus does.

### Why Do Some Souls Need a Purgatory?

There are recorded visions of what happens in Purgatory, many of which have been authorized as genuine by branches of the Church.<sup>103</sup> To some people, there seems to be little difference between what happens there and what happens to a soul in Hell. They suffer there. They are acted upon by the forces they themselves released into the lives of others. That is justice.

Maybe you will think that I am just a neurotic religious nut. That tends to be the designation given to those who desire for the ways they have hurt others to be washed away from their souls. There are many things, which I have done or said that I regret. At times that is an almost unbearable pain.

Regret is the feeling of remorse for something that you have done. It is a useful emotion if it motivates you to amend your life in future and make amends to those wronged. It is like a stain on your soul which is disgusting to your own spirit.

There are many regrets that I cannot make amends for. The opportunity is past. God is gracious. He would not send us into an eternal state in which we were forced to retain this pain.

The light of God's presence destroys darkness and sin.<sup>104</sup> If these stains, this attachment to darkness, remain upon us then we too would be destroyed along with the darkness if we entered the presence of God's light. Just as Joseph was bathed and shaved before he was allowed into the presence of Pharaoh<sup>105</sup>, we need our souls cleaned up to safely enter the presence of the eternal King.

## Preparing the Bride for the Bridegroom

If I were to fully enter the presence of God right now, I could not bear it. I have even found His Glory to be a crushing weight in visions at times, not always. If you tell me that I could enter eternity now, just as I am, because of Jesus' work, I would say that the person who entered would not really be me. If I were somehow to be changed to that degree, I would want to know how that could happen.

I am the sum of all that I have seen, done and experienced. Some of that makes me cringe. I am not whole yet. What process will turn me from what I now am into this eternally unchanging being?

If I remain unpurged, the same as I am now, then all this baggage will stay with me eternally with no possibility of change. That is the nature of the eternal state. I would say that I was being consigned to Hell in that case – not Heaven. There must be some way by which I can be released of my debts to others just as I am already released of my debts towards God.

## Not Everyone Needs Purgatory

St. Paul said this in 1 Corinthians 4: 3-5 AMP 3But [as for me personally] ... I do not even judge myself. 4I am aware of nothing against myself and I feel blameless, but I am not by this acquitted [before God]. It is the Lord who judges me. 5So do not go on passing judgment before the appointed time, but wait until the Lord comes, for He will both bring to light the [secret] things that are hidden in darkness and disclose the motives of the hearts. Then each one's praise will come from God.

Saul of Tarsus was responsible for the murder of Stephen and many other Christians at the birth of the Church and yet he came to the place where he was aware of nothing against himself – considered himself blameless, yet subject to the judgment of Jesus.

It must be possible to reach this purged status while we are alive, just as St Paul did. The guilt that he bore was laid down and released. Therefore, Purgatory is not necessary for every soul. If they are willing to repent and be healed while they live, they can be prepared for the presence of God before they die. This is called the process of Sanctification.

## The Cross Covers It All?

On January 13, 1547, Pope Paul III and the Council of Trent declared:

“If anyone saith (says) that after the grace of Justification has been received, to every penitent the guilt is remitted and the debt of eternal punishment is blotted out in such a wise (way) that there remains not any debt of temporal punishment to be discharged, either in this world, or in the next in Purgatory, before the entrance to the Kingdom of Heaven can be opened to him: let him be anathema (condemned).”<sup>106</sup>

This declaration was made in response to what the Roman Catholic Church leaders considered to be a heresy (lie). The reformers (protestants) were declaring that acceptance of salvation through Jesus alone was necessary to grant you immediate entrance into the presence of God.

This protestant idea sounds as though it honours the work of Jesus by declaring that nothing is missing in our restoration to fellowship with the Father. ‘The Cross covers it all’ – is a favourite phrase among protestants. I believed it too.

However, if the salvation I accepted makes me fit to be in God’s presence immediately why do I still feel badly about the people I have wronged? Have I failed to completely accept the gift of Christ? Why are people still angry with me? Why do the hurts linger if they are already repaired? What about tort law. Why did God prescribe a whole section of laws in His Word that deal with our recompense and restoration of shalom/relationships with other people?

It is not dishonouring to Jesus to say that we have work remaining to do in the working out of our salvation.<sup>107</sup> We would be neglecting the whole body of tort law if we claimed to be whole when our neighbour still suffered because of what we had done. Negligence is a crime.

The Cross of Jesus completely covered all the requirements of criminal law as it relates to humanity’s betrayal of its covenant with YHWH.

It is through the cross that the satisfaction of civil law is also completed. We achieve forgiveness and restoration between us and our

fellow human beings by means of the blood of the Lamb. Choosing to forgive, yielding our hearts and thoughts to the rightness of God's Word and Law and the purging effects of love upon our souls are all benefits won for us through the cross by Jesus. As we choose to conform ourselves to Him, we are healed and everyone around us is healed.

### The End of Sin

“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.” Daniel 9: 24 KJV

Transgression has come to an end at the Cross. The last sin was the unjust death of Jesus. Jesus did make an end of sin by paying the price demanded by the blood covenant. In the eyes of God ***there is no longer any sin***. It was all satisfied, past present and future. What remains to be fulfilled of Daniel's prophecy is “to make reconciliation for iniquity and to bring in everlasting righteousness.”

If the bringing in of everlasting righteousness is a function of the Final Judgment, which has not yet occurred, then the reconciliation for iniquity (in-equity/broken shalom) between people is not complete as yet either. The root of sin has been destroyed but the fruit which that sin has produced must still be reconciled and made right.

### We Need Time

Our spirits have been completely made new and clean by Jesus' work but our souls (mind, will and emotions and memories) take time to be healed. Time is the reality in which we can repent and change. Eternity is unchanging. It is always the same, always blessed, with no need to repent or repair, no need to change because everything works together as it should – nothing missing nothing broken. Shalom.

Purgation/repentance/transformation into the image of Christ involves change therefore it is a process within time not eternity. It takes time to get over what we have suffered in this life and to get over the shame and regret of what we have made others suffer, even if we were unaware of how we affected them while we lived.

Purgatory is a gracious gift to prepare the Bride for eternity with the Bridegroom. I want to convince you of the logical necessity of purging the effects of sin on our souls before we enter the presence of God in eternity. Justice between people must be applied to those made righteous in Christ as well as to those who have refused Him.

## Conclusion

The conclusion that it has been my intention to reach is this: The Gospel offer of salvation through Jesus must be given to every soul ever created. If they did not receive the opportunity while they lived, that offer can still be made to them after they die, in Hell.

If I am wrong about this conclusion then YHWH is not just or loving as He has claimed. If God is content to let some of His creatures spend eternity separated from Him, without the opportunity to choose otherwise, then that 'God' is not Love. If that 'God' is content to let some souls reject Him eternally because of the evil influences that other people have had in their life, causing them to blame and reject Him in their bitterness, then that 'God' does not fulfill the requirements of justice.

I do not believe that everyone will accept the love of the true God. Love would never force them to do so. Hitler and Satan are free to spend eternity in a Lake of Fire and good riddance to them. But their influence could not drag anyone there along with them if YHWH will enact the fullness of justice.

There can be no exceptions. Justice must be done in the light of all the influences and factors involved in the life of each soul. Only once every mitigating circumstance is accounted for and the offer of pardon through Jesus is decided upon in full comprehension of what that choice will determine – can justice be said to be done.

### Necessary

It was necessary for Jesus to destroy sin and blot out the record of all sins.

It is necessary that we come to know and understand the way in which judgment will be applied to us. The record of our words and actions, the judgments that we rendered to others, we need to accept that this is what will determine the nature of the judgment applied to us.

It is necessary for every soul to hear the gospel and decide. Whether they do so in life or death, it must be done before they can be judged and consigned to Heaven or the Lake of Fire in eternity.

It is necessary for souls who accept Jesus' offer to be cleansed of the effects that sin has had on their life. Without such cleansing, an eternity in God's presence would be like Hell. Sanctification and purgatory are necessary preparations for eternity in God's presence.

If these necessary conditions are not met then YHWH is not love, not just, not true, not God.

These conditions have been met. God is love and justice and truth. Now it is up to us to do our part. It is up to the Church to preach the Gospel to the living and to those in Hell who never had opportunity to decide upon it while they lived. We can also pray for the souls in purgatory, for their cleansing, healing and release into Heaven proper.

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# Endnotes

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- <sup>1</sup> In Exodus 3: 14 God reveals His name to Moses. It translates as 'I Am that I Am'. It is written YHWH which can be pronounced YaWeh or YeHoVah.
- <sup>2</sup> Jesus is the English translation of his name from the Greek. Yeshua, meaning 'Ya (YHWH) saves' is his Hebrew name.
- <sup>3</sup> 2 Corinthians 8: 9
- <sup>4</sup> 2 Peter 3: 9
- <sup>5</sup> Exodus 32:32
- <sup>6</sup> Romans 3: 9 NLT
- <sup>7</sup> Galatians 3: 13
- <sup>8</sup> Exodus 32: 33
- <sup>9</sup> Philippians 2:9, Ephesians 1: 21, Revelations 19: 12
- <sup>10</sup> Gospel of Nicodemus/Acts of Pilate chapter 9
- <sup>11</sup> See Salvation in Hell, Waging War with Hell
- <sup>12</sup> 1 John 4:8
- <sup>13</sup> Daniel 9:24 KJV
- <sup>14</sup> the Greek translation of the Hebrew scriptures written in 200 B.C.
- <sup>15</sup> The Blood Covenant: A Primitive Rite and its Bearing on scripture. Impact Books Inc. Kirkwood MO USA 1975.
- <sup>16</sup> Exodus 32: 33, Deuteronomy 29: 20
- <sup>17</sup> Leviticus 17: 11
- <sup>18</sup> Genesis 4:10
- <sup>19</sup> Matthew 23: 35
- <sup>20</sup> Samuel and Melchizedek
- <sup>21</sup> Daniel 9: 24
- <sup>22</sup> The Lamb's Supper, Doubleday books USA 1999
- <sup>23</sup> Seder: the feast which begins the celebration of Passover.
- <sup>24</sup> Matthew 26: 39 NKJV
- <sup>25</sup> Mark 14: 36, Luke 22: 42, Mathew 6: 10
- <sup>26</sup> Isaiah 52: 14 NLT
- <sup>27</sup> Isaiah 1: 6, Psalm 38: 3, 7
- <sup>28</sup> Mark 1: 1
- <sup>29</sup> Luke 3: 38
- <sup>30</sup> Luke 1: 38
- <sup>31</sup> Genesis 15: 6, Galatians 3: 6
- <sup>32</sup> 1 John 1:5
- <sup>33</sup> Romans 6: 23 KJV
- <sup>34</sup> Genesis 5:5
- <sup>35</sup> Genesis 2: 17
- <sup>36</sup> Leviticus 17: 11
- <sup>37</sup> John 10: 17-18
- <sup>38</sup> Luke 23: 46, Psalm 31: 5
- <sup>39</sup> Mark 15: 34, Matthew 27: 46
- <sup>40</sup> Exodus 32: 33
- <sup>41</sup> Luke 23: 45

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- <sup>42</sup> Isaiah 9: 18 NKJV  
<sup>43</sup> Genesis 3:21, Book of Adam and Eve 49: 13  
<sup>44</sup> Matthew 27:46, Psalm 22:1  
<sup>45</sup> Matthew 27: 46  
<sup>46</sup> Matthew 12: 40  
<sup>47</sup> Leviticus chapter 23  
<sup>48</sup> John 19: 31  
<sup>49</sup> the sheaf of grain was presented/waved before the altar then received by the priests.  
<sup>50</sup> Deuteronomy 25:3 prescribes 40 lashes. Later Talmudic interpretations reduced this to  
<sup>39</sup> to avoid the possibility of accidentally exceeding 40 lashes.  
<sup>51</sup> Leviticus 11: 17  
<sup>52</sup> Shalom – nothing missing, nothing broken  
<sup>53</sup> Leviticus 17: 11  
<sup>54</sup> Luke 24: 43  
<sup>55</sup> Matthew 25: 41  
<sup>56</sup> Luke 16: 22-23  
<sup>57</sup> Luke 16: 19-31  
<sup>58</sup> capable of being overcome or conquered: Webster's Dictionary  
<sup>59</sup> Hebrews 4: 15  
<sup>60</sup> Daniel 9: 24 KJV/NIV  
<sup>61</sup> What Happened p 63  
<sup>62</sup> Colossians 2: 14 KJV  
<sup>63</sup> What Happened p 65  
<sup>64</sup> Leviticus 17:11  
<sup>65</sup> Habakkuk 1:13  
<sup>66</sup> Genesis 4:10  
<sup>67</sup> John 7:38
- <sup>68</sup> 1 Peter 3:19  
<sup>69</sup> Ephesians 4: 8 KJV  
<sup>70</sup> Matthew 28: 2  
<sup>71</sup> Luke 24; 39  
<sup>72</sup> Zechariah 3: 1-5  
<sup>73</sup> Hebrews 9: 11, 21  
<sup>74</sup> Revelations 3: 12  
<sup>75</sup> Revelations 2: 17  
<sup>76</sup> 2 Corinthians 5: 17  
<sup>77</sup> Genesis 1: 28  
<sup>78</sup> Mark 16: 15  
<sup>79</sup> interpolate; to insert new words in a text. God inserted a new Word who changed the conversation.  
<sup>80</sup> Hebrews 4: 15  
<sup>81</sup> Luke 2: 46-47  
<sup>82</sup> Mark 2: 27  
<sup>83</sup> 2 Peter 3: 9 NKJV  
<sup>84</sup> John 14: 6 NKJV  
<sup>85</sup> Exodus 20: 3 NKJV

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- <sup>86</sup> 1 Peter 3: 19  
<sup>87</sup> John 14: 12 NKJV  
<sup>88</sup> 2 Timothy 1: 10  
<sup>89</sup> Hebrews 10: 26-27  
<sup>90</sup> Luke 12: 47-48  
<sup>91</sup> Matthew 28: 18-20, Mark 16: 15-18, Luke 24: 46-47  
<sup>92</sup> 2 Peter 3: 9  
<sup>93</sup> 2 Peter 3:9  
<sup>94</sup> Paradise Lost Book II  
<sup>95</sup> some translations say a little lower than the angels but Elohim is a name of YHWH/God.  
<sup>96</sup> Revelations 20: 12  
<sup>97</sup> 1 Corinthians 15: 35-54  
<sup>98</sup> Exodus chapters 21-23  
<sup>99</sup> Matthew 10: 29  
<sup>100</sup> Merriam Webster online Dictionary  
<sup>101</sup> <https://en.wikipedia.org/wiki/Tort>  
<sup>102</sup> 2 Corinthians 3: 18  
<sup>103</sup> Visions of Heaven, Hell and Purgatory by Bob and Penny Lord  
<sup>104</sup> 1 John 1: 5  
<sup>105</sup> Genesis 41: 14  
<sup>106</sup> Visions of Heaven, Hell and Purgatory p 45  
<sup>107</sup> Philippians 2: 12