

# How to Judge the Hell Out of Your Neighbor

Romans 14:1-12

*Romans (no. 39 in the series)*

November 20, 2022

Peter Hiatt

*Video and audio versions available online:*

<https://relentless-love.org/sermons/how-to-judge-the-hell-out-of-your-neighbor/>

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*This document was prepared by Brett Eades using Peter's notes and the video version of this sermon. If you encounter any significant discrepancies or errors in this document, please let Brett know. Thank you!*

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## Message

Over the last several weeks in Romans 13, we learned that this [pulls a piece from Pipe Man] is who you think you are, (and who I think I am). This is a dream that has become a nightmare; this is a vessel of wrath. But this [puts the piece back on Pipe Man] is who you really are: a vessel of Mercy. A blood vessel—that bleeds life as it receives life—and that's a decision called Love. You are a vessel of Love. Roman 13:10 "The Love is the fulfillment, the fulness, of law." Romans 14:1 "As for the one who is weak in faith, welcome him." Well, I think, because of that, a friend pointed me to a YouTube video that I, in turn, posted on my Facebook page last weekend.

Video clip: *Founder of Satanist Church of South Africa Gives His Life to Jesus*  
Sean Feucht (2022, July 7, YouTube, <https://www.youtube.com/watch?v=KbWkUwUwJOQ>)

*Riaan Swiegelaar, co-founder of the Satanic Church of South Africa, shares his personal experience with Jesus Christ in a heavily edited (for time), shortened post.*

Riaan: I did this interview and in this interview I said "I don't believe that Jesus Christ exists. And after the interview, this lady came to me, and she hugged me, and she held me, in a way that I've never been loved. I thought, this woman is a Christian. I've never had, I've never experienced a Christian show that much love and accept us unconditionally. After that interview, I had a meeting with council members at the church and they said, "Ok great, now we've done all these interviews and people know, and it's growing—Satanism is growing—and believe me people, it is. And I had to do a ritual by myself to see, how do I get more power, more influence? I did this ritual and I opened myself up and Jesus appeared. I was extremely cocky, and I said, "If you are Jesus, you need to prove it." And he flooded me with the most beautiful love and energy. And I recognized it immediately because that woman, at the radio station, showed it to me. That's how I recognized the love of Christ immediately because four people showed it to me and I didn't understand it at the time. I couldn't understand because, like I said, I didn't believe, even when I was in Christian ministry almost twenty years ago. I never knew it until a month or two ago. The love of Christ is unconditional. When you experience it, it is something different. I have, for a long time, believed that I am not worthy of God's grace. Let me tell you something today, the kingdom of God is not a gated community.

The kingdom of God is open to everybody. It's my prayer that you will feel the love. I pray that the peace of Christ will be with you.

That's Riaan Swiegelaar in a little edited video of a longer video that he made a few months ago, after Jesus suddenly appeared to him—uninvited—in a satanic ritual that he was performing in his satanic church. He said that he recognized the Love of God in Christ Jesus, because he had experienced the very same thing in a woman, who simply hugged him after a radio interview a couple of weeks before.

In the full video, he explains that while he was conducting this ritual Jesus appeared—and he said to Jesus “If you're Jesus, you need to prove it.” He thought maybe it was a demon or a hallucination, but realized that if it were Jesus, he was in a world of trouble and so he said, “I'm scared.” And at that, he says that Jesus flooded him with the most beautiful love and energy. He claims he couldn't bear to look long into the eyes of Jesus for the love was so intense, it knocked him to the floor. And yet he knew what it was, for he had encountered it in that woman that just hugged him after he had said such horrid things about her Lord in the radio interview.

Riaan Swiegelaar is the cofounder of the satanic church of South Africa. But now he's left the satanic church and says he just wants to love people—all people. I thought that was pretty cool, so I posted it on my Facebook page with a reference to Zechariah 2, “Jerusalem will be inhabited as villages without walls...I will be to her a wall of fire all around declares the LORD, and I will be the glory in her midst.”

I quoted that, for Susan had heard that, from God, in reference to our church. And because the New Jerusalem, technically, is a “gated community,” but the gates are always open, and it grows to cover the whole earth, and actually, you are the gates—always open “by day,” and it's always day in that city. So, when you are in that city, you are open.<sup>i</sup> Well, I posted that little video, and a Facebook friend posted another video in response to it, warning that Riaan Swiegelaar is actually not a true believer. The fellow who made the video, sites a host of concerns—concerns also shared by Christians in the comment section of Riaan's videos. For Instance: Riaan can't have seen Jesus, they say, for the Bible says that Jesus will come on the clouds of heaven and all eyes will see him—which would mean that Paul didn't see Jesus on the Road to Damascus. They say Riaan can't be telling the truth for it sounds “New Age”—If you were to say that in Greek, you'd say it sounds *aiionios*, that is “of the age to come,” that is eternal. They say he must be wrong for he says we all come from one thing and we're going back to that one thing—Paul would say we all die in Adam, and we all will be recapitulated and reunited in the eschatos Adam, the Body of Christ. They say, “Well, just look at the tattoos and the crystals; it's crucial that we exercise ‘discernment.’”

And I must say, Riaan does seem to promote some ideas that I would question and debate rather intensely. And Satan does “disguise himself as an angel of light” writes Paul.<sup>ii</sup> And Jesus did tell some respectable looking folks that they were, in fact, “of their father the devil.” And believe it or not, on numerous occasions, I have actually encountered Satan, and let me tell you: What Satan does to people, and gets people to do to people, is absolutely horrifying. And so, I don't want to give any ground to Satan, and I really do not know what

Riaan Swiegelaar may do next, I don't. Perhaps he'll transform the world—That's what Jesus did with "the Chief of Sinners." And, of course, I'm not talking about the founder of the church of Satan; I'm talking about the old terrorist that we now call Saint Paul. Or perhaps, Riaan will go off the rails—like Judas, whom I would imagine called Jesus, "Lord. Lord" on several occasions, and yet turned out to be remarkably weak in faith; Jesus referred to Judas as "the son of perdition"—that is, "the son of the lost."

So, in all seriousness, couldn't Riaan Swiegelaar be a Judas? Or a St. Paul? Or a Judas? And won't I have to give an account for my Facebook page on that day when I stand before the judgment seat of God? And so, yeah, I'd like some more "knowledge of Good and evil," in reference to Riaan Swiegelaar. And to be honest, I'd like some more "knowledge of Good and evil" in reference to you, for many of you also show up on my Facebook page, and many of you appear to be a little "weak in faith." And so, yeah, a little more "knowledge of Good and evil," with which to judge folks like Riaan Swiegelaar, does seem to be in order.

Well in Romans 14:1, after 13 chapters of the most rigorous theological exposition in all of Scripture, all highlighting the absolute necessity of faith, Paul writes:

**Romans 14:1:**

**As for the one who is weak in faith, welcome him (*proslambano*: literally, reach out and take him by the hand; hug him), but not to quarrel over opinions.**

Romans 14:1, As for the one who is weak in faith, just hug him. That's what Amy—the woman at the radio station—did to Riaan Swiegelaar; "She didn't even ask permission," Riaan says, "She just came up and hugged me after all those things I said." And that's what Jesus did to Judas, didn't he? He received Judas' kiss and called him friend, after all those terrible things Judas did, and was doing to him at that time. And that's what Jesus did to Paul, when he appeared to him on the road to Damascus saying, "Saul, Saul, why are you persecuting me?" And that's what he did to you, didn't he? After we did all of that to him, he said "Father, forgive them, for they know not what they do—good or evil they do not know..." That's what God does for all of us; Isaiah refers to Jesus as "the arm of the Lord"—Jesus is the Arm of God embracing this entire God-damned world.

Romans 14:1, As for the one who is weak in faith, just hug him. You may not know any ex-satanist that claim to be Christians, but I bet you do know one or two folks that could be described as "weak in faith." Hug them. But now, some will say, Well Riaan Swiegelaar is not just "weak in faith" we think he has no faith, or hope, or love. We've got knowledge of Good and evil, and so we've judged the faith, hope and love of Riaan Swiegelaar. So, if he casts out demons, it's by the prince of demons. He's not my brother; He's of his Father the Devil—the Accuser. So, we accuse him of being the Accuser. And so, yeah, we'd all like to know: is Riaan Swiegelaar in or out?

For 1700 years the institutional church has been assisting us in this way—by giving us more knowledge of Good and evil, with which to judge folks in or out. Sometimes it's correct baptism, or a particular confessional statement, or perhaps some indulgences, some works, or perhaps

“The Sinner’s Prayer”—something easy to judge—so we can say, “Yes that’s faith, hope and love,” or “No, that’s not faith, and that’s not my brother. No need for hope or love.”

Well, even if Riaan Swiegelaar were spawn of the devil, even if he were our enemy, what are we to do with our enemies? Paul just told us in Chapter 12, “If your enemy is hungry, feed him. [Be kind to him, hug him] and you will heap burning coals on his head.” Here he writes: Romans 14:1, As for the one who is weak in faith, welcome him [accept him, just hug him, and don’t debate him].

**Romans 14:1-2:**

**As for the one who is weak in faith, welcome him (*proslambano*: literally, reach out and take him by the hand; hug him), but not to quarrel over opinions. <sup>2</sup>One person believes he may eat anything, while the weak person eats only vegetables.**

It seems that some in Rome thought the Jewish dietary laws were still binding, and all in Rome would’ve realized that most meat in the market would’ve been sacrificed to idols and demons in pagan temples. It’s interesting that Paul refers to those with scruples about things like that—things like tattoos and crystals and Harry Potter books—as the “weak in faith.” But check this out: if the strong in faith judge and despise the weak in faith, it’s like they become a new kind of weak in faith.

Romans 14:2-

**<sup>2</sup>One person believes he may eat anything, while the weak person eats only vegetables. <sup>3</sup>Let not the one who eats despise the one who abstains, and let not the one who abstains pass judgment on [*krino*: judge] the one who eats, for God has welcomed him. <sup>4</sup>Who are you to pass judgment on [*krino*: judge] the servant of another? It is before his own master that he stands or falls. And he will be upheld [literally: “he will be made to stand”], for the Lord is able to make him stand. That’s a revolutionary statement. <sup>5</sup>One person esteems [*krino*: judges] one day as better than another, while another esteems [*krino*: judges] all days alike. Each one should be fully convinced in his own mind... [Convinced of what? Which day it is or which food he should eat? Or that whatever he does, he does it worshipping the Lord?] <sup>6</sup>The one who observes the day, observes it ~~in honor of~~ [to] the Lord. The one who eats, eats ~~in honor of~~ [to] the Lord, since he gives thanks to God, while the one who abstains, abstains ~~in honor of~~ [to] the Lord and gives thanks to God. <sup>7</sup>For none of us lives to himself, and none of us dies to himself. <sup>8</sup>For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord’s. <sup>9</sup>For to this end Christ died and lived again, that he might be Lord both of the dead and of the living. [Now, pray tell, who is not “the dead” or “the living?”] <sup>9</sup>For to this end Christ died and lived again, that he might be Lord both of the dead and of the living. <sup>10</sup>Why do you pass judgment on [*krino*: judge] your brother?**

Well, isn’t it obvious, Paul? “I need to know: Who my brother is? Is Riaan Swiegelaar my brother? Is he a child of God? Is it safe to love him?”

- Cain wants to know: Is Abel my brother?
- Jacob wants to know: Is Esau my brother?
- Judah wants to know: Is Joseph my brother?
- That is, “Are the Samaritans my neighbors; are they my brothers?” ask the Jews of Judah.

John writes, “By this it is evident who are the children of God, and who are the children of the devil (the *diabolos*, the accuser): whoever does not [do] righteousness is not of God, ~~nor~~ [that] is the one who does not love his brother.”<sup>iii</sup> Chew on that, and it will spin you around and throw you into a crisis: I better assume that everyone is my brother, and so love all my brothers, including Riaan Swiegelaar, or I might be a child of the devil. But, who among us is not a child of the devil, for who among us has always done righteousness or always loved his brothers? So, I better hope that Jesus is my brother.

You know Cain is Abel’s brother, even though he murdered Abel; that’s how God and John and Paul refer to him in Scripture. And Esau is Jacob’s brother, and Jacob is Esau’s brother, even though Jacob stole the blessing and birthright from Esau the firstborn. And Jesus is still our brother, even though we murdered him, and tried to steal his blessing and birthright, all at the instigation of the devil. Even though we sold ourselves to the devil—and so made ourselves children of the lie—Jesus is still our brother, and so we all still have one father. Verse 10: Why do you ~~pass judgment on~~ [*krino*: judge] your brother? That’s a question that Paul would like us to ponder.

**Romans 14:10-11:**

**Why do you ~~pass judgment on~~ [*krino*: judge] your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God<sup>11</sup> for it is written, “As I live, says the Lord, every knee shall [will] bow to me, and every tongue shall [will] confess [*exomologeō*=*ek*+*homou*+*logos*: “out of+together+Word,”] to God.”**

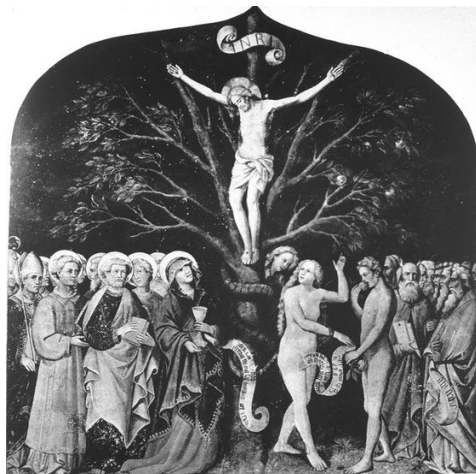
That obviously means that everyone with a knee or a tongue is my brother. For Paul already told us in Chapter 10 that everyone who calls on the name of the Lord will be saved. It obviously means that everyone with a tongue or a knee—in the past present of future—is my brother and a child of God, even if they are also the spawn of the devil. You know, in John’s gospel, Jesus is clear, that the devil is “the father of lies”—not the father of real persons, but false persons. A person is the breath of God, the Spirit of God, in clay—the Devil doesn’t breathe the Spirit of God or speak the Word of God—the Logos of God, which creates everything that’s anything. In John 8, Jesus says “you are of your father the devil,” to “the Jews who had believed in him,”<sup>iv</sup> wow.

“As I live, says the Lord, every knee shall bow to me, and every tongue shall confess [*exomologeō*=*ek*+*homou*+*logos*: “out together word”] to God.” Some people argue that this describes some sort of forced submission to God before the throne of God, as if that would bring glory to God, who is Love. It would be as if I said, “I swear on my life, if Susan does not freely agree to marry me and love me, I will one day force her to marry me at gunpoint. And this will bring glory to me, as I cast her into eternal torment, and never ever allow her to marry me, even if she really, really, really wants to.”

Just the suggestion is diabolical and absurd. And it reveals that the suggester knows very little of Love, and that the suggester knows very little of Scripture. Paul is quoting Isaiah, both here and in Philippians, where he writes: “God has highly exalted [Jesus] and bestowed on him the name that is above every name, that at the name of Jesus [*Yeshua*, “God is Salvation”] every knee should bow, in heaven and on earth and under the earth,<sup>11</sup> and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

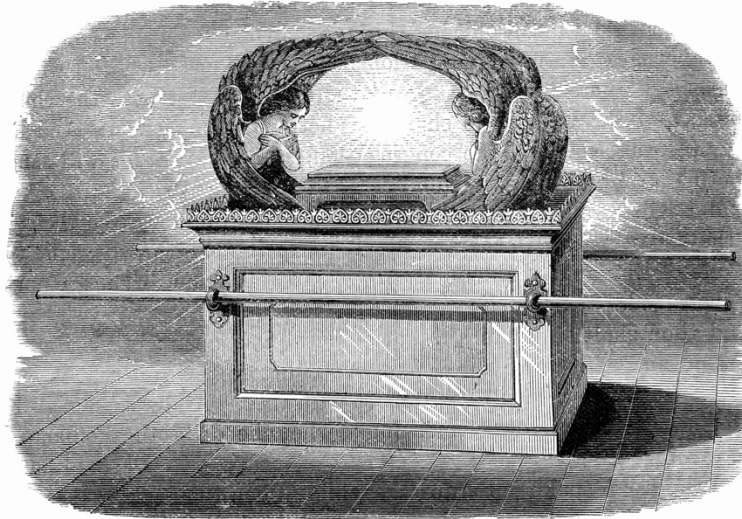
And Isaiah—whom Paul has been quoting all through Romans—Isaiah is clearly prophesying salvation for he says “salvation.” Isaiah 45:22, “Turn to me and be saved, all the ends of the earth! For I am God, and there is no other. By myself I have sworn (God swears to do this, has done this, and is doing this right now); from my mouth has gone out in righteousness a word (that’s *logos* in Greek and we know that Jesus is the *Logos*) a word that shall not return [*yasub*: turn back], “To me every knee shall bow, every tongue shall swear allegiance.”

So, Paul writes, Why do you ~~pass judgment on~~ [*krino*: judge] your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God. So, why do we judge our brothers and sisters? Perhaps because we don’t believe we will all stand before the judgment seat of God. What is the Judgment Seat of God?



*"The Fall and Redemption of Man" by Giovanni da Modena*

Well, this is the Judgment Seat of God. And now I wish I could instantly re-preach every sermon in Romans and most sermons that I’ve preached over the past twenty years, but I can’t. So, hopefully you would just consider this idea: This is the Judgement seat of God, and we have all judged God’s Judgement, which is the definition of Bad Judgment—that’s sin. But even that was according to God’s Judgement, which is Good Judgment, which is Grace—which is the Resurrection and the Life. This is the tree in the middle of the garden; This is The Judgment Seat.



*Tony Baggett - stock.adobe.com, 81636042.*

And this is The Judgment Seat. The Mercy Seat on top of the Ark, between the two cherubim that guard the way to the Tree of Life; This is The Judgment Seat in the temple.



*Gibson, Mel (Director). (2004). The Passion of the Christ [Motion picture]. USA: Icon Productions.*

And this is The Judgment Seat, for we know that this body is the temple, and look: It bleeds the Life. And now this body is your body—and you are now the temple.





*Krakenimages.com - stock.adobe.com, 222629139.*

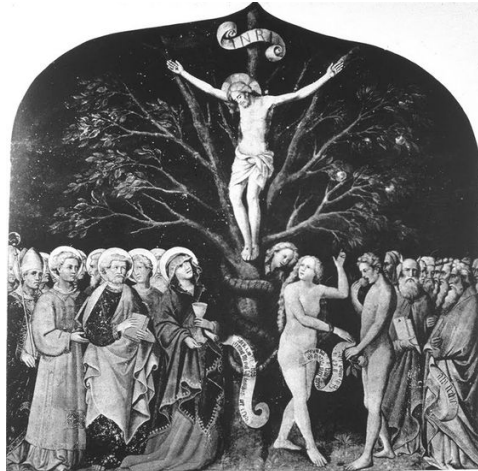
So, this is also The Judgment Seat; you are the Temple; the Garden is in your soul; God has placed eternity in your heart. God is in you like his presence was in the temple, behind the curtain, between the cherubim on the top of the Ark.



*Founder of Satanist Church of South Africa / Image of Riaan Swiegelaar. Sean Feucht. YouTube Video. 2022.*

And God is in your neighbor. So, the way you relate to your neighbor is the way you relate to God. So, on that day when you stand before the throne, he will say to you, “As you did it to the least of these, my brothers, you did it to me...”<sup>v</sup>





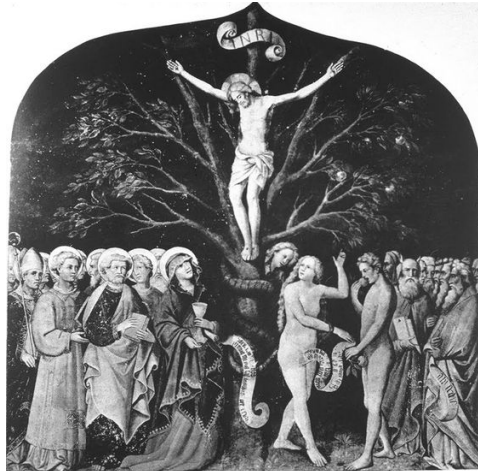
*"The Fall and Redemption of Man" by Giovanni da Modena*

The judgment seat is in you and the judgement seat is in your neighbor, and the Judgment doesn't change.



*Gibson, Mel (Director). (2004). The Passion of the Christ [Motion picture]. USA: Icon Productions.*

Perhaps we judge because we haven't faced the judgment. And perhaps we judge because we forget who's being judged. We think we're judging him when, in fact, he is the judgment judging us.



*"The Fall and Redemption of Man" by Giovanni da Modena*

The devil tricked us into thinking that we are the judge. That's why we take knowledge of Good and evil from the tree.



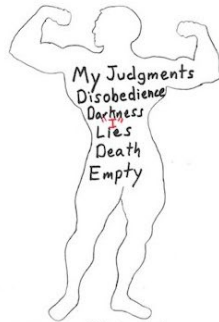
*Gibson, Mel (Director). (2004). The Passion of the Christ [Motion picture]. USA: Icon Productions.*

And so, crucify the Life that is given on the tree. We think we're the judge and so judge the judgment. We each think that we are one, the standard, the judgment. We each think that we are one, and so God's judgment is two. But Paul and has taught us that God's judgment is One and we are two.



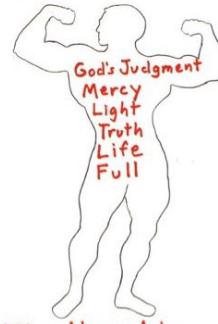
I think I am one and the tree is two, but perhaps, the tree is one and I am two.

The "Me" that I create



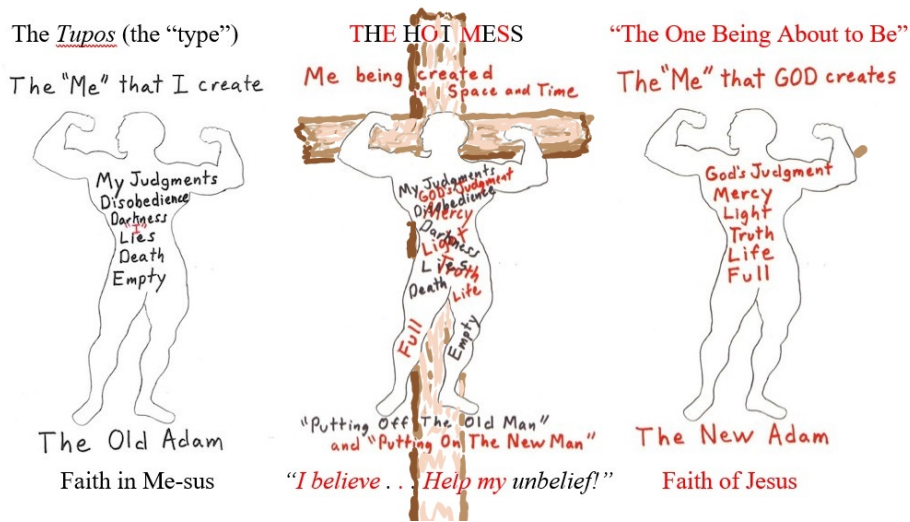
The Old Adam

The "Me" that GOD creates



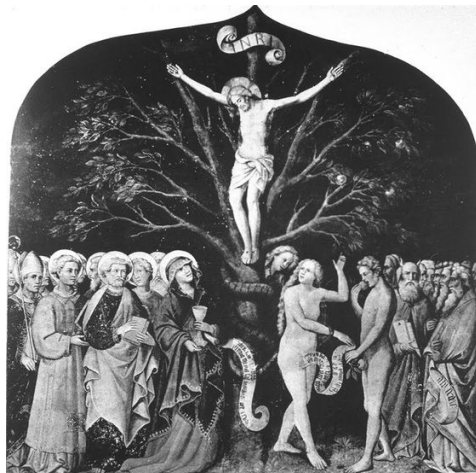
The New Adam

We are each an old self and a new self, an old Adam and a new Adam, a vessel of wrath and a vessel of mercy, a false self and the true self, an illusion and the reality, spawn of the devil and child of God—a Child of God, either lost or found, and usually both—both Judas and Paul. In the book of Acts, Luke actually portrays Paul as something of a resurrected Judas, the 12<sup>th</sup> disciple.



- So perhaps, we judge our brothers because we haven't faced the judgment.
- Perhaps we judge our brothers because we forget who's being judged.
- Perhaps we judge our brothers because we don't believe The Judgment.

The Judge is One and his Judgment is One; his Word in One.



"The Fall and Redemption of Man" by Giovanni da Modena

This is what we've learned:

- Romans 3:22 "all have sinned and fallen short of the glory of God, and [all] are justified by his grace as a gift..."
- Romans 5:19 "... by the one man's disobedience the many—who is all (v.18)—were made sinners, so by the one man's obedience the many—who is all—will be made righteous."
- Romans 11:32 "For God consigned all to disobedience, that he may have mercy on all... [Hesed in Hebrew: Relentless Love.]"



The Judge is Love; his Judgment is Love; his Word is Love; His commandment is Love God's Judgment is that I would love as I've been loved that I would be made in the image and likeness of Love; My Father—Abba—is Love.

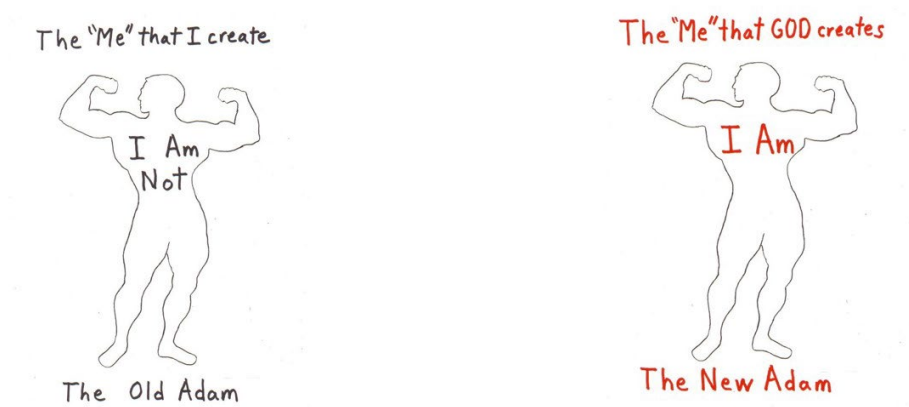
“He who loves is born of God and knows God,” writes John<sup>vi</sup> “And this is eternal life,” prayed Jesus in the Gospel of John, “that they know you [Father], the only true God, and Jesus Christ whom you have sent.”<sup>vii</sup> And Paul writes, “If anyone imagines that he knows something (like ‘knowledge of Good and evil’), he does not yet know as he ought to know. But if anyone loves God, he is known by God.”<sup>viii</sup> That would be a living God. You see love is not information in your head that you can use to judge your neighbor, Love is The Life who stands on the throne, knows you in the sanctuary of your soul, and judges you and all creation into existence.

The Judge is Love; his Judgment is love; his Word is Love; his Commandment is Love; His Commandment is eternal Life, said Jesus in John 12. And you see, the Commandment of God is not optional; the Commandment of God is creation; it is reality. Everything else is an arrogant dream that God has allowed his children to dream on the 6<sup>th</sup> day of creation before we awaken to the 7<sup>th</sup> day, the eternal day, when and where everything is good and “it is finished.” And we freely will what our Father wills, and all creation wills: The Kingdom of Heaven. The Judgment of God is Salvation! And God is Salvation; *Yeshua*; Jesus.

So, Paul quotes Isaiah, where God commands salvation, and asks this question: Why do you ~~pass judgment on~~ *[krino: judge]* your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God for it is written, “As I live, says the Lord, every knee [will] bow to me, and every tongue [will] confess [will give praise] to God.

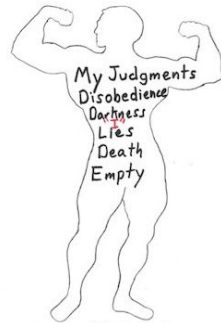
**Romans 14:12:**

**So then each of us will give an account [logos] of himself to God.** [Literally: ...will give “*logon, (logos)*” Word of himself to God.]



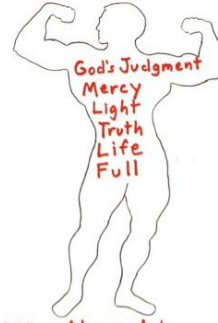
You will give an account of yourself: your false self and your true self. An account of your old man, who is the tupos, the imprint, the form, of the new man—the old man you think you have created—and an account of the new man, who is the Logos that fills the old man, revealing the true man, that God has created. You will give an account of the spawn of the devil: your sin and an account, a testimony, to the Word of God, incarnate in you: Grace. “Where sin increased, Grace abounded all the more.” That’s a testimony.

The "Me" that I create



The Old Adam

The "Me" that GOD creates

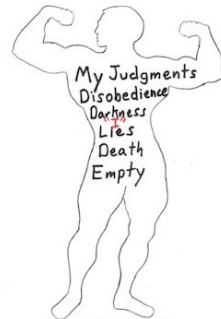


The New Adam

Maybe we judge our brother, because we're utterly unaware that each of us will give an account of himself—both selves: old self and new self.<sup>ix</sup>

The Tipos (the "type")

The "Me" that I create



The Old Adam

Faith in Me-sus

THE HOT MESS

Me being created in Space and Time

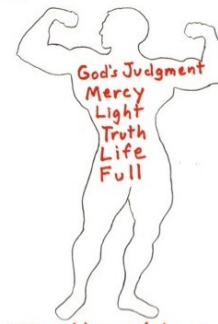


"Putting Off The Old Man" and "Putting On The New Man"

"I believe... Help my unbelief!"

"The One Being About to Be"

The "Me" that GOD creates



The New Adam

Faith of Jesus

The Self on the left is the imitation Christ, the false Christ the Antichrist. And the self on the right is Christ, who rises from the dead in the tomb that is me and makes my old self, himself. "...No longer I who live, but Christ in me," not Me-sus, but Jesus.

The "Me" that I create



The Old Adam

The "Me" that GOD creates



The New Adam



The me on the left cannot be justified. And the me on the right needs no justification. Which means that there is no “me” that wants to compete, or gets offended and needs to be defended, or hide, or feel shame. There is a me that’s different than everyone; but there is no me that’s better or worse than anyone. There is no “me” that has any interest in judging my neighbor.

In my Bible, under this verse—Romans 14:12—I wrote, “I will surrender ‘me.’” I can run from the judgment for a time, but the only place to hide is deeper in my dream which turns into a nightmare—which we may come to know as hell. But Jesus descends into hell. And he will wake me from my dream. And so, this is the Judgment that I cannot forever avoid: I must lose my psyche and find it; I must lose “me” [Peter pulls a piece off of Pipe Man and holds it up] and find “me” in Jesus [Peter reconnects the piece to Pipe Man].”

I am not this [Peter pulls a piece off of Pipe Man and holds it up again]—a vessel of wrath, a container for the breath of God, the life of God, the logos of God, like a tomb. I am this [Peter reconnects the piece to Pipe Man]—a vessel of mercy, a conduit for life, and the life is in the blood—when I wake to this, I lose my life and find it—I’m flooded with it, my life, a river of life, that is Christ’s life, the eternal life of Love.

I’m flooded with love, just as Riaan Swiegelaar was flooded with love. And so, Riaan Swiegelaar still looks like Riaan Swiegelaar, (much to the chagrin of his critics), and yet it’s very possible that Riaan Swiegelaar is now filled with an entirely new substance—the judgment of God: Love. So, what do I do with Riaan Swiegelaar? Is it safe to love Riaan Swiegelaar? If his old self is just faking a new self, I could get myself crucified. But if his old self is now filled with his new self, I better love that self, or I might just deliver Christ up for crucifixion in the body of Riaan Swiegelaar. So, is it safe to hug Riaan Swiegelaar? C.S. Lewis wrote “the only place safe from the danger of Love is hell.” So, what do I do with Riaan Swiegelaar? Well, I don’t judge him; I just hug the hell out of him, and the hell out of me in the process.

And you might rightly say, “Well don’t we have to judge?” Well yeah, every time you take a bite of food, you judge the food; you decide to place it in your mouth. And every time you step into your day, you judge the day and what you’ll do with that day; every decision is a judgment. We judge the food, but we aren’t to judge the people that judge the food—we don’t judge people according to dietary laws. And we judge each day, but we don’t judge the people that decide to observe one day over another day—we don’t even judge people according to the ten commandments, apparently, according to Paul. You know keeping the Sabbath day is one of the big ten, but Scripture doesn’t make much of a distinction between the big ten and all the others. And Paul just told us that Love fulfills the entire law, and yet love is impossible to Judge for Love is a decision in the sanctuary of my neighbor’s soul.

- Murder is a decision to not love life but take life—it’s a decision made in the depths one’s soul—so, just anger can be murder, according to Jesus.
- Adultery is a decision to not love a person but use a person; it’s a decision made in the depths of one’s soul.
- Idolatry is a decision to use God, rather than surrender to God—it’s a decision to not love as you’ve been loved, made in the depths of one’s soul.

- A lie is a decision to not love the truth in the depths of one's soul.
- Sabbath breaking is a decision to not believe that "it is finished, and everything is good"—a decision made in the depths of your soul.
- And Sabbath keeping is faith, regardless of the day of the week. And I can't judge faith, hope, or love in another person's soul. And its only faith, hope, or love that makes a soul right rather than wrong.

So yeah, I must judge things—in fact, that's called Science and Technology. And as a society we must judge actions—the cop reads the radar gun and says, "You were driving 85 and so you owe the authorities \$500. And as a friend, or coach, I might judge works, and say "Try planting your feet before you swing," or "Keep your eye on the ball." But I cannot judge the Love in the Sanctuary of my neighbor's soul, or even my own soul. I can't judge Love because Love is the Judge of me. I can't judge Love, but Love is constantly judging me, or I should say NOT judging me—which is, in fact, the Judgment—Eternal Judgment; grace. Love is Eternal, Love doesn't change; Love is unconditional. That means Love is not simply a decision in space and time; Love is the decision that conditions all of space and time, which means that all of space and time is fore-given by Love, and so created by Love: Our Creator. Love is absolute Grace, and absolute Grace is the Judgment of God that is God.

In John, Jesus says "The Father judges no one<sup>x</sup>... I judge no one<sup>xi</sup>..." And yet he says, "this is the judgment: the light has come into the world, and people loved darkness rather than the light<sup>xii</sup>... I am the Light<sup>xiii</sup> "

The Light conquers the darkness simply by "the appearance of his coming, the epiphany of his *parousia*"—to use Paul's words in 2<sup>nd</sup> Thessalonians.<sup>xiv</sup> He conquers simply by appearing on the road to Damascus.

- Simply by appearing to John on the island of Patmos.
- Simply by appearing in a satanic church to Riaan Swiegelaar, if in fact that happened, and I'd bet you money that it did happen.

Twenty-seven years ago, something like that happened to me, and so I recognize the catch in Riaan's voice and the reality to which he testifies. Something like that happened to me and for twenty-seven years I've wondered why it doesn't happen all the time. And yet it is happening all the time—I think that was Riaan Swiegelaar's point. It happened when Amy hugged him at the radio station.

Believe it or not, I've known a satanist or two and for about fourteen years I prayed for a friend who had been ritually wed to Satan. And I've encountered Satan, (not just his demons, but Satan) manifesting in her and at least one other friend for whom Susan and I have prayed. Jesus has had us pray all sorts of prayers, and undo all sort of covenants and oaths, but in every instance the real battle has always been to simply help a person see Jesus—Jesus, who appears in every hell in which a person might find themselves. The battle is to help a person look into his eyes of infinite love. For when they do, everything changes, just like Good Friday changes into Easter because everything is Good Friday changing into Easter. Everything is the revelation of Love—Unconditional Love—who is filling all things with Love.

God is Love and God is a Consuming Fire. On one occasion, Jesus showed our friend that when she forgave her abusers, she literally bled fire from the wounds that they had inflicted upon her—She bled the judgment of God. Later that week she served communion at our evening service and saw that same fire in the communion cup—the judgment of God, the wrath of God, which is the Mercy of God, the Blood of the Lamb. More times than I can count, we’ve called on the fire of God, which is the burning coals from the altar, which destroy the work of the Devil and set the children of God free to love and be loved. The Fire is in me, and the Fire is in you.

On one of those occasions, Jesus appeared to my friend in a vision, and she said to me, “Jesus won’t hold me.” I said to her, “Ask Jesus why he won’t hold you.” She did and then she said, “I just heard him say, ‘I am holding you.’” And I was holding her. On another occasions Jesus appeared to my friend and to my wife and he was answering our questions. Utterly horrified by the work of Satan, angry with Jesus for allowing it in the first place and trying to understand the Revelation which I was preaching at the time, I said to my friend, “Ask Jesus, why he doesn’t just throw Satan into the Lake of Fire.” She asked Jesus then, got quite for a minute. And then she said, “I just heard him say, ‘I am... all the time.’” Understand?

If you want to destroy the work of the Devil, stop judging people and welcome people, accept people, hug people. And your judgment of non-judgment will burn the devil like fire—because it actually is fire; it’s the Judgment of God; it’s Unconditional Love; it’s Grace. And He’s not dead; Love is alive. and Love can do whatever he desires.

And so, Amy didn’t judge Riaan Swiegelaar—in the words of Paul—she welcomed Rian Swiegelaar; she just reached out and hugged Riaan Swiegelaar. And God judged the Hell out of Riaan Swiegelaar and Heaven into Riaan Swiegelaar: The Love in Amy, was the same Love that appeared to Riaan and knocked him to the floor, just as Love knocked Paul to the dust on the road to Damascus and turned him into the Apostle of Grace. Love’s not dead; He’s alive. And you are his Body.

And now before we finish, let me say: even if Rian Swiegelaar were just lying, even if Satan could cast out Satan, even if Satan could confess “Jesus is Lord”—which I don’t believe he can, we would still need to find Riaan Swiegelaar, hug Riaan Swiegelaar, and love Riaan Swiegelaar so Love would judge the hell out of all of us and heaven into all of us, including Riaan Swiegelaar, our brother. Romans 15:7 “Therefore welcome one another as Christ has welcomed you for the Glory of God.”

## Communion

And so, he took bread and broke it saying, “this is my body given to you.” And in the same manner he took the cup and said “this is the covenant in my blood, poured out for the forgiveness of sins. Drink of it all of you—Peter, James, John, Judas, Joseph, Jacob, Esau, Cain, Abel, Eve, Adam, Riaan, and Paul.” Amen.

## Benediction

And so, we were just singing, “I’m standing in your presence.” This is the judgment seat right here [Peter taps the communion table]. And now, let me ask you, were you judging yourself? Were you? [Peter nods his head and laughs] Yeah. For like sixty years I’ve been judging the hell out of myself and all I end up doing is judging more hell into myself. You know saint Paul said “it’s a small thing that I’m judged by you; I don’t even judge myself.” Which is just such a crazy statement. But he says, “I leave it for the day.” But you know what, the day is now—that’s the Sabbath Day. That Sabbath Day is in your heart. And so, Paul is not antinomian—he’s not against the law—he says Love fulfills the entire law. But what’s going on when I’m judging myself? I’m not believing God’s judgement. And what can I do? Well, I can just go into that inner sanctuary, in the depths of the temple, and I can stand in his presence. And the Love of God, in Christ Jesus will judge the hell out of me and judge the heaven into me. You see, I don’t even know really who I am; I don’t know the difference between the I AM NOT and the I AM. I just know there is a difference and I know that I’m the one thing and not the other. So, stop judging the hell out of yourself, just submit to the judgement and let God judge his Heaven into you.

Don’t sit down, I just want to mention this one last thing that I thought was fascinating. I watched a bunch of Rian Swiegelaar’s videos and in one of them he shared that of the thousands of applications for membership in the church of Satan in South Africa, most applicants cited rejection by Christians as their primary reason to apply.

That’s a sobering thought—It seems that when we judge people, we end up judging the hell into people and into ourselves. And when we accept people, we break the lie that they are rejected and alone, destroy the work of the Devil, and become the Judgment of God—the walking talking living body of Unconditional Love.

You may not know any satanists, but you know all sorts of people that are in bondage to Satan, even the spawn of Satan, according to Jesus. So, if you really want to judge the hell out of people, if you really want to do something about this, don’t judge them; hug them, and Love will do all the judging. In other words, believe the Gospel and you become the Gospel. Amen.

## Endnotes

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<sup>i</sup> This is the “New Jerusalem Coming Down.” The gates are pearls, and the gates are the 12 apostles and you. Like a pearl you are a testimony of Grace wrapped around a wound. It’s your testimony that is an open door to others. A testimony is a story of Grace. When you live in the city and are the city, your testimony is an open invitation to enter the City.

<sup>ii</sup> 2<sup>nd</sup> Cor. 11:14. It shouldn’t escape our attention that when Paul made this reference, he wasn’t referring to supernatural manifestations; he was referring to the “super apostles” that had arrived in Corinth and arrogantly asserted that they were more spiritual than Paul and, apparently, enticed the Corinthians to go back under the law. And those he accuses of being of their “father the devil” were not pagans but “the jews that had believed in him (John 8:31,44). That should be rather sobering for all of us tempted to judge others out and ourselves in.

<sup>iii</sup> I John 3:10

<sup>iv</sup> John 8:31, 44. He also looked at Peter and said, “Get behind me satan.” For a moment at least a moment Peter—the Pope—appears to have been a satanist! Perhaps you do know a satanist or two.

<sup>v</sup> Matthew 25:40

<sup>vi</sup> 1 John 4:7

<sup>vii</sup> John 17:3

<sup>viii</sup> 1 Corinthians 8:2

<sup>ix</sup> The self on the left... is what we called Me-sus.

It’s the “me” that thinks “me” is salvation, rather than God is salvation.

It’s the “me” that tries to justify itself and can never be justified.

It’s the “me” that crucifies the Christ, and imprisons the Life, in the depths of soul, like a seed in a tomb or a life in an old stone temple.

It’s the hell in which I trap myself, separated from myself, entirely alone.

And yet Jesus is there with me.

<sup>x</sup> John 5:22

<sup>xi</sup> John 8:15

<sup>xii</sup> John 3:15

<sup>xiii</sup> John 8:12

<sup>xiv</sup> 2<sup>nd</sup> Thessalonians 2:8 and 1:9 “aionios destruction from [not “away from”] the presence [the face] of the Lord”