

THE JUDGMENT OF FORSAKENNESS UPON THE APOSTATE CHURCH



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Gabriel Alberto Ferrer Ruiz
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INTRODUCTION

The Lord chose the people of Israel to carry out His prophetic plan of giving His eternal Word, to fulfill the promise of the Seed, Jesus Christ, that He gave to Adam in the Adamic Covenant and the eternal promises He granted him under the Edenic Covenant, but which were cut short because of sin. God took Israel as a people with the Law Covenant and led it into the promised land as evidence of His faithfulness to the fulfillment of the eternal promises on which the servants from Adam to Joseph set their eyes and hearts (Hebrews 11:1-22) and which Moses embraced when he was called to the mighty mission of bringing Israel out of the bondage of Egypt (Hebrews 11:23-28).

But the people of Israel sinned by unbelief and disobedience, from their departure from Egypt and all the time of their pilgrimage in the wilderness, so the Lord applied the oath of wrath upon the unbelieving and wicked generation that reviled the promised land (Numbers 14:21-23; Deuteronomy 1:34-35). When the Israelites entered the promised land led by Joshua, it was not long before they fell into disobedience, wanting to be like the other peoples (1 Samuel 8:5).

The Lord had warned Israel in the Law that if it rejected His Word, He would forsake it (Leviticus 26:30; Deuteronomy 31:16-18); this is the judgment of forsakenness, the subject of this book in which we study in depth what this judgment entails and how it was applied to Israel on several occasions, due to its sin; an example is in the time of the judges and in the time of the judgment of Assyrian and Babylonian captivities when God applied the judgment of forsakenness as a discipline to bring the people to repentance. When the people of Israel returned after the 70 years prophesied by Jeremiah (Jeremiah 25:11-12; 29:10), the Lord wanted them to consider their ways, return to Him, and obey His Word, but this did not happen, although the Lord again sent prophets such as Haggai, Zechariah, and Malachi; the latter prophesied the time when the Lord would send John the Baptist to prepare the way for the fulfillment of the promise of the Seed at the first coming of Christ, which was the last opportunity Israel had to repent before the execution of the judgment of forsakenness that has lasted almost 2,000 years and will culminate at the end of the Tribulation (Matthew 23:38-39).

Introducción

In this book, we also study how the judgment of forsakenness was applied to the churches that apostatized from the faith by abandoning the Lord and His Word, as such churches developed doctrines of men centered on earthliness, vanity, vainglory, greed, and avarice for material goods.

This book, *The Judgment of Forsakenness upon the Apostate Church*, has five chapters; in the first: "The Judgment of Forsakenness in the Old and New Testaments," we analyze what this judgment is and how it is described in the Scriptures, scrutinizing the words and expressions that the Lord used to designate it in the Old Testament to warn and admonish Israel, and in the New Testament as a warning to the Church if she apostatize from the faith. Chapter 2, "The Lord's Judgments and the Countdowns in His Calendar," discusses God's plan for mankind within His eternal time and how He established countdowns in His prophetic calendar to accomplish specific purposes related to executing His judgment.

Chapter 3, entitled "The Countdown to the Judgment of Forsakenness upon Israel," studies how God executed judgment on this people on several occasions because of its apostasy until the temporary final judgment that occurred during the first coming of Christ when the Lord said to them, "Your house is left to you desolate" (Matthew 23:38; Luke 13:35); in this chapter, we discuss what method the Lord used to apply this judgment upon Israel. In chapter 4, "The Countdown to the Judgment of Forsakenness upon the Apostate Church," the reader will learn the repeated comparison the Lord does in the Scriptures between Israel and the Church as a warning of the judgment of forsakenness. It also explains how God has already executed this judgment upon the apostates of the Church who will have no opportunity to repent, for they trampled on the Son of God underfoot and counted His blood unclean (Hebrews 10:29). Finally, in chapter 5, "The events of the End-Time Church," the reader will know, one by one, the events prophesied in the Bible and that the Church of the End Times had to go through within the Lord's calendar that leads to the time, the day and the hour of the Rapture of the holy Church, the end of the Church's dispensation.

CHAPTER 1

THE JUDGMENT OF FORSAKENNESS IN THE OLD AND NEW TESTAMENTS

1.1. What is the judgment of forsakenness?

The judgment of forsakenness consists of God abandoning, either temporarily or permanently, those He had taken as a people. The Lord executes this judgment as a reprimand in response to the sin of His people.

In the case of Israel, God temporarily applied this judgment several times; then, He executed it over this people for a prolonged period, lasting into the 21st century, and He will remove it when Israel is converted to Christ, which will happen during the Tribulation, the Seventieth week of Daniel, in which this people will be grafted in the Good Olive tree, as the Lord promised (Romans 11:1, 15, 23); we will see this later on.

There is, then, a judgment of forsakenness with an end in time, in which God does not reject His people completely, and there is a judgment of forsakenness to cast away a people, which is definitive; this happened with the apostate Church, as we will also study later.

1.2. How does the judgment of forsakenness appear in the Scriptures?

There are specific passages in the Scriptures where the judgment of forsakenness is confirmed; let us see how it appears in both the Old Testament and the New Testament.

1.2.1. The judgment of forsakenness in the Old Testament

Forsakenness is a judgment that is part of the Law and means that the Lord abandons those who are subject to this judgment, of His wrath. In Deuteronomy 31:16-18 appears this judgment and its causes; let us read:

Table 1

Causes of the judgment of forsakenness in Deuteronomy 31

CAUSES OF THE JUDGMENT OF FORSAKENNESS: SINS (Deuteronomy 31)	JUDGMENT OF FORSAKENNESS (Deuteronomy 31)
¹⁶ And the Lord said to Moses: "Behold, you will rest with your fathers; and this people will rise and play the harlot with the gods of the foreigners of the land, where they go <i>to be</i> among them, and they will forsake Me and break My covenant which I have made with them...	¹⁷ Then My anger shall be aroused against them in that day, and I will forsake [Heb. אָזַב 'âzab] them, and I will hide My face from them [Heb. סָתַר <i>sâthar</i>] , and they shall be devoured. And many evils and troubles shall befall them, so that they will say in that day, 'Have not these evils come upon us because our God is not among us? ¹⁸ And I will surely hide [heb. סָתַר <i>sâthar</i>] My face in that day because of all the evil which they have done, in that they have turned to other gods.

Note. Taken from Ferrer and Rodríguez (2023d, p 157).

In verses 16 and 17, the Lord prophesies to Moses what sins Israel will commit: it will commit fornication with other gods (idolatry), leave the Lord, and break the covenant God made with this people.

In verses 17 and 18, three expressions appear to point out the judgment of forsakenness: "I will forsake them," "I will hide my face from them," and "God is not among us." "Forsake" in Hebrew is *'âzab* (אָזַב), which means "to forsake, to leave, to destitute, to refuse."

In Deuteronomy 31:17, the expression, "I will hide my face from them" in Hebrew is *sâthar* (סָתַר), which, in addition to "to hide," also means "to be absent." The third expression, "God is not among us," in Hebrew is "*'êlôhîym* (אֱלֹהִים) *'ayin* (אֵין) *qereb*" (קָרֵב), which also means "God has gone."

Likewise, the Lord enunciates the consequences of the judgment of forsakenness upon those on whom it is poured out, let us see: (a) They shall be devoured; and (b) many evils and troubles shall befall them (Deuteronomy 31:17).

Moses says to Israel this message of Deuteronomy 31:16-18 about the judgment of forsakenness in Deuteronomy 32:15-20; let us read the causes and the statement of the judgment:

Table 2

Causes of judgment of forsakenness in Deuteronomy 32

CAUSES OF THE JUDGMENT OF FORSAKENNESS: SINS (Deuteronomy 32)	JUDGMENT OF FORSAKENNESS (Deuteronomy 32)
¹⁵ "But Jeshurun grew fat and kicked; You grew fat, you grew thick, You are obese! Then he forsook God <i>who</i> made him, And scornfully esteemed the Rock of his salvation. ¹⁶ They provoked Him to jealousy with foreign <i>gods</i>; With abominations they provoked Him to anger. ¹⁷ They sacrificed to demons, not to God, <i>To gods</i> they did not know, To new <i>gods</i>, new arrivals That your fathers did not fear. ¹⁸ Of the Rock <i>who</i> begot you, you are unmindful, And have forgotten the God who fathered you. ¹⁹ "And when the LORD saw it, He spurned <i>them</i>, Because of the provocation of His sons and His daughters...	²⁰ And He said: 'I will hide [Heb. סָתַר <i>sâthar</i>] My face [Heb. פָּנִים <i>panim</i>] from them, I will see what their end <i>will</i> be, For they <i>are</i> a perverse generation, Children in whom <i>is</i> no faith...

Note. Taken for Ferrer and Rodríguez (2023d, p 158).

The Lord gave this Word to the people of Israel, called here "Jeshurun" through Moses, who makes a list of their sins: they forsook God (Deuteronomy 32:15b), that is, they apostatized from the Word and faith; they scornfully esteemed Lord, they provoke Him (Deuteronomy 32:15b, 19b), they worshipped foreign gods, demons (idolatry); they forgot the Lord (Deuteronomy 32:18).

The sentence is the judgment of forsakenness manifested in the expression "I will hide My face from them" (Deuteronomy 32:20) that we studied previously.

Another term that designates the judgment of forsakenness is "abhor"; it appears in Leviticus 26:30; let us read:

³⁰ I will destroy your high places, cut down your incense altars, and cast your carcasses on the lifeless forms of your idols; and **My soul shall abhor you**.

This verse is in the passage of the consequences of disobedience; the expression "My soul shall abhor you" in Hebrew is *nephesh gâ'al* (נֶפֶשׁ גָּאֵל). The same pattern appears here, describing the causes of the judgment of forsakenness related to idolatry and its declaration; let us look at the following table:

Table 3

Causes of the judgment of forsakenness in Leviticus 26

CAUSES OF THE JUDGMENT OF FORSAKENNESS (Leviticus 26)	THE JUDGMENT OF FORSAKENNESS (Leviticus 26)
³⁰ I will destroy your high places , cut down your incense altars , and cast your carcasses on the lifeless forms of your idols ...	...and My soul shall abhor you [Heb. נֶפֶשׁ גָּעַל <i>nephesh gâ'al</i>]

Note. Taken from Ferrer and Rodríguez (2023d, p 159).

There are two more expressions for the judgment of forsakenness, "to deliver (into the hands of)" and "to sell." These are used repeatedly in the book of Judges, a period during which God executed this judgment many times because Israel abandoned the Lord, did evil, followed other gods of the surrounding peoples, and worshiped Baal and Ashtaroth; let us read Judges 2:12-15:

Table 4

Causes of the judgment of forsakenness in the book of Judges

CAUSES OF THE JUDGMENT OF FORSAKENNESS (Judges 2)	JUDGMENT OF FORSAKENNESS (Judges 2)	RESULT OF THE JUDGMENT OF FORSAKENNESS (Judges 2)
¹¹ Then the children of Israel did evil in the sight of the LORD, and served the Baals; ¹² and they forsook the LORD God of their fathers, who had brought them out of the land of Egypt; and they followed other gods from <i>among</i> the gods of the people who <i>were</i> all around them, and they bowed down to them; and they provoked the LORD to anger. ¹³ They forsook the Lord and served Baal and the Ashtoreths.	¹⁴ And the anger of the LORD was hot against Israel. So He delivered them into [Heb. <i>nathan</i> נָתַן] the hands [Heb. <i>yad</i> יָד] of plunderers who despoiled them; and He sold [Heb. <i>mâkar</i> מָכַר] them into the hands of their enemies all around, so that they could no longer stand before their enemies.	¹⁵ Wherever they went out, the hand of the LORD was against them for calamity, as the LORD had said, and as the LORD had sworn to them. And they were greatly distressed.

Note. Taken from Ferrer and Rodríguez (2023d, p 159).

The word "deliver" in Hebrew is *nathan* (נָתַן), which also means "to abandon." This word appears again in Judges 6:1, 13 when the Lord delivered Israel into the hands of Midian for seven years because they had done evil; then, God had mercy on Israel because He sent Gideon to liberate them (Judges chapters 7-8).

Once more, Israel did evil before the Lord, and God executed the judgment of forsakenness by delivering them into the hands of the Philistines for 40 years; this time, the release came through Samson (Judges chs. 13–16).

Another expression that indicates the judgment of forsakenness is "to sell," which in Hebrew is *mâkar* (מָכַר), and means "to sell as a slave"; this term is reiterated in Judges 3:8 when the Lord sold Israel into the hands of Chushan-rishathaim, king of Mesopotamia, whom Israel served as a slave eight years, and in Judges 4:2 when God sold the people of Israel into the hand of Jabin king of Canaan whose captain was Sisera. In Judges 10:7, we find again the word "sold" to point out the judgment of forsakenness; God sold Israel into the hands of the Philistines and the children of Ammon. On this occasion, the Lord used Jephthah (Judges chapters 11-13).

The Judges' period was turbulent in Israel's history, marked by constant apostasy as the people repeatedly sinned. Consequently, the Lord applied upon them the judgment of forsakenness several times by periods; the consequences were slavery under the yoke of the enemies, fear, and death. The judgment of forsakenness upon Israel in this period caused God not to count the years of slavery of Israel in the hands of their enemies; when God delivered or sold them into the surrounding peoples, it was as if He did not consider them His people, for He took away His shelter. Sir Anderson (1894, p. 35) states:

If we follow the history of Israel as detailed in the book of Judge, we shall find that for five several periods their national existence as Jehovah's people was in abeyance. In punishment for their idolatry, God gave them up again and again, and "sold them into the hands of their enemies.

If we add up the years of slavery under the enemies during the period of the judges, we have 8 years under the yoke of the king of Mesopotamia, 18 years under the rule of the king of Moab, 20 years under the oppression of the king of Canaan, 7 years under the yoke of the Midianites, and 40 years under the oppression of the Philistines; this sum gives 93 years (8+18+20+7+40) which are not counted in the chronology we find in 1 Kings 6:1; this verse says that there are 480 years from the departure of Israel from Egypt to the year of the building of Solomon's temple. In this chronology, the 93 years of judgment of forsakenness upon Israel at different times are not counted, because, as Anderson states, God sold Israel into the hands of her enemies, which corresponds to the judgment of forsakenness.

In Acts 13:18-21, the apostle Paul quotes some events with its chronology: 40 years of Israel in the wilderness, 450 years of the judge's period, 40 years of Saul's reign; the total is 530 years to which we can add the period of David's reign and the first three years of the Solomon's reign, for a total of 573 years; this number differs with the one that appears in 1 Kings 6:1 in which the sum

of all these years are 480. The Bible does not contradict itself, and indeed, if we subtract the 93 years of judgment of forsakenness from the 573 years counted by Paul, the total is 480 years. The Lord does not deny His Word, and in the Law, it is written, "Then My anger shall be aroused against them in that day, and **I will forsake [Heb. עָזַב *âzab*] them, and I will hide My face from them [Heb. סָתַר *sâthar*], and they shall be devoured [or consumed]. And many evils and troubles shall befall them...**" (Deuteronomy 31:17).

The Lord fulfilled the judgment of forsakenness; therefore, He does not count those 93 years during which He hid His face from Israel, sold it, and forsook it so that Israel might receive the just retribution for its sins. However, God did not allow Israel to be destroyed because of His covenant with Abraham.

After the period of the judges comes the period of the kings, which begins when Israel was under the yoke of the Philistines. In the book of 2 Kings 17, we find another expression for the judgment of forsakenness, which is "removed them from His sight." Let us read 2 Kings 17:16-18:

Table 5

Judgment of forsakenness in 2 Kings 17

CAUSES OF THE JUDGMENT OF FORSAKENNESS (2 Kings 17)	JUDGMENT OF FORSAKENNESS (2 Kings 17)
¹⁶ So they left all the commandments of the LORD their God, made for themselves a molded image <i>and</i> two calves, made a wooden image and worshiped all the host of heaven, and served Baal. ¹⁷ And they caused their sons and daughters to pass through the fire, practiced witchcraft and soothsaying, and sold themselves to do evil in the sight of the LORD, to provoke Him to anger.	¹⁸ Therefore the LORD was very angry with Israel, and removed [Heb. סִיר <i>sûr</i>] them from [Heb. מִן <i>min</i>] His sight [Heb. פָּנִים <i>panim</i>]; there was none left but the tribe of Judah alone.

Note. Taken from Ferrer and Rodríguez (2023d, p 161).

The causes for the judgment of forsakenness are again Israel's abandonment of God's Word because of its idolatry, the worship of demons, and even the sacrifice of their children. The expression "removed them from His sight" in Hebrew is *sûr* (סִיר) *min* (מִן) *Panim* (פָּנִים).

In 2 Kings 17:20, we find three expressions together for the judgment of forsakenness: "rejected" (Heb. מָאַס *mâ'as*), "delivered them into the hand" (Heb. נָתַן *nathan*; יָד *yad*) and "cast them from His sight" (Heb. שָׁלַךְ *shâlak* מִן *min* פָּנִים *panim*) (cf. 2 King 23:27). Let us read:

Table 6

Expressions for the judgment of forsakenness in 2 Kings 17

CAUSES OF THE JUDGMENT OF FORSAKENNESS (2 Kings 17)	JUDGMENT OF FORSAKENNESS (2 Kings 17)
¹⁹ Also Judah did not keep the commandments of the LORD their God, but walked in the statutes of Israel which they made .	²⁰ And the LORD rejected [Heb. מָאַס <i>mā'as</i>] all the descendants of Israel, afflicted them, and delivered them into the hand [Heb. יָד נָתַן <i>nathan etad</i>] of plunderers, until He had cast them [Heb. שָׁלַךְ <i>shâlak</i>] from His sight [Heb. מִן <i>min</i>] [Heb. פָּנִים <i>panim</i>].

Note. Taken from Ferrer and Rodríguez (2023d, p 161).

The cause of the judgment of forsakenness upon Judah is not keeping God's Word; 2 Kings 17:19 states that they walked in the statutes of Israel, which refers to the commandments of men, laws that they had made.

This wickedness is what the adulterous generation of Israel did at the first coming of Christ; they had their commandments of men, the tradition of the elders that invalidated the Word of God (Matthew 15:3, 6; Mark 7:8, 9, 13).

The apostate Church has done the same; this adulterous and perverse generation has created many traditions and commandments, distorting the Scriptures; the center of these traditions is the obtaining of profits, money, material prosperity (pacts, sowings, and vows, the redemption of the firstborn, all this with money, feast of the first fruits, etc.). For these sins and other abominations, the Lord executed the judgment of forsakenness upon the apostate churches, on their pastors, ministers, and followers, who are definitively cut off and will go to Hell.

In 1 Chronicles 28:9, we read the judgment of forsakenness applied individually:

⁹“As for you, my son Solomon, know the God of your father, and serve Him with a loyal heart and with a willing mind; for the LORD searches all hearts and understands all the intent of the thoughts. If you seek Him, He will be found by you; **but if you forsake Him, He will cast you off forever...**

King David warns Solomon about the consequence of personal apostasy ("but if you forsake Him"), which is: "He will cast you off forever"; here it is used the Hebrew term *'âzab* (עָזַב), which is also

used in Deuteronomy 31:17, as we saw above, and in 2 Chronicles 24:20, when the prophet Zechariah son of Jehoiada, the priest, admonishes the people of Judah by quoting them the Law about the judgment of forsakenness; let us read 2 Chronicles 24:17-21:

Table 7

The judgment of forsakenness and its consequences in 2 Chronicles 24

CAUSES OF THE JUDGMENT OF FORSAKENNESS	JUDGMENT OF FORSAKENNESS	SINS
¹⁷ Now after the death of Jehoiada the leaders of Judah came and bowed down to the king. And the king listened to them. ¹⁸ Therefore they left the house of the LORD. God of their fathers, and served wooden images and idols; and wrath came upon Judah and Jerusalem because of their trespass. ¹⁹ Yet He sent prophets to them, to bring them back to the LORD.; and they testified against them, but they would not listen... ²¹ So they conspired against him, and at the command of the king they stoned him with stones in the court of the house of the LORD.	²⁰ Then the Spirit of God came upon Zechariah the son of Jehoiada the priest, who stood above the people, and said to them, "Thus says God: 'Why do you transgress the commandments of the LORD, so that you cannot prosper? Because you have forsaken the LORD, He also has forsaken [Heb. יָזַב 'âzab] you.' "	To transgress the commandments of God; to forsake Him; apostasy.

Note. Taken from Ferrer and Rodríguez (2023d, 162).

The Hebrew term 'âzab (יָזַב) to denote the judgment of forsakenness also appears in Nehemiah 9:28, Isaiah 54:7, Lamentations 5:20, and 2 Chronicles 15:2b; let us see:

Table 8

Passages in which the Hebrew term 'āzab (עָזַב) is used to indicate the judgment of forsakenness

REFERENCE	VERSES	CAUSES OF THE JUDGMENT OF FORSAKENNESS
Nehemiah 9:26, 28	²⁸ But after they had rest, They again did evil before You. Therefore You left [Heb. עָזַב 'āzab] them in the hand of their enemies , So that they had dominion over them; Yet when they returned and cried out to You, You heard from heaven; And many times You delivered them according to Your mercies... (Nehemiah, in his prayer, remembers the period of the judges).	Doing what is evil; casting away the Word, idolatry, apostasy; "“Nevertheless they were disobedient / And rebelled against You, Cast Your law behind their backs / And killed Your prophets, who testified against them / To turn them to Yourself; And they worked great provocations...” (Nehemiah 9:26).
Isaiah 54:6-8	⁶ For the LORD has called you Like a woman forsaken and grieved in spirit, Like a youthful wife when you were refused [Heb. מָאָס mā'as] ,” Says your God. ⁷ “For a mere moment I have forsaken [Heb. עָזַב 'āzab] you , / But with great mercies I will gather you. ⁸ With a little wrath I hid [Heb. סָתַר sâthar] My face [Heb. פָּנִים panim] from you for a moment; / But with everlasting kindness I will have mercy on you,” Says the LORD, your Redeemer.	The Lord remembers the judgment of forsakenness upon Israel when He sent them into captivity; therefore, the causes are all the sins of apostasy, idolatry, forsaking the Word of God, and all the abominations they did, including passing their children through fire.
Lamentations 5:19-22	¹⁹ You, O LORD, remain forever; / Your throne from generation to generation. ²⁰ Why do You forget [Heb. שָׁכַח shâkach] us forever, / And forsake [Heb. עָזַב 'āzab] us for so long a time? ²¹ Turn us back to You, O LORD, and we will be restored; / Renew our days as of old, ²² Unless You have utterly rejected [Heb. מָאָס mā'as] us / And are very angry with us!	As in Isaiah 54:6-8, Jeremiah's prayer recalls the sins of Israel and Judah, for which they suffered the judgment of forsakenness. Both Israel and Judah were delivered into the hands of their enemies, and Jerusalem and the temple was burned. Jeremiah's cry is for God's forgiveness so that He will not reject Israel definitively.
2 Crónicas 15: 1-2	¹ Now the Spirit of God came upon Azariah the son of Oded. ² And he went out to meet Asa, and said to him: “Hear me, Asa, and all Judah	To abandon the Lord.

	and Benjamin. The LORD <i>is</i> with you while you are with Him. If you seek Him, He will be found by you; but if you forsake Him, He will forsake [Heb. אַזַּב 'âzab] you.	
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Note. Taken from Ferrer and Rodríguez (2023d, 163).

In Isaiah 54:6-8, the Lord uses three expressions to point out the judgment of forsakenness upon Israel: "forsake," "refuse," "hide His face," and, through His prophet, the Lord recalls the judgment of forsakenness that He executed on His people, in which God forsook it, refused it, and hid His face from it because of its sin of apostasy, idolatry, for rejecting the Word of God.

However, the Lord says it is for a mere moment, prophetically referring to two events: the 70 years of captivity prophesied by Jeremiah (Jeremiah 25:12; 29:10) and the time of forsakenness after 70 A.D., which has been prolonged until now and will end when Israel turns to Christ during the Tribulation Judgment; to enter the Millennium and then enjoy the Eternal Kingdom. Therefore, the Lord says that He will gather Israel with great mercies and that He will have mercy with everlasting kindness (Isaiah 54:8). From the perspective of this great blessing in the Millennium and the Eternal Kingdom, indeed, the time of the judgment of forsakenness is short for Israel.

The passage of Isaiah 54 emphasizes that this judgment is temporal for the people of Israel because they are the natural branches of the Good Olive tree; they were never grafted in, and they did not enter the New Covenant. The Lord promised that Israel would be restored; they were temporarily excluded, but they would be admitted; they were cut off, but they would be grafted in; they would be saved (Romans 11:12, 15, 23, 25). Hallelujah! Nevertheless, the apostate Church that has suffered the judgment of forsakenness has already been cut off, cast out, removed, vomited out; the lampstand has been removed, fulfilling the Word of Romans 11:22, Matthew 3:10, John 15:2, 6, Revelation 2:5, and 3:16, among other prophecies.

In Isaiah 63, this servant uses another expression to refer to the judgment of forsakenness upon the people of Israel, which is "He turned Himself against them as an enemy"; let us read verse 10: "But they rebelled and grieved His Holy Spirit; / So **He turned Himself against them** [Heb. **הִפָּקַח** *hâphak*] as an enemy [Heb. **אֹיֵב** 'ôyêb], / And He fought against them."

After the prophecy about God's judgment upon all nations during the Tribulation judgment (Isaiah 63:1-6), Isaiah prays before the Lord, asking for mercy for the people of Israel; this servant fully understood that the judgment of forsakenness would fall upon the people because of their

apostasy. It is impressive to see how Isaiah cried out for mercy when he understood the terrible consequences of the judgment of forsakenness, and amid his cry, he enumerates them; let us see:

Table 9

Consequences of the judgment of forsakenness in the prophet Isaiah's prayer

CONSEQUENCES OF THE JUDGMENT OF FORSAKENNESS (Isaiah 63)	JUDGMENT OF FORSAKENNESS (Isaiah 63)	SINS
¹⁷ O LORD, why have You made us stray from Your ways, / And hardened our heart from Your fear? Return for Your servants' sake, / The tribes of Your inheritance. ¹⁸ Your holy people have possessed <i>it</i> but a little while; / Our adversaries have trodden down Your sanctuary. ¹⁹ We have become like those of old, over whom You never ruled, / Those who were never called by Your name.	¹⁰ But they rebelled and grieved His Holy Spirit; / So He turned Himself against them [Heb. הָפַךְ <i>hâphak</i>] as an enemy [Heb. אֹיֵב <i>'ôyêb</i>], / And He fought against them	Rebellion, departure from the Word of the Lord.

Note. Taken from Ferrer y Rodríguez (2023d, p 165).

In the Scriptures, we find many passages where we can appreciate the deep knowledge that God's servants had about the judgment of forsakenness that fell upon Israel. In Lamentations 5:20, Jeremiah cries out with a contrite heart; this book is the prophet's cry because he understood the judgment of forsakenness and its consequences for his people. Let us look at several verses in this regard:

Table 10

The cry of servants because of the judgment of forsakenness

REFERENCE	VERSES ABOUT THE UNDERSTANDING OF THE JUDGMENT OF FORSAKENNESS	CONSEQUENCES OF THE JUDGMENT OF FORSAKENNESS: REASON FOR THE CRY OF THE SERVANT
Psalm 44:9-16, 23-26 Terms for the judgment of forsakenness: "cast off," "give up," "sell."	⁹ But You have cast us off [Heb. זָנַח <i>zânach</i>] and put us to shame, / And You do not go out with our armies. ¹⁰ You make us turn back from the enemy, / And those who hate us have taken spoil for themselves. ¹¹ You have given us up [Heb. נָתַן <i>nâthan</i>] like sheep <i>intended</i> for food, / And have scattered us among the nations. ¹² You sell [Heb. מָכַר <i>mâkar</i>] Your people	The consequences: -Shame, reproach, scorn, derision, mockery, revile. - Not to be with Israel. -To be defeated by the enemies. -Dispersion among the nations.

	for <i>next</i> to nothing, / And are not enriched by selling them. ¹³ You make us a reproach to our neighbors, / A scorn and a derision to those all around us. ¹⁴ You make us a byword among the nations, / A shaking of the head among the peoples. ¹⁵ My dishonor <i>is</i> continually before me, / And the shame of my face has covered me, ¹⁶ Because of the voice of him who reproaches and reviles, / Because of the enemy and the avenger.	Cry: ²³ Awake! Why do You sleep, O LORD? / Arise! Do not cast <i>us</i> off forever. ²⁴ Why do You hide Your face, / <i>And</i> forget our affliction and our oppression? ²⁵ For our soul is bowed down to the dust; / Our body clings to the ground. ²⁶ Arise for our help, / And redeem us for Your mercies' sake.
Psalm 60:1-5 Term for the judgment of forsakenness: "cast off"	¹ O God, You have cast us off [Heb. נָזַף <i>zânach</i>]; / You have broken us down; / You have been displeased; / Oh, restore us again! ² You have made the earth tremble; You have broken it; / Heal its breaches, for it is shaking. ³ You have shown Your people hard things; / You have made us drink the wine of confusion.	The consequences: God broke Israel; He showed them hard things and gave them wine of confusion. Cry: ⁴ You have given a banner to those who fear You, / That it may be displayed because of the truth. <i>Selah</i> ⁵ That Your beloved may be delivered, Save <i>with</i> Your right hand, and hear me.
Psalm 60:10-11 Terms for the judgment of forsakenness: "cast off"	¹⁰ <i>Is it</i> not You, O God, who cast us off [Heb. נָזַף <i>zânach</i>]? / And You, O God, <i>who</i> did not go out with our armies?	Cry: ¹¹ Give us help from trouble, / For the help of man <i>is</i> useless.
Salmo 74: 1-2 Terms for the judgment of forsakenness: "cast off"	¹ O God, why have You cast us off forever? <i>Why</i> does Your anger smoke against the sheep of Your pasture?	Cry: ² Remember Your congregation, <i>which</i> You have purchased of old, / The tribe of Your inheritance, <i>which</i> You have redeemed—/ This Mount Zion where You have dwelt.
Psalm 77:1-2; 7-9 Terms for the judgment of forsakenness: "cast off"	⁷ Will the Lord cast off [héb. נָזַף <i>zânach</i>] forever? / And will He be favorable no more? ⁸ Has His mercy ceased forever? / Has <i>His</i> promise failed forevermore? ⁹ Has God forgotten to be gracious? / Has He in anger shut up His tender mercies? <i>Selah</i>	Cry: ¹ I cried out to God with my voice—/ To God with my voice; / And He gave ear to me. ² In the day of my trouble I sought the Lord; / My hand was stretched out in the night without ceasing; / My soul refused to be comforted.

Note. Taken from Ferrer y Rodríguez (2023d, p 165).

The Lord wants the sheep of His Church, who now do not understand what happened to the apostates, to understand the judgment of forsakenness; for this, they must first understand the apostasy because the judgment is the consequence of that sin. When the sheep understand, they will do what the servants of God did when they understood the judgment of forsakenness upon Israel, which is to cry out and groan.

Other terms that point to the judgment of forsakenness in the Old Testament are:

- "Forsaken" (Heb. נָטַשׁ *nâṭash*) (Jeremiah 23:33).
- "Hew" (Heb. חָטַב *châtsab*; כָּרַת *kârath*) (Hosea 6:5),
- "Slay by the Word" (Heb. הָרַג *hârâg*) (Hosea 6:5).
- "Uproot" (Heb. נָסַח *nâsach*) (Proverbs 2:22).
- "Be far" (Heb. רָחַק *râchaq*) (Psalm 38:21).
- "Forget" (Heb. שָׁכַח *shâkach*) (Lamentations 5:20).

These terms are presented in the following table:

Table 11

Terms in the Old Testament Used to Indicate the Judgment of forsakenness

CAUSES	JUDGMENT OF FORSAKENNESS	SINS
Jeremiah 23:32: Behold, I <i>am</i> against those who prophesy false dreams," says the LORD, "and tell them, and cause My people to err by their lies and by their recklessness. Yet I did not send them or command them; therefore they shall not profit this people at all," says the LORD.	Jeremiah 23:33: "So when these people or the prophet or the priest ask you, saying, 'What is the oracle of the LORD?' you shall then say to them, 'What oracle?' I will even forsake [Heb. נָטַשׁ <i>nâṭash</i>], you," says the LORD.	False prophecy, lies, and flatteries, causing the people to sin.
Hosea 6:4, 6: ⁴ "O Ephraim, what shall I do to you? O Judah, what shall I do to you? For your faithfulness is like a morning cloud, And like the early dew it goes <i>away</i> . ⁶ For I desire mercy and not sacrifice, And the knowledge of God more than burnt offerings.	Hosea 6:5: Therefore I have hewn [Heb. חָטַב <i>châtsab</i>] them by the prophets, / I have slain [Heb. הָרַג <i>harâg</i> <i>châtsab</i>] par les paroles de ma bouche] them by the words of My mouth; / And your judgments are like light that goes forth.	Not doing mercy because they forsook the Lord and His Word. Apostasy.
Proverbs 2:22: But the wicked... / And the unfaithful...	Proverbs 2:22: But the wicked will be cut off [Heb. כָּרַת <i>kârath</i>] from the earth, / And the unfaithful will be uprooted [Heb. נָסַח <i>nâsach</i>] from it.	Ungodliness, deceit, and violating the Word of the Lord.
Psalms 38:4: For my iniquities have gone over my head; / Like a heavy burden they are too heavy for me.	Psalms 38:21: Do not forsake me, O LORD; / O my God, be not far [Heb. רָחַק <i>râchaq</i>] from me!	Sin, iniquity, violation of the Word of God.

Lamentations 5:16: The crown has fallen from our head. / Woe to us, for we have sinned!	Lamentations 5:20: Why do You forget [Heb. שָׁכַח שָׁכַח] us forever, / And forsake [Heb. אָזַב אָזַב] us for so long a time?	Violation of God's Law, departing from His Word.
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Note. Taken from Ferrer y Rodríguez (2023d, p 167).

1.2.2. The judgment of forsakenness in the New Testament

In the New Testament, we find several terms to point out the judgment of forsakenness, which are related to those we studied in the Old Testament; let us see:

One of the terms is "cut down," which in Greek is *ekkoptō* (ἐκκόπτω); it is used in several passages:

Table 12

The expressions "cut down, cut off" in the New Testament used to indicate the judgment of forsakenness

CAUSES	JUDGMENT OF FORSAKENNESS	SINS
Matthew 3: ⁷ But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath to come? ⁸ Therefore bear fruits worthy of repentance, ⁹ and do not think to say to yourselves, 'We have Abraham as <i>our</i> father.' For I say to you that God is able to raise up children to Abraham from these stones.	¹⁰ And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down [Gr. ἐκκόπτω, <i>ekkoptō</i>] and thrown into the fire.	Brood of vipers, pride and haughtiness. They considered themselves Abraham's sons, so they claimed they could not be cut down.
Matthew 7: ¹⁵ "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. ¹⁶ You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles? ¹⁷ Even so, every good tree bears good fruit, but a bad tree bears bad fruit. ¹⁸ A good tree cannot bear bad fruit, nor <i>can</i> a bad tree bear good fruit.	¹⁹ Every tree that does not bear good fruit is cut down [Gr. ἐκκόπτω, <i>ekkoptō</i>] and thrown into the fire. ²⁰ Therefore by their fruits you will know them.	False prophecy. Thornbushes and thistles (Matthew 13:22; Hebrews 6:4-6, 8).
Romans 11:22a: ²² Therefore consider the goodness and severity of God: on those who fell... ²³ And they also, if they do not continue	Romans 11:22b: but toward you, goodness, if you continue in <i>His</i> goodness. Otherwise you also will be	For the Church: falling from grace, unbelief. Israel was cut off (judgment of

in unbelief, will be grafted in, for God is able to graft them in again.	cut off [Gr. ἐκκόπτω, <i>ekkoptō</i>].	forsakenness) for their unbelief, for their apostasy.
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Note. Taken from Ferrer y Rodríguez (2023d, p 168).

Another term to designate the judgment of forsakenness is "to cast out," which we find in John 15:6; let us read:

⁶ If anyone does not abide in Me, he is **cast** [Gr. βάλλω, *ballō*] **out** [Gr. ἔξω, *exō*] as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned.

The cause of the judgment is not to abide in the Lord, that is, to leave Him, which refers to apostasy. Not abiding in the Lord implies abandoning His Word (John 15:10).

In Romans 1:21-25, we find another term for the judgment of forsakenness, which is "to give up"; let us see:

Table 13

The expression "give up" in the New Testament used to indicate the judgment of forsakenness

CAUSES OF JUDGMENT OF FORSAKENNESS: SINS (Romans 1)	JUDGMENT OF FORSAKENNESS (Romans 1)
²¹ because, although they knew God, they did not glorify <i>Him</i> as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. ²² Professing to be wise, they became fools, ²³ and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.... ²⁵ who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.	²⁴ Therefore God also gave them up [Gr. παραδίδωμι, <i>paradidōmi</i>] to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, ²⁵ who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

Note. Taken from Ferrer y Rodríguez (2023d, p 169).

Paul lists the sins that caused the Lord to execute the judgment of forsakenness: they did not glorify God, they became futile in their thoughts, their hearts were darkened, they were haughty and self-declared wise, they changed the glory and truth of God for worshipping creatures (idolatry). The judgment of forsakenness is manifested in the expression "gave them up" in Romans 1:24, which in Greek is *paradidōmi* (παραδίδωμι), and also means "to cast."

In Romans 11, where Paul prophesies the judgment of forsakenness upon the apostate Church, we find other terms such as: "to reject" and "to break off"; let us see:

Table 14

Terms in Romans 11 used to indicate the judgment of forsakenness

JUDGMENT OF FORSAKENNESS "reject" (Romans 11 NASB)	JUDGMENT OF FORSAKENNESS "break off" (Romans 11)
¹⁵ For if their rejection [Gr. ἀποβολή, <i>apobolē</i>] proves to be the reconciliation of the world, what <i>will their acceptance be</i> but life from the dead?	¹⁷ And if some of the branches were broken off [Gr. ἐκκλάω, <i>ekklaō</i>], and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree... ¹⁹ You will say then, "Branches were broken off that I might be grafted in." ²⁰ Well <i>said</i> . Because of unbelief they were broken off , and you stand by faith. Do not be haughty, but fear.

Note. Taken from Ferrer y Rodríguez (2023d, 170).

"Uprooting" is another word used in the New Testament to indicate the judgment of forsakenness; it appears in Luke 17:6 and Jude 1:12; let's look at them:

Table 15

The expression "uproot" in the New Testament used to indicate the judgment of forsakenness

JUDGMENT OF FORSAKENNESS "uproot" (Luke 17 NASB)	JUDGMENT OF FORSAKENNESS "uproot" (Jude 1 NASB)
⁶ But the Lord said, "If you had faith the size of a mustard seed, you could say to this mulberry tree, 'Be uprooted [Gr. <i>ekrizoō</i> , ἐκρίζω] and be planted in the sea'; and it would obey you.	¹² These are the ones who are hidden reefs in your love feasts when they feast with you without fear, <i>like shepherds</i> caring only for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted [Gr. <i>ekrizoō</i> , ἐκρίζω]...

Note. Taken from Ferrer y Rodríguez (2023d, p 170).

The context of Luke 17:6 is the faith of the End-Time Church, which would complete the mission that the Lord would give her to cry out in faith for the fulfillment of the judgments upon the apostate Church, Israel, and the world's inhabitants. Likewise, the Lord would use the faith of the holy Church at the End Times to condemn the apostates and those who dwell on the Earth, as Noah did, whose faith condemned the world (Hebrews 11:7).

The term "uprooted " used in Luke 17:6 corresponds to the judgment of forsakenness and destruction as a consequence because of the metaphor that the Lord uses of a tree that, when uprooted, is planted in the sea; it is evident that in the water of the sea, trees cannot be planted, therefore, when the Lord speaks of the sea He refers to the Bottomless pit (cf. Matthew 8:32) where the apostates will go, represented in the uprooted mulberry tree.

Secondly, it is necessary to see the context of Luke chapter 17, in which there are explicit references to judgment in verses 1 and 2, where the Lord says that those who put a stumbling block to the little ones it is better if a millstone is hung around his neck and he is thrown into the sea, reiterating the meaning of destruction; this is what the apostate Church does with her preaching filled with death that kills the eternal promises, and that is why the judgment of forsakenness fell upon her and the judgment of destruction will come over her (sickness and death. Revelation 2:22-23). This affirmation is corroborated later in Luke 17:26-30, where it is described that when the coming of the kingdom of God approaches, that is, the End Times, the apostate Church would be imbued with the cares of the world, fornicating with this Earth, as the days of Noah and Lot.

In Acts 3:23, we find the Greek term "destroy" [Gr. ἐξολοθρεύω, *exolothreuō*], which means "to extirpate, uproot" as a sentence of judgment:

Table 16

The expression "uproot" used in Acts 3 to indicate the judgment of forsakenness

JUDGMENT OF FORSAKENNESS "destroy" (Acts 3)	JUDGMENT OF FORSAKENNESS "require it of him" (Deuteronomy 18)
²² For Moses truly said to the fathers, 'The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. ²³ And it shall be <i>that</i> every soul who will not hear that Prophet shall be utterly destroyed [Gr. ἐξολοθρεύω, <i>exolothreuō</i> : extirpated, destroy] from among the people.	¹⁸ I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. ¹⁹ And it shall be <i>that</i> whoever will not hear My words, which He speaks in My name, I will require it of him [Heb. דָּרַשׁ <i>dārash</i> : demand, question, require, make inquisition].

Note. Taken from Ferrer y Rodríguez (2023d, p 171).

Peter preaches this second discourse, in which he tells the Israelites that Jesus is the prophet of whom Moses spoke. It is noteworthy that in verse 23, he says that whoever would not listen to Christ would be destroyed or extirpated referring to the judgment of forsakenness that had already been executed upon the people of Israel because they would not listen to the Lord Jesus

or believe in Him. Nevertheless, Peter was inviting his listeners to become part of the Church. The apostle Peter quotes Deuteronomy 18:18-19.

As observed in verse 19 of Deuteronomy 18, the NKJV translates the Hebrew term *dârash* as "I will require it of him," but the Holy Spirit reveals to Peter the precise meaning of what the Lord said, referring to the specific consequence of not listening to the prophet that the Lord would send (Deuteronomy 18:18), and that is that the person will be extirpated, destroyed, as the apostle says in Acts 3:23.

Deuteronomy 18:19 says that whoever does not listen to the prophet who speaks in the name of the Lord, God will require [or demand] of him in the sense of judgment against that person, which explains the term used by Peter: "destroy, extirpate." In Hebrew, in Deuteronomy 18:19, the term translated in the NKJV as "require" is *dârash* [דָּרַשׁ] which means "demand, ask, avenge, call to account," but is accompanied by two prepositions used for emphasis, which are *min* [מִן] meaning "of, against" and, *'im* [עִם] meaning "to set aside, against." Both relate to the meanings "to abandon, forsakenness, to take distance, to oppose, to remove."

In the same way, at this time, the Lord has already executed the judgment of forsakenness upon the apostate Church; her pastors and ministers are cut off, vomited, and cast out, but the Lord is inviting the sheep to come out of those synagogues of Satan, out of those temples of the apostates that are dens of thieves. The Lord is doing this so that the sheep may not fall under the judgment of shame, nor under the judgment of Revelation 2:22–23 upon Jezebel—sickness and death—nor under the judgment of being left behind at the Rapture, nor under the other judgments of the Tribulation: the strong delusion and the fiery indignation, the Hell, the Lake of Fire that the cut-off apostates are already assured of (Hebrews 10:27), as Jude 1:12 says, they have no fruit, they are twice dead and pulled up by the roots.

The Lord is telling the sheep that are in the temples of the cursed apostates to flee, to come out of Babylon, to come out from the midst of the apostates and to depart and not to continue touching what is unclean of the temples of the apostates and their idolatrous, diabolical practices (2 Corinthians 6:17).

Two more terms that designate the judgment of forsakenness are "to remove the lampstand" and "to vomit," which appear in the Lord's messages to the churches in Revelation 2 and 3. Here are the final announcements concerning this judgment:

Table 17

Terms in Revelation 2 and 3 that point to the judgment of forsakenness

JUDGMENT OF FORSAKENNESS “remove the lampstand” (Revelation 2)	JUDGMENT OF FORSAKENNESS “vomit” (Revelation 3)
⁴ Nevertheless I have <i>this</i> against you, that you have left your first love. JUDGMENT OF FORSAKENNESS: ⁵ Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove [Gr. κινέω, <i>kineō</i>] your lampstand from its place—unless you repent.	¹⁷ Because you say, ‘I am rich, have become wealthy, and have need of nothing’—and do not know that you are wretched, miserable, poor, blind, and naked— JUDGMENT OF FORSAKENNESS: ¹⁶ So then, because you are lukewarm, and neither cold nor hot, I will vomit [Gr. ἐμέω, <i>emeō</i>] you out of My mouth.

Note. Taken from Ferrer y Rodríguez (2023d, p 172).

In Revelation 2:4-5, the cause of the judgment of forsakenness over the apostate Church is her apostasy because she abandoned the Lord and His Word, that is, spiritual adultery; they departed from God, as Israel did. The cause of the judgment is that they fell from grace ("Remember therefore from where you have fallen..."). In Revelation 3:16-17, the Lord adds another cause of the judgment of forsakenness over the apostate Church, and it is her lukewarmness and abominations in trampling the Son of God underfoot, counting His blood as a common thing and insulting the Holy Spirit, taking the Redeeming work of Christ for corruptible things, for material prosperity, for the kingdom of this world, and earthly things; therefore the apostate Church says: "I am rich, have become wealthy, and have need of nothing;" but the Lord says to her "you do not know that you are wretched, miserable, poor, blind, and naked", because apostates are accursed, anathema, they are not blessed; apostates are miserable and poor, because they are cut off and lost the eternal promises and inheritance; apostates are blind, because they cannot see their sinful and wretched condition, they cannot see the Eternal Kingdom in the Scriptures, for their eyes and heart are on this Earth; apostates are naked because being cut off and vomited out means they will not be clothed with habitation which is from heaven (2 Corinthians 5:2); they will not receive the glorified body, the redemption, and the adoption of the body (Romans 8:23), because those who do not die in the judgment on Jezebel, will receive the judgment of being left behind in the Rapture, the judgment of the strong delusion and the judgment of the fiery indignation in Hell that will fall upon them.

Let us now look at a summary of the terms that designate the judgment of forsakenness in both the Old Testament and New Testament:

Table 18

Summary of terms associated with the judgment of forsakenness

TERM OR EXPRESSION, NEW KING JAMES VERSION	TERM IN HEBREW OR GREEK	BIBLE CONTEXT
- Give up, to give into the hands of the enemies. - Deliver into the hands of enemies.	Greek: παραδίδωμι (<i>paradidōmi</i>). Hebrew: נתן (<i>nathan</i>).	Romans 1:24-25: Therefore God also gave them up [Gr. παραδίδωμι, <i>paradidōmi</i>] to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves,²⁵ who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. Cause of the judgment: Idolatry, fornications. Consequences of the judgment: The same depravities and filthiness. Ezekiel 16:39: I will also give you [Heb. נתן <i>nāthan</i>] into their hand, and they shall throw down your shrines and break down your high places. They shall also strip you of your clothes, take your beautiful jewelry, and leave you naked and bare. Cause of the judgment: Idolatry. Consequences of the judgment: It will be left naked and bare (shame). Nehemiah 9:27: Therefore You delivered them [Heb. נתן <i>nāthan</i>] into the hand of their enemies, / Who oppressed them; / And in the time of their trouble, / When they cried to You, You heard from heaven; / And according to Your abundant mercies You gave them deliverers who saved them / From the hand of their enemies. Cause of judgment: They provoked the Lord to anger, rebellion, murder of God's servants, and great abominations (Nehemiah 9:26). Consequences of the judgment: They were oppressed.

To forsake, to abandon (to abandon in the hands of enemies).	Hebrew: אָזַב ('<i>âzab</i>).	Deuteronomy 31:17: Then My anger shall be aroused against them in that day, and I will forsake them [Heb. אָזַב '<i>âzab</i>], and I will hide [Heb. סָתַר <i>sâthar</i>] My face from them, and they shall be 'devoured. And many evils and troubles shall befall them, so that they will say in that day, 'Have not these evils come upon us because our God <i>is</i> not among us?' Causes of judgment: To forsake the Lord, to break the covenant (Deuteronomy 31:16). Consequences of judgment: They will be devoured, and evils will come upon them. 2 Chronicles 24:20: Then the Spirit of God came upon Zechariah the son of Jehoiada the priest, who stood above the people, and said to them, "Thus says God: 'Why do you transgress the commandments of the LORD, so that you cannot prosper? Because you have forsaken the Lord, He also has forsaken you [Heb. אָזַב '<i>âzab</i>].' " Nehemiah 9:28: (NASB) "But as soon as they had rest, they did evil again before You; / Therefore You abandoned them [Heb. אָזַב '<i>âzab</i>] to the hand of their enemies, so that they ruled over them. When they cried again to You, you heard from heaven, / And many times You rescued them according to Your compassion.... Isaiah 54:7: "For a mere moment I have forsaken you [Heb. אָזַב '<i>âzab</i>], / But with great mercies I will gather you... Lamentations 5:20: Why do You forget us forever, / And forsake us [Heb. אָזַב '<i>âzab</i>] for so long a time? Causes of the judgment: Doing evil, abandoning the Lord, transgressing the commandments. Consequences of the judgment: The Lord will abandon them.
To hide the face.	Hebrew: סָתַר (<i>sâthar</i>). Hebrew: פָּנִים (<i>panim</i>).	Deuteronomy 31:18: And I will surely hide [Heb. סָתַר <i>sâthar</i>] My face [Heb. פָּנִים <i>panim</i>] in that day because of all the evil which they have done, in that they have turned to other gods.

		Cause of the judgment: Idolatry. Therefore, God hid His face from them. Consequence of the judgment: Many evils and troubles will come upon the people (Deuteronomy 31:21). Deuteronomy 32:20: And He said: 'I will hide [Heb. סָתַר <i>sâthar</i>] My face [Heb. פָּנִים <i>panim</i>] from them, I will see what their end <i>will be</i>, / For they are a perverse generation, / Children in whom is no faith. Cause of the judgment: Unfaithfulness. Therefore, God hid His face from them. Consequence of the judgment: God hid his face from them.
To forsake. To hide the face. To turn away in anger.	Hebrew: עָזַב (<i>'âzab</i>). Hebrew: נָטַשׁ (<i>nâṭash</i>). Hebrew: סָתַר (<i>sâthar</i>). Hebrew: נָטַח (<i>nâṭâh</i>): turn away in anger	2 Chronicles 15:2b: ...If you seek Him, He will be found by you; but if you forsake Him, He will forsake you [Heb. 'עָזַב <i>'âzab</i>]. Jeremiah 23:33: "So when these people or the prophet or the priest ask you, saying, 'What is the oracle of the LORD?' you shall then say to them, 'What oracle?' I will even forsake you [Heb. <i>nâṭash</i> נָטַשׁ]," says the LORD. Isaiah 8:17: And I will wait on the Lord, Who hides [Heb. סָתַר <i>sâthar</i>] His face from the house of Jacob; And I will hope in Him. Psalms 27:9: Do not hide [Heb. סָתַר <i>sâthar</i>] Your face from me; / Do not turn [Heb. נָטַח <i>nâṭâh</i>] Your servant away in anger; / You have been my help; Do not leave [Heb. נָטַשׁ <i>nâṭash</i>] me nor forsake [Heb. עָזַב <i>'âzab</i>] me, / O God of my salvation. Causes of the judgment: Abandoning the Lord. Consequences of the judgment: God will turn His servant away in anger.
To abhor	Hebrew: גָּעַל (<i>gâ'al</i>). Hebrew: תָּעַב (<i>tâ'ab</i>).	Leviticus 26:30: I will destroy your high places, cut down your incense altars, and cast your carcasses

		on the lifeless forms of your idols; and My soul shall abhor you [Heb. גָּאַל <i>gā'al</i>]. Psalms 5:6: You shall destroy those who speak falsehood; The LORD abhors [Heb. תָּעַב <i>tā'ab</i>] the bloodthirsty and deceitful man. Causes of the judgment: Idolatry. Consequences of the judgment: They will perish; their carcasses (corpses) will be cast among their idols; they will be abhorred.
To sell	Hebrew: מָכַר (<i>mākar</i>).	Judges 2:14: And the anger of the LORD was hot against Israel. So He delivered them into the hands of plunderers who despoiled them; and He sold them [Heb. מָכַר <i>mākar</i>] into the hands of their enemies all around, so that they could no longer stand before their enemies. Causes of the judgment: Idolatry (Judges 2:13). Consequences of the judgment: They were plundered, robbed, and despoiled, and they could not stand before their enemies. Judges 3:8: Therefore the anger of the LORD was hot against Israel, and He sold them [Heb. מָכַר <i>mākar</i>] into the hand of Cushan-Rishathaim king of Mesopotamia; and the children of Israel served Cushan-Rishathaim eight years. Causes of the judgment: Idolatry (Judges 3:7) Consequences of the judgment: They were robbed, dispossessed, and were unable to stand against their enemies.
To remove from His sight	Hebrew: סָרַח (<i>sûr</i>), מִן (<i>min</i>), פָּנִים (<i>panim</i>).	2 Kings 17:18: Therefore the LORD was very angry with Israel, and removed them [Heb. מִן <i>min</i>] from His sight [Heb. פָּנִים <i>panim</i>]; there was none left but the tribe of Judah alone. Causes of the judgment: They did not keep the commandments of the Lord, the covenant that He had made with their fathers, and the warnings He had given them. Consequences of the judgment: The Lord rejected all the people of Israel; He afflicted them, delivered them into the hands of plunderers, and finally cast them away from His sight.

To slay by the words	Hebrew: הָרַג (<i>hârag</i>).	Hosea 6:5: Therefore I have hewn <i>them</i> by the prophets, I have slain them [Heb. הָרַג <i>hârag</i>] by the words of My mouth; / And your judgments <i>are like light that goes forth</i>. Causes of the judgment: The people's mercy is false. Consequences of the judgment: The judgments of God will be poured out upon the people.
To be far	Hebrew: רָחַק (<i>râchaq</i>).	Psalms 38:21: Do not forsake me, O LORD; O my God, be not far [Heb. רָחַק <i>râchaq</i>] from me!
To forget	Hebrew: שָׁכַח (<i>shâkach</i>).	Lamentations 5:20: Why do You forget [Heb. שָׁכַח <i>shâkach</i>] us forever, / And forsake us for so long a time? Causes of the judgment: The people sinned (Lamentations 5:16). Consequences of the judgment: many afflictions—famine, women ravished, slavery in the land of enemies, and suffering (Lamentations 5:1-15).
Cut off, to cut down, to hew	Hebrew: חָטַב (<i>châtsab</i>). Hebrew: כָּרַת (<i>kârath</i>). Greek: ἀκόπτω (<i>ekkoptō</i>).	Proverbs 2:22: But the wicked will be cut off [Heb. כָּרַת <i>kârath</i>] from the earth, / And the unfaithful will be uprooted from it. Hosea 6:5: Therefore I have hewn them [Heb. חָטַב <i>châtsab</i>] by the prophets, I have slain them by the words of My mouth; And your judgments <i>are like light that goes forth</i>. Matthew 3:10: And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down [Gr. ἀκόπτω, <i>ekkoptō</i>] and thrown into the fire. Cause of the judgment: Not bearing good fruit. Consequences of the judgment: They will be cast into the fire (Hell).

		Matthew 7:19: Every tree that does not bear good fruit is cut down [Gr. κκόπτω, <i>ekkoptō</i>] and thrown into the fire. Cause of the judgment: Not bearing good fruit. Consequences of the judgment: They will be cast into the fire (Hell). Romans 11:22: Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in <i>His</i> goodness. Otherwise you also will be cut off [Gr. κκόπτω, <i>ekkoptō</i>].
To cast away	Greek: ἀποβολή (<i>apobolē</i>).	Romans 11:15: For if their being cast away [Gr. ἀποβολή, <i>apobolē</i>] is the reconciling of the world, what <i>will</i> their acceptance be but life from the dead?
Break off	Greek: ἐκκλάω (<i>ekklaō</i>).	Romans 11:17, 19-20: ¹⁷ And if some of the branches were broken off [Gr. ἐκκλάω, <i>ekklaō</i>], and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree,... ¹⁹ You will say then, “Branches were broken off [Gr. ἐκκλάω, <i>ekklaō</i>] that I might be grafted in.” ²⁰ Well <i>said</i>. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. Cause of the judgment: Unbelief. Consequences of the judgment: They were cut off.
To uproot To destroy (Acts 3:23)	Hebrew: נִשָּׁח (<i>nāsach</i>). Greek: ἐξολοθρεύω (<i>exolothreuō</i>) (Acts 3:23). Greek: ἐκρίζω (<i>ekrizō</i>) (Jude 1:12).	Proverbs 2:22: But the wicked will be cut off from the earth, / And the unfaithful will be uprooted from it [Heb. נִשָּׁח <i>nāsach</i>]. Jude 1:12 (NSAB): These are the ones who are hidden reefs in your love feasts when they feast with you without fear, like shepherds caring only for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted [Gr. ἐκρίζω, <i>ekrizō</i>]... Luke 17:6: But the Lord said, “If you had faith the size of a mustard seed, you could say to this mulberry tree, ‘Be uprooted [Gr. ἐκρίζω, <i>ekrizō</i>] and be planted in the sea’; and it would obey you.

		Acts 3:23 (Deuteronomy 18:18-19): And it shall be <i>that</i> every soul who will not hear that Prophet shall be utterly destroyed [Gr. ἐξολοθρεύω, <i>exolothreuō</i>] from among the people. Cause of the judgment: Apostasy. Consequences of the judgment: The person will be destroyed, uprooted.
To cast out of His sight	Hebrew: שָׁלַק פָּנָיו (<i>shâlak panim</i>).	2 Chronicles 7:20: ...then I will uproot them from My land which I have given them; and this house which I have sanctified for My name I will cast out [Heb. <i>shâlak</i> שָׁלַק] of My sight [Heb. <i>Panim</i> פָּנָיו], and will make it a proverb and a byword among all peoples. Causes of the judgment: They left the statutes and commandments of the Lord, idolatry (2 Chronicles 7:19). Consequences of the judgment: They were uprooted from the land and Israel was made a proverb and a byword.
To Reject, to cast off	Hebrew: סָאָה (<i>mâ'as</i>). Hebrew: נָזַח (<i>zânach</i>).	2 Kings 17:20: And the Lord rejected [Heb. <i>mâ'as</i> סָאָה] all the descendants of Israel, afflicted them, and delivered them into the hand of plunderers, until He had cast them from His sight. Psalms 44:9: But You have cast us off [Heb. <i>zânach</i> נָזַח], and put us to shame, / And You do not go out with our armies.
The Lord turned Himself against them as an enemy	Hebrew: הִפָּקַח (<i>hâphak</i>). Hebrew: עָיַב ('ôyêb)	Isaiah 63:10 But they rebelled and grieved His Holy Spirit; So He turned Himself against them [Heb. <i>hâphak</i> הִפָּקַח] as an enemy [Heb. 'ôyêb עָיַב], And He fought against them. Cause of the judgment: They rebelled against God and grieved the Holy Spirit. Consequence of the judgment: God will fight against them.
To cast out	Greek: ἐκβάλλω (<i>ekballō</i>) Greek: βάλλω ἔξω (<i>ballō exō</i>).	Matthew 8:12: ...But the sons of the kingdom will be cast out [Gr. ἐκβάλλω, <i>ekballō</i>] into outer darkness [Gr. ἐξώτερος, <i>exōteros</i>]. There will be weeping and gnashing of teeth. John 15:6: If anyone does not abide in Me, he is cast [Gr. βάλλω, <i>ballō</i>] out [Gr. ἔξω, <i>exō</i>] as a branch

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		and is withered; and they gather them and throw <i>them</i> into the fire, and they are burned. Cause of the judgment: Unfaithfulness, to not abide in Christ. Consequences of the judgment: They will be cast into the fire (Hell).
To remove the lampstand	Gr. <i>kineō sou luchnia</i> (κινέω σοῦ λυχνία)	Revelation 2:5: Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove [Gr. <i>κινέω, kineō</i>] your lampstand [Gr. <i>σοῦ λυχνία, sou luchnia</i>] from its place—unless you repent. Cause of the judgment: Abandoning the Lord. Consequences of the judgment: The apostate Church will no longer be part of the holy Church. The judgment of forsakenness.
To vomit out	Gr. <i>emeō</i> (ἐμέω)	Revelation 3:16: "So then, because you are lukewarm, and neither cold nor hot, I will vomit you out [Gr. <i>emeō, ἐμέω</i>] of My mouth." Cause of the judgment: Being lukewarm, following the customs of the world, rejecting the Word of God to embrace a corrupted gospel focused on material things and the wealth of the Earth. Consequences of the judgment: The apostate Church will no longer be part of the holy Church; she will be cast into the outer darkness: the judgment of forsakenness.

Note. Taken from Ferrer y Rodríguez (2023d, p 173).

CHAPTER 2

THE LORD'S JUDGMENTS AND COUNTDOWNS ON HIS CALENDAR

In the previous chapter, we saw the terms used to indicate the judgment of forsakenness, both in the Old and New Testaments, and we analyzed how it was applied on different occasions characterized by sinful states of the people. In this chapter, we will study other judgments found in the prophecies God left in His Word that are part of the Lord's calendar.

2.1. The Lord's Calendar

The Church considered that this dispensation was a parenthesis added to the Lord's plan, this is false. There is only one calendar that the only one omnipotent God planned before the foundation of the world in which He beheld Israel and the Gentiles. The Lord determined to create the Universe, angels, and human beings; He designed humans to multiply and bear fruit for all eternity, thereby populating the Universe¹.

Therefore, the Lord's calendar is based on the contemplation of all humanity in eternity, which would be the offspring of Adam, holy, without sin, without death, eternal descendants of God who would fulfill the principal mission for which God created the human being, and that is to worship the Lord for all eternity. The infinite offspring are the rivers of worshipers who will praise God the Father, Son, and Spirit forever and ever, from generation to generation.

But Adam's sin stopped this plan (which the Lord knew because He has the attributes of omniscience and foreknowledge); however, He did not revoke it because God's purposes are not invalidated or eliminated by anyone. God is sovereign and established eight eternal covenants

¹ For further discussion on this topic, see: Ferrer, G., & Rodríguez, Y. (2026). *The Eternal Kingdom: Descendants, Earth, and Government*. Berea Editions. <https://www.ministeriobereabarranquilla.com/en/libros>
Ferrer, G. & Rodríguez, Y. (2023). *El Reino Eterno: Descendencia, Tierra y Gobierno*. Ediciones Berea. <https://www.ministerioberea.com>
Ferrer, G. & Rodríguez, Y. (2024). *Le Royaume Éternel : Descendance, Nouvelle Terre et Gouvernement*. Éditions Berea. <https://www.ministerioberea.com>

that guarantee the fulfillment of His plan and purposes, which He embodied in eternal promises that are His oaths guaranteed by all His attributes. Hallelujah!

We have then that God planned mankind within eternal time; but Adam's sin introduced death to the Universe and all his descendants, the humanity, which included a time linked to the corruptible and vanity, that is, to the ephemeral; it is a period in the physical life of the body which, when it dies, turns to dust. However, eternity remains in human beings concerning their soul and spirit, because when the physical body dies, these two do not perish; they are not annihilated. Even so, the physical body does not disappear, despite turning to dust; instead, God established the decree of resurrection. All the bodies of human beings will rise from the dust, some to eternal life and some to eternal condemnation (John 5:29, Daniel 12:2), since man is responsible for his actions before God and must receive retribution.

To recover the eternity of life, God planned redemption in Christ, even before the foundation of the world, because He knew that man was going to sin, as it is stated in 1 Peter 1:18-20:

¹⁸ knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers,

¹⁹ but with the precious blood of Christ, as of a lamb without blemish and without spot.

²⁰ He indeed was foreordained before the foundation of the world, but was manifest in these last times for you...

After Adam's sin, God continued to deal with mankind in His patience until wickedness multiplied too much and the Lord applied the judgment of the Flood. Then, the Lord continued to deal with all humanity who continued in their sin until the building of the Tower of Babel and the city, which triggered God's judgment, resulting in the confusion of all languages and the dispersion of people (Genesis chapter 11).

After this event, the Lord set in motion His plan to choose Abraham and make a covenant with him, ratified in Isaac and Jacob, from whose sons God brought the people of Israel, which He planned to turn into a kingdom of priests and holy people (Exodus 19:6); the Lord gave Israel the administration of His Word, the priesthood, and the eternal promises.

The Lord has always been sovereign over His creation, over all nations; however, He began to deal with Israel within His eternal plan. God chose Israel to fulfill the coming of the Seed promised in the Adamic and Abrahamic covenants. The fulfillment of this promise is the main reason God preserved Israel and why He did not execute the definitive judgment of forsakenness before the first coming of Christ, the judgment of the desolate house (Matthew 23:38).

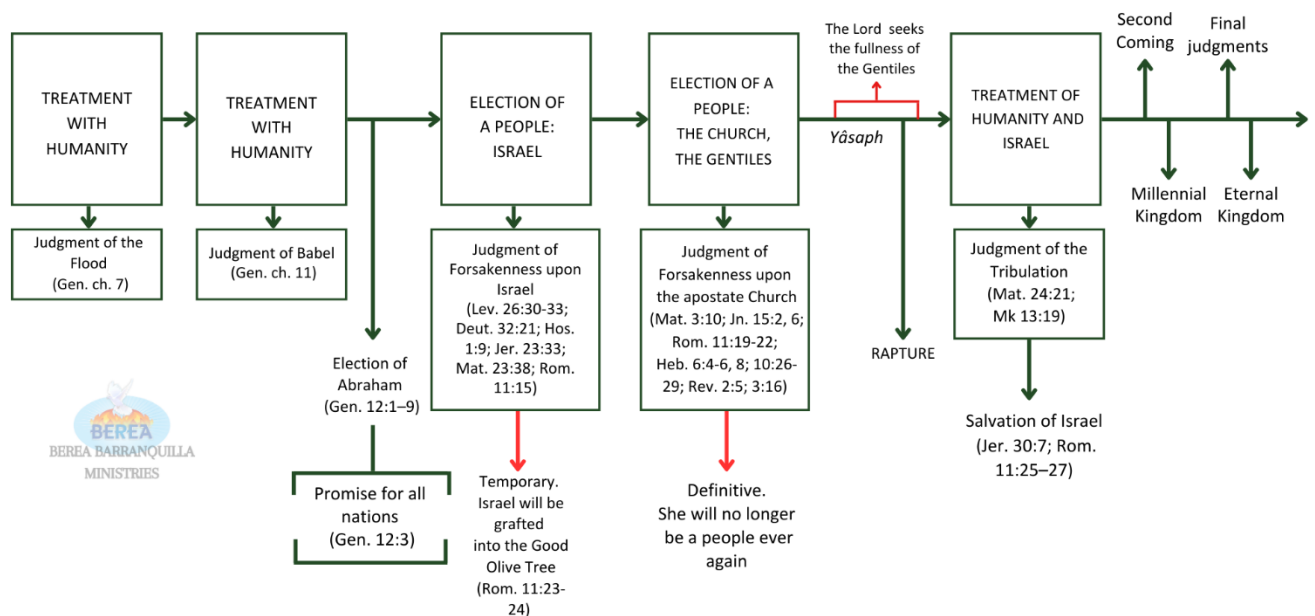
When the coming of the Seed was fulfilled, the Lord called the people Israel first (Matthew 10:6; 15:24), but they rejected Him, so God executed the judgment of forsakenness upon this people

with a countdown of 50 days, counted from the resurrection of Christ, the Feast of the First Fruits of Barley, to Pentecost, the Feast of the First Fruits of Wheat when the Lord took another people, the Church, we will expand on this later in chapters 3 of this book.

God used Israel's rejection of Him to set in motion His plan with the Gentiles, acquiring a new people, the Church, for Israel's fall and diminish is the rich of the Gentiles (Romans 11:12), their (temporary) being casting away is the reconciliation of the world (Romans 11:15). Because of their unbelief, Israel was broken off so that the Gentiles might be grafted in (Romans 11:19-20). The Lord had already prophesied this when He told Moses that He would provoke Israel to jealousy with a people who were not a people, referring to the Gentiles (Deuteronomy 32:21; Romans 10:19). At this point, the Lord deals again with all humanity, with the nations, with the Gentiles. Let's see this in the following diagram:

Figure 1

God's Treatment with the Mankind and Israel.



Note. Taken from Ferrer y Rodríguez (2023d, p 408).

Since the birth of the Church at Pentecost (Acts Ch. 2), the Lord has invited the Gentiles to become part of His people, the holy nation, the people acquired by Christ through His precious blood, His sacrifice on the cross (1 Peter 2:9-10). But in the end times, which we are living, the Lord's prophecy was fulfilled according to which the Church would apostatize from the faith, doing as Israel did, falling into unbelief because she replaced the incorruptible faith, the precious faith that

looks at the eternal (2 Peter 1:1, 4), with the corruptible faith that sets the sight on the things of this Earth.

The apostate Church rejected the Word of God, going after idols (material things, vanity, vainglory, human wisdom), abandoning the Lord, leaving the first love, the Bridegroom, Jesus (Revelation 2:4). The Lord warned the Church not to become haughty because she would be cut off like Israel (Romans 11:22), that is, she would suffer the judgment of forsakenness, but without the opportunity to repent. We will study the judgment of forsakenness on the apostate Church in chapter 4.

Just as the Lord had mercy on the Gentiles when Israel was cut off temporarily, He is extending His mercy upon the other Gentiles, the lame, the maimed, the poor, the blind, of the prophetic parables of the wedding of Matthew 22:1-14 and the great supper of Luke 14:15-24. In these passages, we find a prophetic timeline of the end times.

Also, in Romans 11 there is a calendar because after the explanation of the judgment of forsakenness on Israel (failure, to be cast away, broken off branches: Romans 11:12, 15, 17-20), the Lord announces through Paul the judgment of forsakenness for the apostate Church (Romans 11:22). Then, he speaks of the entrance of the fullness of the Gentiles, referring to what the Lord is doing now, gathering the wheat, seeking out the lame, the maimed, the poor, the blind who are being grafted in and are taking the place that was left by the cut-off apostates.

The apostle says that when the fullness of the Gentiles enters, Israel will be saved, which will happen in the Tribulation. Hallelujah! What a powerful calendar! Let us summarize these mighty facts, indisputable evidence of God's mercy:

The Good Olive Tree that is the people of God, who were first Israel, whom Jesus called "my people" within the framework of the Covenant of the Law. Israel stumbled at the Word and the stumbling stone, that is, the Word of God (Romans 9:31-33), for it rejected God's commandments and God Himself (Deuteronomy 32:15), Christ at His first coming; for this reason, Israel was cut off from the Good Olive Tree and ceased to be a people² (Romans 11:17-20).

² There is a difference between "being a people" and "being a nation." God called Israel "my people" when He took this people with the Law Covenant. The Lord calls it "people," and this relates to God's protection. When the people of Israel were in apostasy at the time of the judges, the Lord did not consider them His people, and so He forsook them. He took away His protection; however, this was momentary, for the Lord never cast Israel off (Romans 11:1), and that's why He didn't allow Israel to be completely destroyed. Israel became a nation when it took the Promised Land. In the judgment of the captivities under the Assyrian and Babylonian empires, Israel ceased to be a nation, for it was expelled from its land, and God's protection was also taken away. However, the Lord continued to keep it because of His covenant with Abraham and His prophetic word in which He set forth His purposes for Israel. In 1948, Israel became a nation again, as it returned to its land and is considered among the other countries. Still, at this time, God does not consider Israel His people (Hosea 1:9) because the judgment of forsakenness is upon it, but in the

Because of this, the Lord took from the Gentiles, the wild olive tree that was not a people (Deuteronomy 32:21; Romans 10:19; 11: 11; 1 Peter 2:10) and grafted that wild olive tree into the Good Olive Tree (Romans 11:11-12, 17-20, 24), making it an acquired people, a holy nation (1 Peter 2:9).

The Bible teaches that, at end times, the apostasy of the Church would come, as a clear sign of the approaching of the Rapture; this is how the apostate Church arose, who is represented in the five churches that the Lord admonishes in chapters 2 and 3 of Revelation, Ephesus, Thyatira, Pergamum, Sardis, and Laodicea; the latter represents the climax of the apostasy.

In addition to the prophecy about apostasy, there is that of God's judgments upon the apostate Church because she stumbled in the Word like Israel (1 Peter 2:7-8), rejected the precious, chosen, chief stone, Christ, the chief cornerstone, by trampling Him underfoot, counting His blood as a common thing, and having insulted the Holy Spirit (Hebrews 10:29).

The apostate Church used the New Covenant and Christ's Redemptive work to fulfill their longings on this Earth, to preach and teach material prosperity, and to obtain earthly goods, vanity, and vainglory. For this reason, God poured out on the apostate Church the judgment of blindness and the judgment of forsakenness; she was left naked, miserable, and poor because she was left without the eternal promises, without priesthood, without lampstand, without dwelling place in the New Jerusalem (Revelation 2:5; 3:17).

The apostate Church was cut off from the Good Olive Tree (Romans 11:20-22), and therefore, she is no longer the Church of the Lord; she ceased to be the people of God, a holy nation. The Lord has stayed with His holy Church, Philadelphia, and Smyrna, and He is grafting into her Gentiles who are not asking for Him or seeking Him (c.f. Isaiah 65:1; Romans 10:20).

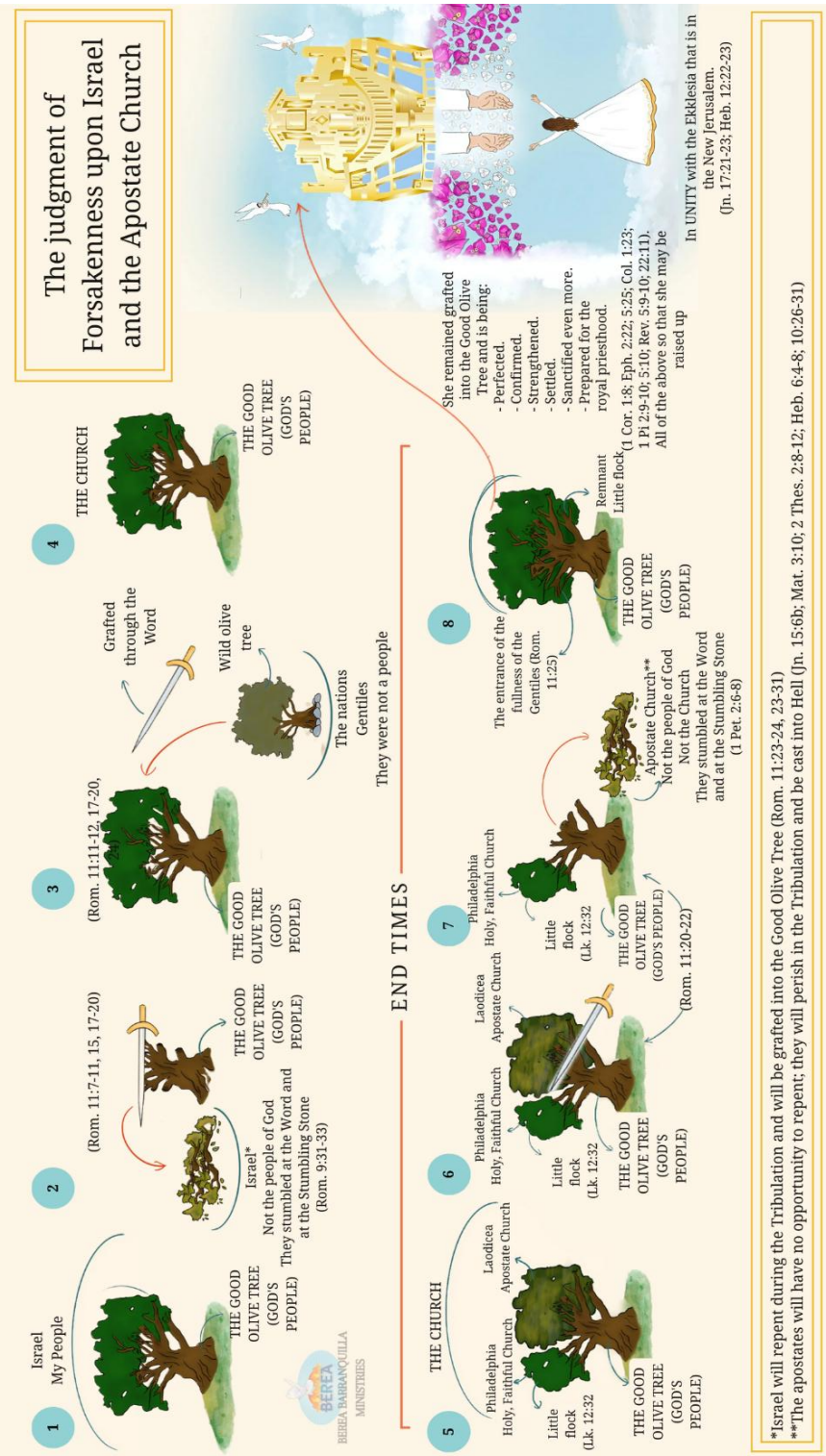
After cutting off the apostate infidel, adulterous, and fornicating Church, the Lord is perfecting His holy Church, confirming her, establishing her, sanctifying her, leading her to practice righteousness still, even in the little time left before He raises her in the Rapture and takes her to the New Jerusalem, to the Marriage of the Lamb. Hallelujah! (1 Corinthians 1:8; Ephesians 2:22; 5:25-27; Colossians 1:23; 1 Peter 2:9-10; 5:10; Revelation 5:9-10; 22:11).

Let's see the above in the following figure:

Tribulation, it will be called "my people" by the Lord (Hosea 1:10; 2:14-16), when it repents and receives Him as Lord, Savior, and God when the prophecy "... until you say, 'Blessed is he who comes in the name of the Lord'" would be fulfilled (Matthew 23:39).

Figure 2

Judgment of forsakenness over Israel and the apostate End-time Church.



Note. Taken from Ferrer and Rodríguez (2023d, p 411).

The Lord revealed to Daniel the prophetic times of Nebuchadnezzar's dream; therefore, Daniel 2:21 says that God gives wisdom to the wise and knowledge to those who have understanding, for only they can understand the times of the Lord, through the revelation of the Holy Spirit, because the Scripture says "... none of the wicked shall understand, but the wise shall understand" (Daniel 12:10b). The Church was to pray, cry, and groan to have understanding, the spirit of wisdom and revelation, to understand the prophetic times, just as Moses prayed in Psalm 90:12:

¹² So teach *us* to number our days,
That we may gain a heart of wisdom.

But most churches dedicated themselves to pray for corruptible things, for they set their hearts on earthly goods, not on the good things to come. The apostate Church dedicated herself to preach and teach a corruptible gospel, another gospel, which is a curse, *anathema*, which causes those who accept and practice this gospel of man to be accursed (Galatians 1:9).

The Holy Spirit is the Anointing that teaches, for He was given the mission of guiding the Holy Church into all truth and teaching her all things, among which is the understanding of the prophetic time, the calendar of the end times; let us read 1 John 2:24-29:

²⁴ **Therefore let that abide in you which you heard from the beginning.** If what you heard from the beginning **abides in you**, you also **will abide** in the Son and in the Father.

²⁵ And this is the promise that He has promised us—eternal life.

²⁶ **These things I have written to you concerning those who *try* to deceive you.**

²⁷ But the anointing which you have received from Him **abides** in you, and you do not need that anyone teach you; but **as the same anointing teaches you concerning all things**, and is true, and is not a lie, and just as it has taught you, you will **abide** in Him.

²⁸ And now, little children, **abide** in Him, that when He appears, **we may have confidence and not be ashamed before Him at His coming.**

²⁹ If you know that He is righteous, you know that everyone who practices righteousness is born of Him.

In this passage, the Lord is speaking to the End-Times Church, and the context is before the Rapture ("at his coming": v. 28); it speaks of the apostates, of deception ("those who try to deceive you": v. 26).

There is a warning for the Church. It is, "Let that abide in you which you heard from the beginning" (v. 24), which is the same message that the Lord gives in Revelation 3:3 to the dead Church of Sardis: "Remember therefore how you have received and heard; hold fast and repent..." this Church did not heed the warning of 1 John 2:24, and corresponds to the apostate Church of now, in the end times, upon which the judgment of forsakenness fell: she was cut off, vomited, cast out.

In 1 John 2:27, the Lord speaks of the Anointing that the Church received and refers to the Holy Spirit who teaches all things, which refers to John 14:26:

²⁶ But the Helper, the Holy Spirit, whom the Father will send in My name, **He will teach you all things, and bring to your remembrance** all things that I said to you.

There is a reiteration of the warning to ABIDE in Christ and that His Word ABIDE in the congregation (the Church); this term "abide" is mentioned six times (1 John 2:24, 27, and 28). This command translates into: DO NOT abandon God's Word, DO NOT leave the Lord Jesus Christ, DO NOT apostate.

But most churches did not heed this warning; instead, they apostatized, ceased to ABIDE in Christ; the eternal Word did not ABIDE in them, and so they were cut off, forsaken, cast out; and they are already in the trial of shame. For this reason, John says: "...and not be ashamed before Him at His coming." This means that when the coming of Christ in the Rapture draws near, the judgment of shame will not fall on the person who has remained faithful.

Indeed, the judgment of forsakenness has already fallen on apostates; they are far from the Lord, and the shame is assured for them. This happened to the apostate Church because she did not abide in the Word, because she did not understand the prophetic times, the end-time calendar, which has the wisdom of the King that only the Holy Spirit can teach.

The wisdom of the Anointing who teaches, the wisdom of the glorious Spirit, to be able to understand that, in the Lord's time or *Kairos*, a 7-day week becomes a 7-year week (Genesis 29:27; Leviticus 25:8; Daniel 9:24); that in the Lord's time, one day is as a thousand years and a thousand years as one day (Psalm 90:4; Hosea 6:2; 2 Peter 3:8).

The teaching of the Holy Spirit, the Comforter, is needed to count the days wisely, as Moses prayed, to understand that, in His calendar, the Lord extended the 69th week, during which the Church was born and has developed during these almost 2,000 years. But the end of this week is approaching with the close of Pentecost on the day of the Rapture of the Church, when the Lord will bring those who have fallen asleep in Him (1 Thessalonians 4:13-14).

We reiterate that there is only one prophetic End-time calendar, that the Church is not a parenthesis or an addition to this calendar, and that she is the result of Christ's sacrifice on the cross, of His death with which the New Covenant began. Therefore, Daniel 9:24-26 says:

²⁴“**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.
²⁵ "Know therefore and understand,
That from the going forth of the command
To restore and build Jerusalem
Until **Messiah the Prince**,
There shall be seven weeks and sixty-two weeks;
The street shall be built again, and the wall,
Even in troublesome times.
²⁶ "And after the sixty-two weeks
Messiah shall be cut off, but not for Himself;
And the people of the prince who is to come
Shall destroy the city and the sanctuary.
The end of it *shall be* with a flood,
And till the end of the war desolations are determined.

The Lord says that the **completed** 70 weeks are determined for the people of Israel because the Church will not go through the Tribulation judgment, which is the 70th week or the seventieth week of Daniel. But notice that verses 25 and 26 speak of the New Covenant, for it prophesies the coming of the Messiah and the event of His triumphal entry into Jerusalem, when He was worshipped as King (Matthew 21:5, 9), fulfilling the prophecy of Zechariah 9:9, since it says, "Messiah the Prince."

The New Covenant prophecy in this passage from Daniel 9 is confirmed in verse 26, when it speaks of Christ's death, by which we have forgiveness of sins. Israel rejected the benefits of Christ's redemptive work and was left out of the New Covenant, into which the remnant of Jews, from the beginning of the Church, and the Gentiles from all nations were included.

Therefore, we are in the 69th week, the week of the New Covenant, of grace, and for God's mercy, He has extended it in time, until the fullness of the Gentiles enters and the Lord comes for His Church in the Rapture. Right now, the Lord is completing His sheep for this fullness so that Pentecost (the number 50) will close, and the holy offering will be lifted up and presented before God.

This time of seeking the fullness of the Gentiles to fulfill the fullness of Pentecost or the Feast of the First Fruits of Wheat began after the Lord cut off the apostate Church that was defiling the holy body of Christ; the judgment is prophesied in Scripture, as we saw in chapter 1.

In the Scriptures, it is prophesied that the Lord would make a first call to the Church (those who were invited, called; Gr. *Kaleo*. Matthew 22:3; Luke 14:17), and then a last calling when the wedding and the supper were ready, when everything was ready; and this calling is given by a

direct command with a fulfillment that seems immediate: "Come" and "Behold, the bridegroom is coming" (Matthew 25:6).

Because of the rejection of the invitation, the apostate Church would be excluded, rejected, cut off, cast out; this is the judgment of forsakenness.

Now, prophecy is linked to time, for it must be fulfilled in the *Kairos* of God and the *human chronos*. The questions are: When would the Lord fulfill these prophecies? And, how would the Church know about the time of the fulfillment of prophecies related to the Lord's calendar?

The tradition of the Church is that she would never know anything, but this is contrary to Scripture, for the Lord said that the Holy Spirit would teach the Church all things (John 14:26). He would lead her into all truth and make known to her the things to come (John 16:13). If the prophets of the Old Covenant understood the times because the Spirit came upon them, how much more would the holy Church who is the dwelling place of the Holy Spirit comprehend all things as John 14:26 says.

The answers to the questions: When would the Lord fulfill these prophecies? And, how would the Church know about the time of the fulfillment of prophecies related to the Lord's calendar? Are: The Holy Spirit would make known to the holy Church the time of the fulfillment of the End-time prophecies, through the understanding of the Scriptures, by the enlightenment of the understanding (Ephesians 1:18). And as to when the prophecies would be fulfilled, the answer is: Through the sign that the Lord gave to the Church and that is the Fig Tree, Israel (Hosea 9:10). In the Olivet Discourse, the Lord told the disciples (who would be the future Church) the following in Matthew 24:32-35:

³² **"Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer *is* near.**

³³ So you also, when you see all these things, know that it is near—at the doors!

³⁴ Assuredly, I say to you, this generation will by no means pass away till all these things take place.

³⁵ Heaven and earth will pass away, but My words will by no means pass away.

Verse 32 refers to Israel's rebirth as a nation, which was fulfilled in 1948 after 1,878 years of dispersion. The Lord told the Church to be attentive to this miraculous event because, from there, the countdown to the Rapture and the beginning of the Tribulation in the 70th week would begin, for when Pentecost closes, this judgment will begin, the Seventieth week of Daniel, the time of Jacob's trouble.

Within the understanding that the Holy Spirit would give to the holy Church (and has given her) is *the principle of the nearness of promise*, which has operated in the countdowns, as we will explain below:

2.2. Countdowns in the Lord's calendar

The Lord set countdowns on His prophetic calendar to accomplish specific purposes. All countdowns are related to God's execution of a judgment; let us see:

2.2.1. The Countdown to the Flood Judgment

The Lord gave Noah the countdown of 120 years, at the end of which He executed the judgment of the Flood. God gave precise instructions to the servant to build the ark in which his household would be saved (Hebrews 11:7). Noah preached during these 120 years, as the countdown was ticking, which is why he is called the preacher of righteousness (2 Peter 2:5). Let's read verses 3, 12-14, and 17 in Genesis 6:

³ And the Lord said, "My Spirit shall not strive with man forever, for he *is* indeed flesh; **yet his days shall be one hundred and twenty years.**"

¹² So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth.

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

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

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

Within the countdown of 120 years to the judgment of the Flood, the Lord gave another count of 7 days, at the end of which the prophecy was fulfilled; let's read Genesis 7:1-5:

¹ Then the Lord said to Noah, "Come into the ark, you and all your household, because I have seen *that you are* righteous before Me in this generation.

² You shall take with you seven each of every clean animal, a male and his female; two each of animals that *are* unclean, a male and his female;

³ also seven each of birds of the air, male and female, to keep the species alive on the face of all the earth.

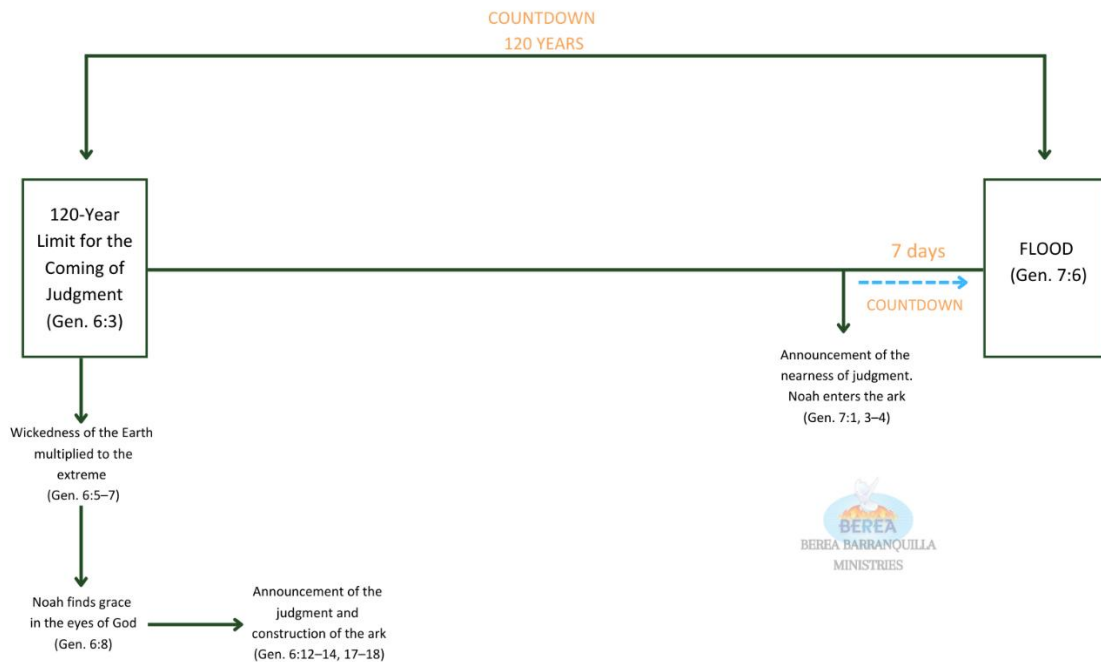
⁴ **For after seven more days** I will cause it to rain on the earth forty days and forty nights, and I will destroy from the face of the earth all living things that I have made."

⁵ And Noah did according to all that the Lord commanded him.

Let's look at the countdown to the Flood judgment in Figure 3:

Figure 3

Countdown to the fulfillment of the Flood judgment.



Note. Taken from Ferrer and Rodríguez (2023d, p 442).

2.2.2. The countdown to Israel's deliverance from slavery, its birth as a people, and the judgment upon Egypt

The Lord gave Abraham a 400-year countdown for the deliverance of his descendants and judgment on Egypt. Let's read Genesis 15:13-16:

¹³ Then He said to Abram: "Know certainly that your descendants will be strangers in a land *that is* not theirs, and will serve them, and **they will afflict them four hundred years**.

¹⁴ And also the nation whom they serve I will judge; afterward they shall come out with great possessions.

¹⁵ Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age.

¹⁶ But in the fourth generation they shall return here, for the iniquity of the Amorites *is* not yet complete."

The Lord also told Abraham that in the fourth generation, they would come to that land³, in Genesis 15:16; earlier, the Lord established the time of Israel's slavery in Egypt, which would be 400 years according to Genesis 15:13 (ratified in Acts 7:6). However, in Exodus 12:40-41 and Galatians 3:17 it is stated that it was 430 years. The explanation for this difference is the starting point from which the countdown is made; in the case of the 430 years, the number of years is

³ For a more in-depth study of the generations from Abraham to the departure of the children of Israel from Egypt, see: Ferrer, G., & Rodríguez, Y. (2023). *Los Hechos de la Iglesia del fin: El Calendario* [The Acts of the End-Time Church: The Calendar] Ediciones Berea. <https://www.ministeriobereabarranquilla.com/en/libros>

counted from Genesis 12 when the Lord called Abraham and gave him the promises of land and descendants until Israel departure from Egypt, since from that time of Genesis 12, Abraham was already a stranger and was afflicted in Egypt (Genesis 12:10-20). Notice that the prophecy the Lord gives to Abraham is certain, for it says, "Know certainly..." The Hebrew word for the verb "to know" is "yâda' יָדָע," and it is repeated twice: "yâda' (יָדָע) yâda' (יָדָע)" "know, know."

The Lord's prophecy to Abraham says the following regarding his descendants: (a) they will dwell in a foreign land; (b) they will be slaves in that land; (c) and will be oppressed. This, of course, included the sojourn in Egypt, but it also contemplates the time of Abraham, Isaac, and Jacob onward, for they dwelt in a foreign land (Genesis 17:8; Psalm 105:11), and it is mentioned the affliction Isaac suffered from Ishmael's mockery and persecution (Genesis 21:9; Gal 4:29-30), and then in Gerar (Genesis 26:7, 14, 15).

As for the starting point of the 400 years of affliction, it is counted from the time when Ishmael Isaac, who was five years old then, and from this time back, 30 years earlier, is the manifestation of the Lord to Abraham in Genesis 12, when He gave him the promise. This is why Paul in Galatians 3:17 says that the Law that came 430 years later does not make the promise of no effect. Therefore, from here until the persecution of Ishmael, son of Hagar, towards Isaac and then the slavery of Israel in Egypt and its deliverance, there is a count of 430 years of affliction. However, if we count from the event of Ishmael's persecution of Isaac until Israel departs from Egypt, we will have 400 years (Wright, 2010).

Now, Exodus 12:40 says that Israel was in Egypt for 430 years, but this people began with Abraham (Genesis 12), and precisely this servant dwelt in Egypt; therefore, the calculation starts from there; consequently, the passage in Exodus 12:40-41 contemplates Abraham, Isaac, and Israel within the nation.

The countdown is evidenced in how God used *the principle of the nearness of promise* that we find in Acts 7:17-21; let's read:

¹⁷ "But **when the time of the promise drew near** which God had sworn to Abraham, the people grew and multiplied in Egypt

¹⁸ till another king arose who did not know Joseph.

¹⁹ This man dealt treacherously with our people, and oppressed our forefathers, making them expose their babies, so that they might not live.

²⁰ At this time Moses was born, and was well pleasing to God; and he was brought up in his father's house for three months.

²¹ But when he was set out, Pharaoh's daughter took him away and brought him up as her own son.

Notice how the Lord moves events as the time of promise approaches, which relates to the countdown. In other words, when the countdown ends, it is because the time of the promise is

approaching. The events that the Lord moved in His sovereignty, listed in Stephen's discourse of Acts 7:17-19, are: (a) The people of Israel (Abraham's descendants) increased and multiplied (Exodus 1:7); (b) another king arose in Egypt, who did not know Joseph (Exodus 1:8); and (c) this king began to mistreat and kill the people so that they would stop multiplying (Exodus 1:11-16). The Lord, in His sovereignty, caused the people to be afflicted so that they would cry out for deliverance (Exodus 3:9). Let's look at the events:

Table 1

The Countdown from the Promise to Abraham until Moses

Age of the Patriarchs	Event	Passage	Years since the Promise	Years towards the exodus countdown
Abraham: 75	God makes the promise to Abraham, and he leaves Haran.	Genesis 12:1-4	0	430
Abraham: 75-85	God tells Abraham that his descendants would be foreigners, slaves, and afflicted for 400 years.	Genesis 15:13	0-10	430-420
Abraham: 85	Abraham lives in Canaan for 10 years, takes Hagar, and conceives Ishmael.	Genesis 16:3-4	10	420
Abraham: 86	Ishmael is born.	Genesis 16:15-16	11	419
Abraham: 100 Ishmael: 14	Isaac is born.	Genesis 21:5	25	405
Abraham: 105 Isaac: 5 Ishmael: 19	Isaac is weaned. Ishmael mocks him/persecutes him.	Genesis 21:8-9 Galatians 4:29	30	400
Abraham: 140 Isaac: 40	Isaac marries Rebekah.	Genesis 24:1-67 Genesis 25:20	65	365
Abraham: 160 Isaac: 60	Esau and Jacob are born.	Genesis 25:26	85	345
Abraham: 175 Isaac: 75 Jacob: 15	Abraham dies.	Genesis 25:7	100	330
Isaac: 151 Jacob: 91	Joseph is born.	Genesis 30:22-24	176	254
Isaac: 168 Jacob: 108 Joseph: 17	Joseph is sold by his brothers and is taken to Egypt.	Genesis 37	193	237
Isaac: 180 Jacob: 120 Joseph: 29	Isaac dies.	Genesis 35:28-29	205	225
Jacob: 121 Joseph: 30	Joseph is made second in command by Pharaoh.	Genesis 41:46	206	224

Los juicios del Señor y las cuentas regresivas en su calendario

Jacob: 130 Joseph: 39	Joseph reveals himself to his brothers in the second year of the famine, with five years remaining. Jacob meets with Pharaoh.	Genesis 45:4-6 Genesis 47:9	215	215
Jacob: 147 Joseph: 56	Jacob dies.	Genesis 47:28; 49:33	232	198
Joseph: 110	Joseph dies.	Genesis 50:26	286	144
	Only 64 years passes from the time of Joseph's death until Moses is born.	Exodus 6:16-20		
Moses: 3 months	Birth of Moses. He is placed in a basket and adopted by Pharaoh's daughter.	Exodus 2	350	80 years
Moses: 80	Moses and Aaron speak to Pharaoh, and the exodus from Egypt begins.	Exodus 7:7	430	0

Note. Data taken from Wright (2010), as cited in Ferrer and Rodríguez (2023d, p 444).

(Translated and adapted by the authors).

It is striking to see that when the fulfillment of the promise the Lord gave to Abraham was drawing near, Moses was born; **precisely, 80 years before the end of the countdown to the 400 years** that the Lord gave to the servant Abraham in connection with the two events: (a) The deliverance of his descendants, who would be a slave in a foreign land; and (b) the judgment upon the nation that would subject them to bondage, Egypt.

The promise of these two events came near when Moses turned **80 years old** (Exodus 7:7). The 80 years have a powerful meaning, just as the number 70; therefore, Moses himself, in Psalm 90:10, says to the Lord:

¹⁰ **The days of our lives are seventy years;**
And if by reason of strength *they are eighty years,*
Yet their boast *is* only labor and sorrow;
For it is soon cut off, and we fly away.

Why did Moses write this if he was 80 years old when the Lord called him to fulfill the mission, and it was evident that he would not die immediately? There is a time limit that the Holy Spirit told Moses to write, which is 80 years, referring to the maximum age of a generation in the psalm, which appears in the expression "days of our lives;" in Hebrew it is *yôm* (יום) *shâneh* (שָׁנָה). 80 years are shown as the limit, because then it says, "For it is soon cut off, and we fly away." It is evident that there is a powerful prophetic message that the Lord wants to give. Remember that the theme of Psalm is TIME. Let us see the expressions of time reiterated in the following table:

Table 2

Verse from Psalm 90	Time expression
¹ Lord, You have been our dwelling place in all generations	all generations
² Before the mountains were brought forth, Or ever You had formed the earth and the world, Even from everlasting to everlasting, You are God.	from everlasting to everlasting
⁴ For a thousand years in Your sight Are like yesterday when it is past, And like a watch in the night.	A thousand years. Yesterday. A watch of the night.
⁵ You carry them away <i>like</i> a flood; <i>They are</i> like a sleep. In the morning they are like grass <i>which</i> grows up:	The morning
⁶ In the morning it flourishes and grows up; In the evening it is cut down and withers.	The morning The evening
⁹ For all our days have passed away in Your wrath; We finish our years like a sigh.	Our days Our years
¹⁰ The days of our lives are seventy years; And if by reason of strength <i>they are</i> eighty years, Yet their boast <i>is</i> only labor and sorrow; For it is soon cut off, and we fly away.	Days lives Seventy years Eighty years
¹² So teach <i>us</i> to number our days, That we may gain a heart of wisdom.	Our days
¹³ Return, O Lord! How long? And have compassion on Your servants.	How long?
¹⁴ Oh, satisfy us early with Your mercy, That we may rejoice and be glad all our days!	Early Our days
¹⁵ Make us glad according to the days in which You have afflicted us, / The years in which we have seen evil.	The days The years

Note. Taken from Ferrer y Rodríguez (2023d, p 446).

The powerful prophetic message that the Lord wants to give in verse 10 of Psalm 90 is the measure of time, the *generation*, which the Lord Jesus Christ mentions in Matthew 24:34, when He says, "Assuredly, I say to you, this generation will by no means pass away till all these things take place."

The relationships with Psalm 90 are:

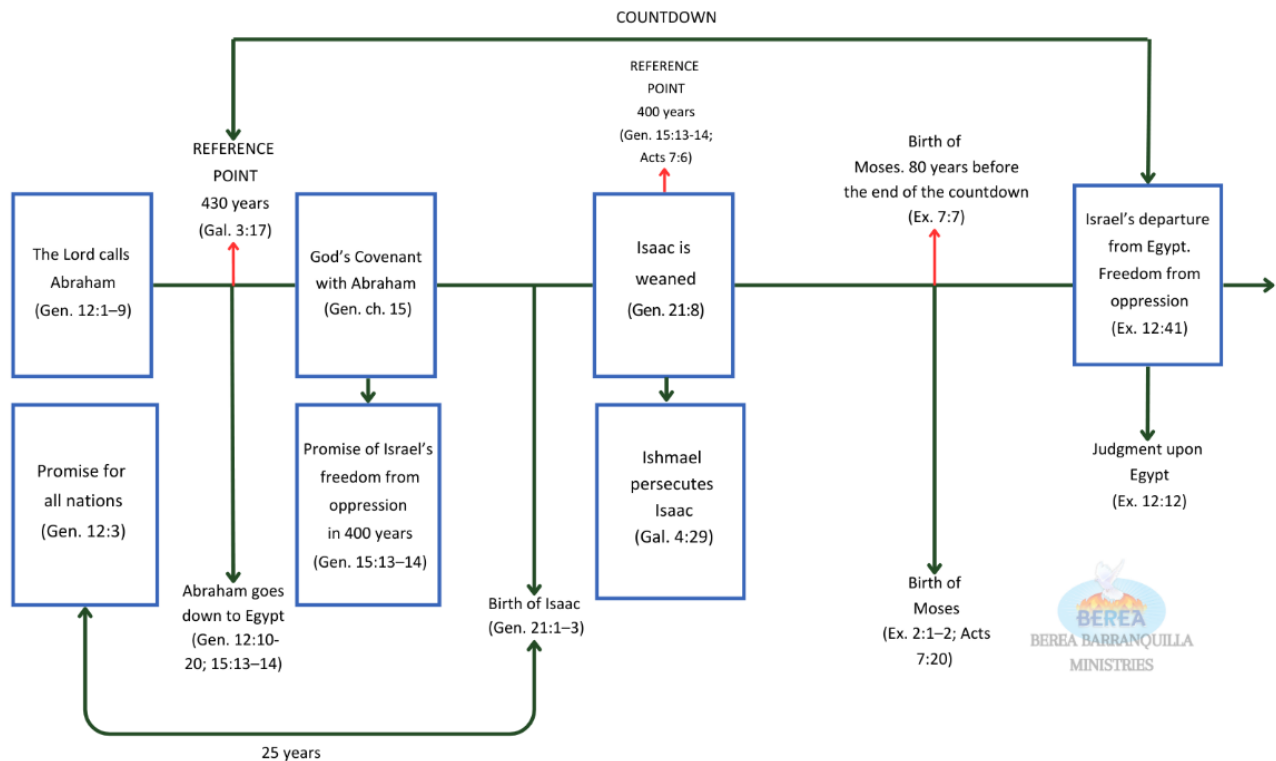
- (a) Moses in this psalm is praying for Israel because verse 8 says that the Lord set the iniquities of the people before Him.
- (b) there is a reference to the Tribulation judgment that Israel will experience, for in verse 11 Moses says, "Who knows the power of Your anger? / For as the fear of You, *so is* Your wrath..." which is after verse 10 that speaks of the time of the generation which is 70 or 80 years.

(c) In verse 13, Moses asks for compassion because of God's wrath upon His servants, referring to Israel.

Let's look at the countdown to the fulfillment of Israel's exit from slavery under Egypt and the judgment upon it:

Figure 4

Countdown to Israel's departure from Egypt.



Note. Taken from Ferrer and Rodríguez (2023d, p 447).

2.2.3. The countdown upon Nineveh

Jonah prophesied around 790 B.C. concerning Nineveh with a message of judgment, without any word of hope; there was no explicit call for repentance as a condition for suppressing judgment. Jonah gave a prophecy from God that was to be fulfilled immediately after the days were over. Let's read Jonah 1:1-2:

¹ Now the word of the Lord came to Jonah the son of Amittai, saying,

² "Arise, go to Nineveh, that great city, and cry out against it; **for their wickedness has come up before Me.**"

The Lord commanded Jonah to proclaim against the city of Nineveh because of its wickedness. The message is not specified here. After Jonah's repentance, for having shied away from the mission, the Lord says to him again: " "Arise, go to Nineveh, that great city, and preach to it the message that I tell you."" (Jonah 3:2); the Lord does not say the message to Jonah; but when he arrives in Nineveh, God gives it to him, and it is the one we read in Jonah 3:4b:

"Yet forty days, and Nineveh shall be overthrown!"

The countdown began, and there was repentance in the people, with only this message, because from the beginning they believed. It says that the men of Nineveh proclaimed a fast and put on sackcloth; the same king who heard the news proclaimed a fast for all, including animals, and commanded all to turn from their evil ways (Jonah 3:7-8). The evidence that Jonah's message was only judgment of destruction in the 40-day countdown is that the king said that with fasting and repentance, perhaps God would relent from destroying the city; there was no certainty; read Jonah 3:9-10:

⁹ **Who can tell** if God will turn and relent, and turn away from His fierce anger, so that we may not perish?

¹⁰ Then God saw their works, that they turned from their evil way; and God **relented from** the disaster that He had said He would bring upon them, and He did not do it.

The Hebrew term for "relented" (New King James Version) is *nâcham* (נָחַם), which, in addition to the sense of repenting, means "to breathe strongly, to be sorry, to pity." The point here is that God is immutable and unchanging, and gave Jonah a prophecy that was meant to be fulfilled, but it was not fulfilled; so, what happened?

An important fact of countdowns is their relationship to judgment; they are also associated with God's mercy, which leads Him to delay or extend the time of fulfillment of specific prophecies; this is *Yâsaph*⁴. In the Scriptures, we find several instances. God delayed the fulfillment of the prophecy He gave to Jonah, for it was indeed fulfilled in the time of Nahum, remembering it, because every prophecy of the Lord is fulfilled.

⁴ For a more in-depth study of *Yâsaph*, see Chapter 5 "The *Yâsaph*: the time of God's wonders and patience" in: Ferrer, G., & Rodríguez, Y. (2023). *Los Hechos de la Iglesia del fin: El Calendario* [The Acts of the End-Time Church: The Calendar] Ediciones Berea. <https://www.ministeriobereabarranquilla.com/en/libros> ; see: Ferrer, G. & Rodríguez, Y. (2024, Octubre 24). *The Yâsaph. the time of the wonders and patience of the King* [Video]. YouTube. https://youtu.be/JcmcaTBgT_Q?si=ZHSpcfn_rXqPw2D

The Lord has reasons for applying *Yâsaph* related to His mercy. In the case of Jonah's prophecy, the reason for *Yâsaph* is the call to repentance for Israel; it was approximately 68 years of *Yâsaph* from 790 B.C., when Jonah gave the prophecy; after these years, Samaria fell in 722 B.C.

Now let's look at the countdowns for these people and Judah

2.2.4. The Countdowns to the Judgment on Israel and Judah

With Nineveh's repentance and God's forgiveness upon this generation, the Lord was given a message to Israel's people so that the judgment of captivity would not fall upon them. Still, they did not repent, which the Lord knew in His omniscience. But the *Yâsaph* also acted as a countdown to the application of judgment; in this case there are several elements that the Lord uses as means to make the countdown known: (a) The prophets, which are signs; (b) an event, in this case, the non-destruction of Nineveh and the forgiveness that the Lord granted to that generation; (c) *Yâsaph* himself; and (d) the prophetic calendar in which times, years, seasons, and days are specified. Let's look at these elements applied to the countdown to judgment on Israel and Judah:

The Word says that prophets are signs given by the Lord to His people; let us read Isaiah 8:17-18

¹⁷ And I will wait on the Lord,
Who hides His face from the house of Jacob;
And I will hope in Him.
¹⁸ Here am I and the children whom the Lord has given me!
We are for signs and wonders in Israel
From the Lord of hosts,
Who dwells in Mount Zion.

The prophet is a sign of judgment upon the people; therefore, in verse 18, Isaiah says that he and his sons are signs from God for Israel, from whom the Lord hid His face (Isaiah 8:17), a fact that refers to the judgment of forsakenness.

The prophet's ministry acts as a measure of time in the countdown to judgment. At the time of Israel's apostasy from the Baals over Jezebel, during the reign of Ahab, Elijah Tishbite appeared on the scene, whose ministry took place from about 874 to 852 B.C., during the reigns of Ahab, Ahaziah, and Jehoram. Elijah called Israel to repentance; one of the powerful events was the one that occurred on Mount Carmel, when fire descended from Heaven on the altar that Elijah built with twelve stones for the twelve tribes of Jacob, recalling the event of Joshua before entering the promised land, when they passed the Jordan (Joshua 4:1-7).

Elijah's prophetic ministry was a turning point in Israel's history on the way to judgment. The Lord gives him three prophecies tied to the time of the countdown to this judgment:

(a) anointing Hazael as King of Syria.

(b) Jehu, as King of Israel.

(c) Elisha, as a prophet in his place.

Syria was used as an instrument of judgment upon Israel because the Syrians began to cut off the territory; Jehu was the Lord's instrument to execute judgment on the house of Ahab and Jezebel; and Elisha's death concluded this prophecy⁵.

Israel continued on its course of sin, and in this scenario, the Lord sent Jonah to Nineveh to give the message of judgment with the countdown, to give Israel a sign so that it might repent, showing it the repentance of the Assyrians, their enemies⁶, with the mere preaching of judgment. This event is very important because the Lord would use the Assyrian Empire to judge Israel. When this happened, the Lord's message to Israel was: "The Ninevites, Gentiles, who are not a people, repented, and you do not want to repent; and now I use the Assyrians to judge you."

The countdown to the judgment upon Israel moved forward with the prophets Amos, Hosea, Micah, and Isaiah through messages of call to repentance, exhortation, and judgment. Amos was called by God as a prophet, being a herdsman, in the days of Jeroboam son of Joash, king of Israel, two years before the earthquake (Amos 1:1); he prophesied against the nations around Israel and Judah (Damascus, Gaza, Tyre, Edom, Amun, Moab); he also announced the judgment upon Judah, the fall of Jerusalem (Amos 2:4-5), and judgment on Israel. The prophet announced the charges against Israel (Amos chapters 2 and 3) and the trial. Let's read the punishment statements:

Amos 2:6: "Thus says the Lord:

"For three transgressions of Israel, and for four,

I will not turn away its *punishment*..."

Amos 3:2: "You only have I known of all the families of the earth;

Therefore **I will punish you for all your iniquities.**"

Let's look at some charges against Israel and the announcements of trial:

Table 3

⁵ For details on this topic, see: Ferrer, G., & Rodríguez Y. (2003). *La Perversa. El Ministerio* [The Perverse. The mystery] <https://www.ministeriobereabarranquilla.com/en/libros>

⁶ Assyria began its military advances west of the Euphrates in the ninth century B.C. In this and in the eighth century B.C., Syria and Israel were defeated, and Assyrian troops continued to advance beyond the Tigris and Euphrates rivers (Perdue et al., 2015, pp. 37–68).

*The Charges Against Israel and the Announcements of Judgment
Made by the Prophet Amos*

Charges	Judgment Sentences
Amos 2: ⁶ ... Because they sell the righteous for silver, And the poor for a pair of sandals. ⁷ They pant after the dust of the earth <i>which is</i> on the head of the poor, And pervert the way of the humble. A man and his father go in to the <i>same</i> girl, To defile My holy name. ⁸ They lie down by every altar on clothes taken in pledge, And drink the wine of the condemned <i>in</i> the house of their god.	Amos 2: ¹³ “Behold, I am weighed down by you, As a cart full of sheaves is weighed down. ¹⁴ Therefore flight shall perish from the swift, The strong shall not strengthen his power, Nor shall the mighty deliver himself; ¹⁵ He shall not stand who handles the bow, The swift of foot shall not escape, Nor shall he who rides a horse deliver himself. ¹⁶ The most courageous men of might Shall flee naked in that day,” Says the Lord.
Amos 2: ¹² “But you gave the Nazirites wine to drink, And commanded the prophets saying, ‘Do not prophesy!’	
Amos 3: ⁹ “Proclaim in the palaces at Ashdod, And in the palaces in the land of Egypt, and say: ‘Assemble on the mountains of Samaria; See great tumults in her midst, And the oppressed within her. ¹⁰ For they do not know to do right,’ Says the Lord, ‘Who store up violence and robbery in their palaces.’	Amos 3: ¹¹ Therefore thus says the Lord God: “An adversary <i>shall be</i> all around the land; He shall sap your strength from you, And your palaces shall be plundered.” ¹⁴ “That in the day I punish Israel for their transgressions, I will also visit <i>destruction</i> on the altars of Bethel; And the horns of the altar shall be cut off And fall to the ground. ¹⁵ I will destroy the winter house along with the summer house; The houses of ivory shall perish, And the great houses shall have an end,” Says the Lord.
Amos 4: ¹ Hear this word, you cows of Bashan, who <i>are</i> on the mountain of Samaria, Who oppress the poor, Who crush the needy,	Amos 4: ² The Lord God has sworn by His holiness: “Behold, the days shall come upon you When He will take you away with fishhooks, And your posterity with fishhooks. ³ You will go out <i>through</i> broken walls, Each one straight ahead of her,

Who say to your husbands, "Bring wine, let us drink!"	And you will be cast into Harmon," Says the Lord.
---	---

Before the judgment upon Israel, the Lord sent messages so the people would repent, which Amos lists: Famine (Amos 4:6), drought (Amos 4:7), locust (Amos 4:9), and a plague (Amos 4:10). Despite these punishments, Israel did not repent.

Israel did not want to repent when the Lord called them unceasingly through his prophets, like Amos; read Amos 5:1-8:

¹ Hear this word which I take up against you, a lamentation, O house of Israel:

² The virgin of Israel has fallen;

She will rise no more.

She lies forsaken on her land;

There is no one to raise her up.

³ For thus says the Lord God:

"The city that goes out by a thousand

Shall have a hundred left,

And that which goes out by a hundred

Shall have ten left to the house of Israel."

⁴ For thus says the Lord to the house of Israel:

"Seek Me and live;

⁵ But do not seek Bethel,

Nor enter Gilgal,

Nor pass over to Beersheba;

For Gilgal shall surely go into captivity,

And Bethel shall come to nothing.

⁶ Seek the Lord and live,

Lest He break out like fire *in* the house of Joseph,

And devour *it*,

With no one to quench *it* in Bethel—

⁷ You who turn justice to wormwood,

And lay righteousness to rest in the earth!"

⁸ He made the Pleiades and Orion;

He turns the shadow of death into morning

And makes the day dark as night;

He calls for the waters of the sea

And pours them out on the face of the earth;

The Lord *is* His name.

But people of Israel did not listen to the Lord's voice, and they hated those who warned them from God; read Amos 5:10:

¹⁰ They hate the one who rebukes in the gate,

And they abhor the one who speaks uprightly.

Israel ignored the Lord's call to repentance through Amos; therefore, the countdown to judgment on this people advanced. The Lord called to repentance with the prophet Hosea, by whom He told Israel that it was an adulterer; read Hosea 1:4-6:

⁴Then the Lord said to him:

“Call his name Jezreel,

For in a little *while*

I will avenge the bloodshed of Jezreel on the house of Jehu,

And bring an end to the kingdom of the house of Israel.

⁵It shall come to pass in that day

That I will break the bow of Israel in the Valley of Jezreel.”

⁶And she conceived again and bore a daughter. Then *God* said to him:

“Call her name Lo-Ruhamah,

For I will no longer have mercy on the house of Israel,

But I will utterly take them away.

The countdown advanced to the judgment upon Israel while the Lord used His prophets as means and signs; let's read Micah 1:6-7:

⁶“Therefore I will make Samaria a heap of ruins in the field,

Places for planting a vineyard;

I will pour down her stones into the valley,

And I will uncover her foundations.

⁷All her carved images shall be beaten to pieces,

And all her pay as a harlot shall be burned with the fire;

All her idols I will lay desolate,

For she gathered *it* from the pay of a harlot,

And they shall return to the pay of a harlot.”

After Micah, the Lord used Isaiah to announce the closing of the countdown to execute judgment upon Israel. Let's read Isaiah 7:8-9, in which Israel is called Ephraim:

⁸...For the head of Syria *is* Damascus,

And the head of Damascus *is* Rezin.

Within sixty-five years Ephraim will be broken,

So that it will not be a people.

⁹The head of Ephraim *is* Samaria,

And the head of Samaria *is* Remaliah's son.

If you will not believe,

Surely you shall not be established.”

The prophecy indicates that Israel would cease to be a people, referring to the inhabitants, for it ceased to be a nation when Samaria fell. Isaiah's prophecy is set in 734 B.C. when Ahaz reigned; a year or two later, a deportation occurred under Tiglath-pileser. This event and the capture of cities

by the Assyrians acted as signs of the countdown advancing to the fulfillment of the judgment foretold by the prophets before.

Twenty years later, the other deportation took place, which corresponded to the fall of Samaria (2 Kings Ch. 17). The 65 years for the fulfillment of the prophecy were completed when the Assyrian kings Esarhaddon and Ashurbanipal dominated, whose custom was to mix the peoples of the lands they conquered. So, they did the same to the Israelites when they were driven out of the land, and foreign people populated it. Therefore, the land of Ephraim or Israel became the land of people from other nations (cf. 2 Kings 17:24); the ethnic mixture was later called "Samaritans" (Ross, 2004). In Ezra 4:1-2, this is confirmed:

¹...Now when the adversaries of Judah and Benjamin heard that the descendants of the captivity were building the temple of the Lord God of Israel,

²they came to Zerubbabel and the heads of the fathers' *houses*, and said to them, "Let us build with you, for we seek your God as you *do*; and we have sacrificed to Him **since the days of Esarhaddon king of Assyria, who brought us here.**"

The events of the fall of Samaria and the destruction of Nineveh in fulfillment of the prophecies of Jonah and Nahum were signs to Judah, with which the Lord invited it to repentance. After this judgment, there was a *Yâsaph* for Judah of 26 years, but it did not want to repent, and its fall occurred.

Let us look at the chronology of the kings, the prophets, and the *Yâsaph* in executing judgments upon Israel, Nineveh, and Judah.

Table 4

Chronology of kings, prophets and the Yāsaph in the Old Testament

THE UNITED KINGDOM OF ISRAEL (Years B.C.)					
KING		PROPHET			
Saul (1050-1011)		Samuel (ca. 1050)			
David (1011-971)		Nathan and Gad (ca. 1011; 2 Sam. 7)			
Solomon (971-931)		Ahijah (ca. 971-931; 1 Kin. 11:29-33)			
THE KINGDOM OF ISRAEL IS DIVIDED					
KINGDOM OF JUDAH (THE SOUTHERN KINGDOM)		KINGDOM OF ISRAEL (THE NORTHERN KINGDOM)			
KING OF JUDAH	PROPHET		PROPHET	KING OF ISRAEL	
Rehoboam (931-913)	Shemaiah (ca. 931; 1 Kin. 12:21-24)		Ahijah (ca. 971-931; 1 Kin. 14:1-16) Iddo (ca. 931; 2 Chr. 9:29)	Jereboam I (931-910)	
Abijah (913-911)					
Asa (911-869)	Hanani (ca. 911; 2 Chr. 16:7)		Jehu (ca. 911; 1 Kin. 16:1-7; 2 Chr 19-20)	Nadab (910-909)	
	Azariah (ca. 911; 2 Chr. 15:1-9)			Baasha (909-886)	
					Elah (886-885)
					Zimri (885)
Jehoshaphat (872-848)			Micaiah (ca. 874; 2 Chr. 18)	Tibni (885-880)	
	Obadiah (ca.840)			Omri (885-874)	
			Elijah (ca. 874-852; 1 Kin. 17)	Ahab (874-853)	
Jehoram (854-841)			Elisha (ca. 852-796; 1 Kin. 19:19-21)	Ahaziah (853-852)	
Ahaziah (841)					
Athaliah (841-835)			Jehoram (852-841)	Jehu (841-814)	
Joash (835-796)	Joel (ca. 830-300)			Jehoahaz (814-798)	
Amaziah (796-767)			Jonah (ca. 790-753)	Joash (798-782)	
Uzziah (790-740)			Amos (ca. 767-753)	Jeroboam II (793-752)	
			Hosea (ca. 755-725)	Zechariah (752)	
				Shallum (752)	
				Menahem (752-742)	
	Jotham (750-731)	Micah (ca. 740-700)	Isaiah (ca. 740-685)	Pekahiah (742-740)	
Ahaz (735-715)		Obed (ca. 735; 2 Chr. 28:8-11)	Pekah (740-723)		
Hezekiah (729-686)			Hosea (723-722)		
Manasseh (697-642)	THE FALL OF SAMARIA (722)				
Amon (642-640)	Nahum (ca. 630-620)			KINGS OF BABYLON	
Josiah (640-609)	Huldah (ca. 658; 2 Kin. 22:13-20)		Habakkuk (ca. 605)	Nabopolassar (626-605)	
Jehoahaz (609)		Jeremiah (ca. 626)	FALL OF NINEVEH (612)		
Jehoiakim (609-598)	Urijah (ca. 609; Jer. 26:20-23)		Daniel (ca. 603-535)	Ezekiel (ca. 593-592)	Nebuchadnezzar (605-562)
Jehoiachin (598-597)					
Zedekiah (597-586)					
THE FALL OF JERUSALEM (586)					Belshazzar (556-539)
GOVERNORS			PERSIA		
Zerubbabel (537)			Haggai (ca. 520)	Cyrus (539-530)	
Ezra (457)		Zachariah (ca. 520-470)		Artaxerxes I (465-423)	
Nehemiah (444)		Malachi (ca. 425)			
*Note: Between the prophecy of Jonah and the fall of Samaria, there was a Yāsaph (added time) of 68 years; between this sam prophecy and its fulfillment (fall of Nineveh), there was a Yāsaph of 178 years. Finally, between the fall of Samaria and the fall of Jerusalem, there was a Yāsaph of 136 years. These Yāsaph were intended to cause Israel to repent.					

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YEARS

Note. Taken from Ferrer and Rodríguez (2023d, p 241).

The fall of Samaria and the fulfillment of Jonah and Nahum's prophecy about the destruction of Nineveh were signs for Judah so that it would repent. The Lord announced this judgment through His prophets on many occasions. Through Isaiah, the Lord made the call with the eternal promises, the New Heavens and the New Earth; with Jeremiah, who was the last prophet before the fulfillment of Jerusalem's fall, the Lord called Judah to repentance with the promises of the New Covenant and the chief promise of the eternally multiplied holy descentance⁷.

After the countdowns, the fall of Israel, the northern kingdom, of Samaria occurred between 734 and 722 B.C. (2 Kings 15:27-31); and the fall of Judah, the southern kingdom, was between 606 and 586 (2 Kings 25:1-7).

The Lord gave the End-Time Church the example of Israel so that she would not fall into the same sin; He gave her as an example the generation that perished in the wilderness because of unbelief and disobedience. What is the unbelief and disobedience of the apostate Church in the End Times? Unbelief is regarding all the Scriptures which are centered on eternity, and apostates have replaced them with doctrines and commandments of men with a seal: Earthliness, money, material goods, human wisdom with the psychology of ungodly shepherds who have the form of godliness, an appearance because they are ravenous wolves; the seal of the word that apostates preach and teach is the corruptible, the kingdom now, the "happiness" on this Earth, which are illusions, fables.

2.2.5. The Countdown to the Coming of the Seed, Christ, and the Judgment on Israel

This countdown should be at the beginning, but we have placed it here because of its prophetic projection. It begins in Adam when he is given the promise of the coming of the Seed, Christ, within the framework of the Adamic Covenant; let's read Genesis 3:15:

¹⁵ And I will put enmity
Between you and the woman,
And between your seed **and her Seed**;
He shall bruise your head,
And you shall bruise His heel.”

⁷ For further discussion on this topic, see: Ferrer, G., & Rodríguez, Y. (2026). *The Eternal Kingdom: Descendants, Earth, and Government*. Berea Editions. <https://www.ministeriobereabarranquilla.com/en/libros>

Ferrer, G. & Rodríguez, Y. (2023). *El Reino Eterno: Descendencia, Tierra y Gobierno*. Ediciones Berea. <https://www.ministerioberea>

Ferrer, G. & Rodríguez, Y. (2024). *Le Royaume Éternel : Descendance, Nouvelle Terre et Gouvernement*. Éditions Berea . <https://www.ministerioberea>

From this promise, the countdown began that reached the year 4 B.C. in which the Lord Jesus Christ was born when He was introduced into the world; let's read Hebrews 1:5-6:

⁵ For to which of the angels did He ever say:

"You are My Son,
Today I have begotten You"?

And again:

"I will be to Him a Father,
And He shall be to Me a Son"?

⁶ But **when He again brings the firstborn into the world**, He says:

"Let all the angels of God worship Him."

The calculation of 4 B.C. as the year of the Lord's birth is based on two passages in the Gospels that provide fundamental historical data. The first is found in Luke 3:1-4, where it is recorded that, in the fifteenth year of the reign of Tiberius Caesar, John the Baptist appeared publicly by the command of the Lord (Luke 3:2). Luke adds that during this same year Pontius Pilate was governor of Judea, Herod was tetrarch of Galilee, Philip tetrarch of Iturea and Trachonitis, and Lysanias tetrarch of Abilene. Now, history recognizes that the fifteenth year of Tiberius Caesar began on August 19, A.D. 28; therefore, the first Passover of the Lord's public ministry is dated to Nisan of A.D. 29. To this evidence is added the fact that, at the beginning of His ministry, the Lord was "about thirty years of age" (Luke 3:23) (Anderson, 1894, p. 40).

In summary, counting backward from A.D. 29 (the first Passover of the Lord's ministry) to 4 B.C. (the year of His birth), there are thirty-two years, considering that year 0 is in fact 1 B.C., since that year is not designated in the Gregorian calendar⁸.

Another important passage to mention is John 2:2, where the first purification that the Lord made to the Jewish temple is recounted during the first Passover of His ministry. Let us read verses 13-20:

¹³ Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem.

¹⁴ And He found in the temple those who sold oxen and sheep and doves, and the money changers doing business.

¹⁵ When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables.

⁸ "It may be well to offer here two explanatory remarks. First, in reckoning years from B. C. to A. D., one year must always be omitted; for it is obvious, ex. gr., that from B. C. 1 to A. D. 1 was not two years, but one year. B. C. 1 ought to be described as B. C. 0, and it is so reckoned by astronomers". (Anderson, 1894, pp. 56).

¹⁶ And He said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!"

¹⁷ Then His disciples remembered that it was written, "Zeal for Your house has eaten Me up."

¹⁸ So the Jews answered and said to Him, "What sign do You show to us, since You do these things?"

¹⁹ Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up."

²⁰ Then the Jews said, "**It has taken forty-six years to build this temple**, and will You raise it up in three days?"

History places the beginning of the expansion and beautification works of Herod's Temple (the same temple originally built in the time of Zerubbabel) during the Passover of 18 B.C. Forty-six years counted from that date brings us precisely to A.D. 29, which was the year the Lord began His public ministry at the age of thirty-two, as Luke affirms; therefore, His birth would be dated to 4 B.C. (Anderson, 1894, p. 137).

Now, when we relate the genealogies of Matthew 1 and Luke 3, we have that the countdown to the fulfillment of the Seed's coming promise, Christ, starts from Adam (to whom the promise was made), it continues to Abraham (to whom the promise was ratified), and ends in Christ, the fulfillment. This chronology can thus be summarized as:

- From Adam to Abraham: 2,000 years.
- From Abraham to Christ: 2,000 years.

Furthermore, there is a timeline from Adam to Christ in Luke 3:38, where we can find His genealogy.

The principle of the nearness of promise was also applied in this countdown to the coming of the Seed, as in the case of the countdown to the fulfillment of the promise to Abraham regarding Israel's departure from Egypt and judgment on it. Let's read Galatians 4:4:

⁴ But **when the fullness of the time had come**, God sent forth His Son, born of a woman, born under the law,

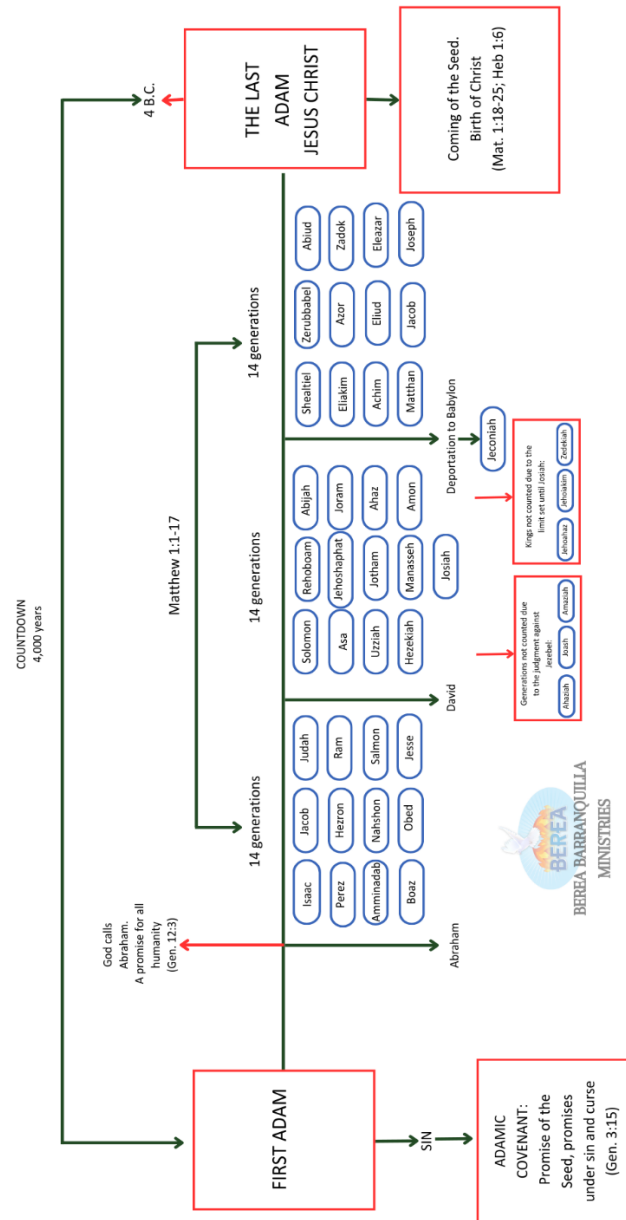
Paul highlights the fulfillment of the time of the coming of the Seed, Christ, the promise that was ratified to Abraham, Isaac, and Jacob (Genesis 22:18; 26:4; 28:14).

The **generation**, as a measure of time, was also applied in this countdown, as the Lord established 14 generations from Abraham to David, 14 from David to deportation, and 14 from deportation

to Christ⁹. Let us see the countdown to the fulfillment of the coming of the Seed in the following figure:

Figure 5

Countdown to the promise of the coming of the Seed.



Note. Taken from Ferrer y Rodríguez (2023d, p 450).

⁹ For a detailed explanation of the prophetic measure of the 14 generations, read: Ferrer, G., & Rodríguez, Y. (2023). *La Perversa. El Misterio [The Perverse. The mystery]*. Ediciones Berea. <https://www.ministeriobereabarranquilla.com/en/libros>

The coming of the Seed relates to the judgment of forsakenness upon Israel, for the Lord came to seek the lost sheep of the house of Israel (Matthew 15:24), and Israel rejected Him (John 1:11).

2.2.6. The Countdown to the Rapture

After the judgment of forsakenness upon Israel, this people were expelled from their land in 70 A.D., when the judgment of shame and destruction fell. In all this time, it has been confirmed that the consequences of disobedience written in the Law have been fulfilled in Israel, but the Lord prophesied that He would bring it back to its land, while the people were in disobedience, to plead with them and make them enter into the bonds of the covenant, with rod, with fury poured out, which is referred to the judgment of the 7 years of Tribulation, the time of Jacob's trouble (Ezekiel 20:34-37).

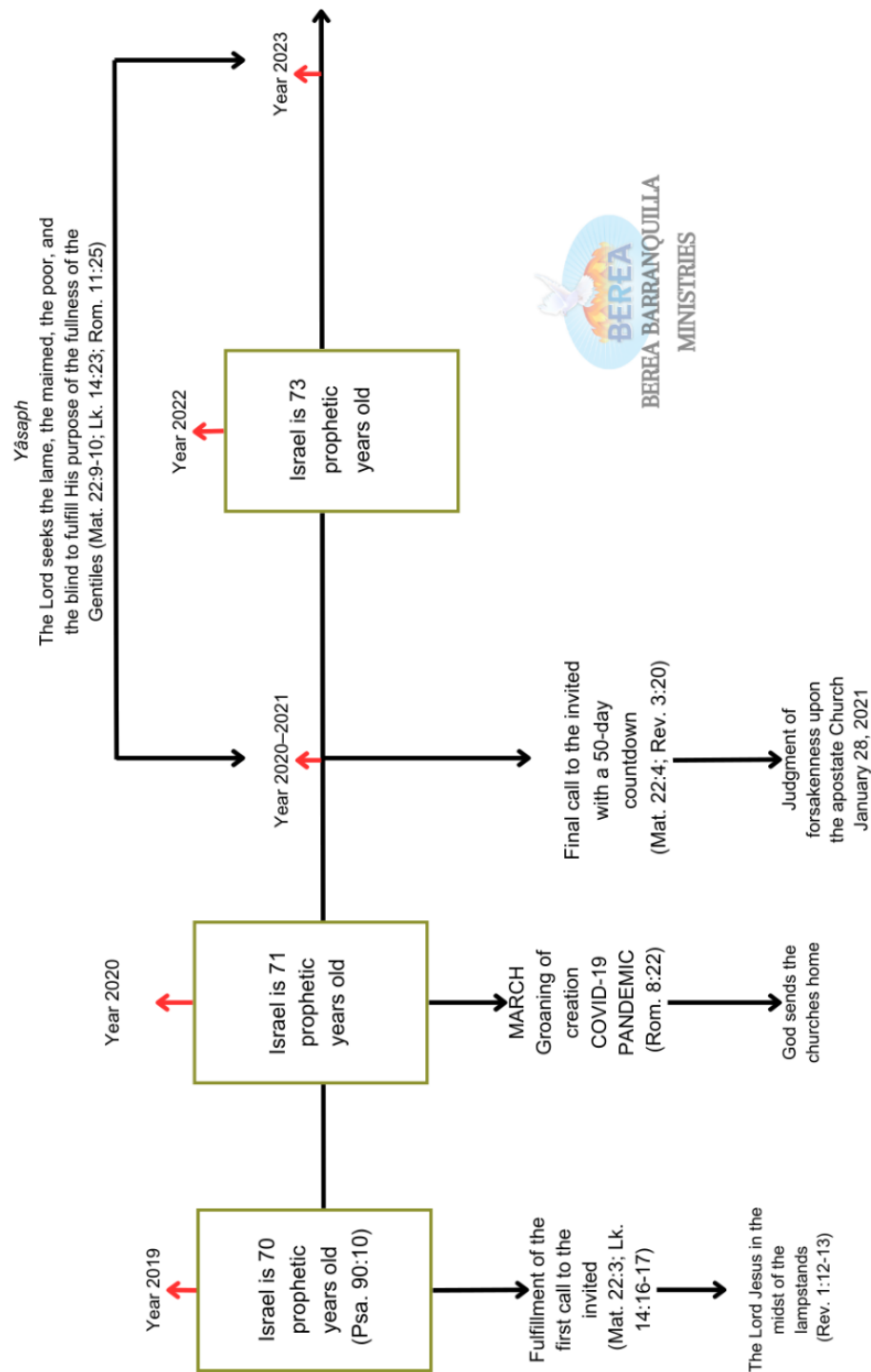
This prophecy was fulfilled in 1948 when Israel became a nation after not existing for 1,878 years and being scattered among all nations, just as the Law states in punishment for disobedience (Leviticus 26:33). The Lord Jesus Christ prophesied this rebirth in Matthew 24:32, when He spoke about the budding of the fig tree; but let us remember that this prophecy, and the one of generation that will not pass away (Matthew 24:34), were given to the Church as a sign for the fulfillment of her redemption, of the nearness of the Kingdom of Heaven, which refers to the Rapture.

The Church had to be attentive to this sign to understand, through the Holy Spirit, that since 1948, the countdown to the Rapture began. The Church was to count the prophetic days with wisdom. In 2023, the generation born with Israeli citizenship turns 74 years old in the calendar of prophetic days in the *Kairos* of God¹⁰.

¹⁰ For more on this topic see: Ferrer, G., Rodríguez, Y. (2023). *Los Hechos de la Iglesia del fin: El Calendario* [The Acts of the End-Time Church: The Calendar] Ediciones Berea. <https://www.ministeriobereabarranquilla.com/en/libros>

Figure 6

Prophetic years of the Fig tree, Israel.



Note. Taken from Ferrer and Rodríguez (2023d, p 455).

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It has been shown that the Lord has used countdowns to fulfill His plans and purposes, and in the next chapter, we will see how this method was applied to the judgment of forsakenness over Israel.

CHAPTER 3

THE COUNTDOWN TO THE JUDGMENT OF FORSAKENNESS UPON ISRAEL

In the previous chapter, we demonstrated how the Lord uses countdowns to fulfill His plans and purposes regarding the judgment within His calendar. In this chapter, we will study how the Lord used this method to apply the judgment of forsakenness to Israel.

3.1. How did God apply the judgment of forsakenness upon Israel?

God prophesied to Abraham that his descendants would be slaves but that they would then be mightily set free (Genesis 15:13-14), which happened when He called Moses. When the people of Israel were brought out of Egypt, God took them as His people through a covenant, which He made with them on Mount Horeb, where He gave Moses the Law, commandments, and statutes that the people were to obey through faith. The Lord wanted Israel to be a kingdom of priests and holy people (Exodus 19:6) and, through it, fulfill the promise of the Adamic and Abrahamic covenants of the coming of the Seed, Christ.

Israel was always a disobedient and contrary people to whom the Lord always extended His hand of mercy (Isaiah 65:3; Romans 10:21), giving it many opportunities to return to the way and God's Word, but Israel would not want to, for this reason, God executed upon it the judgment of forsakenness; Let's see how it happened:

3.1.1. Brief history

Based on the terms that point to the judgment of forsakenness studied in Chapter 1, we can establish a chronology for Israel in which the Lord executed this judgment on several occasions until the first coming of Christ, when they rejected the Messiah prophesied in the Old Testament and the house was left desolate (Matthew 23:38).

This brief history of the judgment of forsakenness that God executed upon Israel begins with its announcement in the Law; remember the verses:

- Leviticus 26:30: "I will destroy your high places, cut down your incense altars, and cast your carcasses on the lifeless forms of your idols; and **My soul shall abhor you.**"
- Deuteronomy 31:17: "Then My anger shall be aroused against them in that day, **and I will forsake them, and I will hide My face from them**, and they shall be devoured. And many evils and troubles shall befall them, so that they will say in that day, 'Have not these evils come upon us because our God *is* not among us?'"
- Deuteronomy 32:20: "And He said: '**I will hide My face from them**, I will see what their end *will be*, / For they *are* a perverse generation, Children in whom *is* no faith..."

The story of the judgment of forsakenness upon Israel continues at its entrance into the promised land; when it was already a people by the Covenant of the Law that God made, it became a nation with a territory. But during the conquest of the land, Israel continued to sin with idolatry, for the people disobeyed the Lord's command and did not cast out all the peoples God commanded them to expel (Deuteronomy 7:2-5). At the end of the book of Joshua, the servant tells them to serve the Lord and to remove idols; read Joshua 24:14-15:

¹⁴ "Now therefore, fear the Lord, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the River and in Egypt. Serve the Lord!

¹⁵ And if it seems evil to you to serve the Lord, choose for yourselves this day whom you will serve, whether the gods which your fathers served that *were* on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the Lord."

Then comes the time of the judges, when the Lord executed the judgment of forsakenness upon Israel five times on different occasions, for a total of 93 years, which God does not count in the chronology precisely because He had temporarily abandoned the people.

The period that follows is that of the kings, which is quite long; when Saul was king, the people of Israel were still under the yoke of the Philistines, and the Lord wanted to give them victory, but Saul's disobedience was a stumbling block; God gave victory to Israel in David's time. Solomon was next on the throne, but he apostatized and led the people to this sin; when he died, the division of the two peoples, Israel and Judah, took place; the sins of idolatry and demon worship intensified, especially in Israel when Ahab reigned with Jezebel, who strengthened the cult of Baal.

The Lord sent prophets permanently to bring Israel to repentance; He used many methods to send messages to the people, including the sign of the prophet Jonah, which was of judgment for

Nineveh¹¹, but its inhabitants repented by the mere preaching of judgment, Israel did not want to see this event, instead, it increased its sins, it strengthened its apostasy, although the Lord allowed its territory to be cut off little by little, until He executed the judgment of forsakenness and delivered it into the hands of the Assyrian Empire.

Even before that time, Judah was already defiled by apostasy, and the Lord used the same methods, calling to repentance with His prophets. He also used the example of the judgment of forsakenness, shame, and destruction upon Israel. Finally, He sent them a message with the fulfillment of Jonah's prophecy about the destruction of Nineveh, which Nahum remembered. However, Judah would not repent, even though God allowed its territory to be cut off.

Habakkuk prophesied, and so did Jeremiah, who called the people unceasingly to repentance. Judah began to see the fulfillment of this servant's prophecy, but it insisted on its apostasy. Nevertheless, the Lord did not execute all His judgment immediately; instead, the deportations started before the fall of Jerusalem, in which Daniel and Ezekiel were taken to Babylon; at this time, the fall of Jerusalem took place. The judgment of forsakenness was fulfilled; the city and the temple were burned.

Then, the 70 years of captivity under the Babylonian Empire were completed, and the Lord fulfilled His Word to return His people to their land, but under slavery, because they came under the yoke of the Medo-Persian Empire. Even though God allowed the Jews to build the second temple, they continued in their sins of apostasy until the prophecy of Malachi, after which there was silence as to oral prophecy until the first coming of Christ, the fulfillment of the coming of the Seed of the Adamic and Abrahamic Covenants.

The Lord's love for His people is so great that He came to seek out the lost sheep of the house of Israel (Matthew 15:24) and to confirm the promises made to the fathers (Romans 15:8). But we know that God, in His omniscience and foreknowledge, already knew that Israel was going to reject Him, which was the climax of Israel's apostasy and the definitive event for the Lord to execute the judgment of forsaken, He left the house desolate (Matthew 23:38), and stopped calling them a people and in the year 70 A.D. Israel ceased to be a nation because Jerusalem and the temple were burned, and the Jews were expelled from their land until 1948, when they were declared a nation again, but still with the judgment of forsakenness on them because this will only be taken away when they convert to Christ and are called by God as "my people," which will happen during the Tribulation, so that at the end of this 7-year judgment, Daniel's Seventieth

¹¹ For a better understanding of this topic, watch the following videos: Ferrer, G., & Rodríguez, Y. (2023, June 25). *The sign of the prophet Jonah* [Video]. YouTube <https://youtu.be/tTwXloEx7Hs>; and Ferrer, G., & Rodríguez, Y. (2023, June 28). *The sign of the prophet Jonah Part 2* [Video]. YouTube https://youtu.be/qaj5_b5F0bk

Week, they may say to the Lord Jesus, "Blessed is he who comes in the name of the Lord"; and the prophecy of Matthew 23:38-39 will be fulfilled:

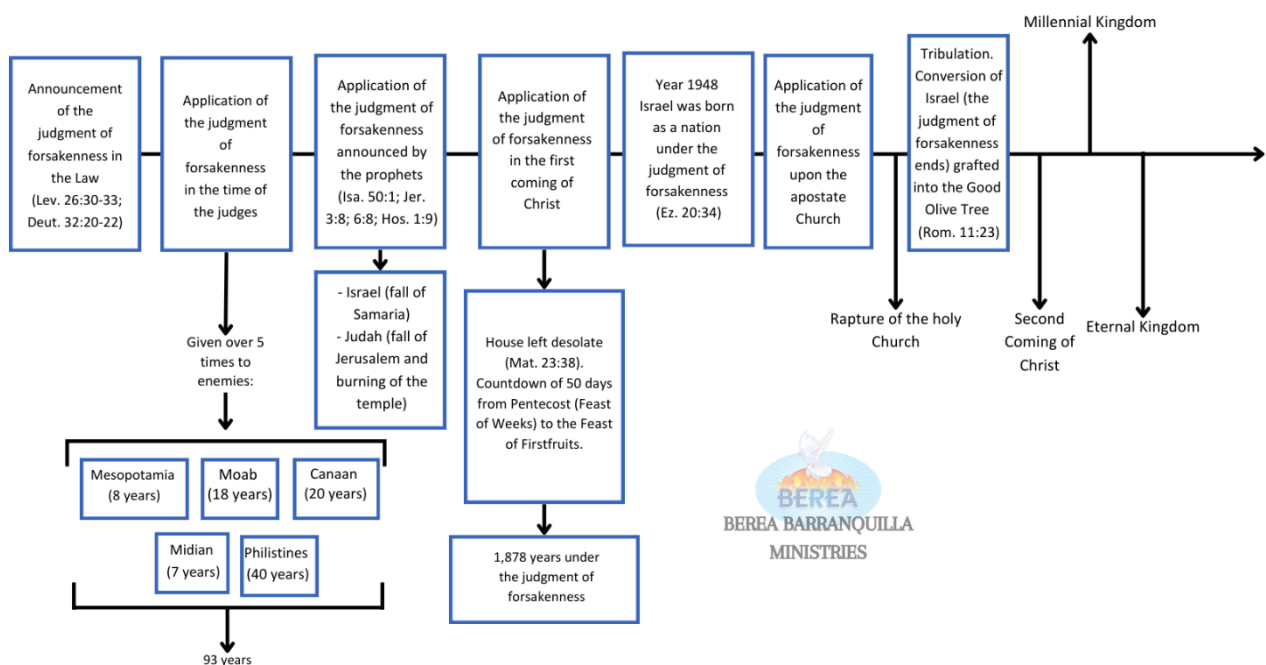
³⁸ See! Your house is left to you desolate;

³⁹ for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the Lord!'"

Let's see a summary of this brief history in the following diagram:

Figure 1

The history of God's Judgment of Forsaken on Israel.



Note. Taken from Ferrer and Rodríguez (2023d, p. 180).

How did God execute the judgment of forsakenness on Israel, leave their house desolate? see:

3.2. The 50-day countdown to the judgment of forsakenness

God used a 50-day countdown to pour out the judgment of forsakenness over Israel at the first coming of Christ¹². This countdown started from the Feast of First Fruits of Barley, when Christ rose from the dead, and ended at Pentecost, the Feast of First Fruits of Wheat, when the Lord

¹² For more on this topic, see: Ferrer, G., & Rodríguez, Y. (2023, July 5). *The Judgment on forsakenness part 1* [Video]. YouTube. <https://youtu.be/CjE7KdHrDs?si=76fJmK00m39b1t5X>

took another people, the Church, which was born in Acts 2. That day, the Holy Spirit came upon the nearly 120 people who were gathered in the Upper Room.

The Lord used the same countdown that Israel had created within their tradition, applied to the Feast of Weeks, in which they celebrated the giving of the Law by the Lord. God used the Law to Israel in the Judgment of forsakenness in that countdown.

The term "Pentecost" comes from the Greek *pentēkostē* (πεντηκοστή) meaning "fifty" and refers to the Feast of Weeks that appears in Leviticus 23:15-16:

¹⁵ And you shall **count** [Heb. סָפַר *sâphar*] for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed.

¹⁶ **Count fifty days días** [Heb. חֲמִישִׁים יוֹם *chămishshîym yôm*] **to the day after the seventh Sabbath**; then you shall offer a new grain offering to the Lord.

Pentecost, or the Feast of Weeks, is the only feast in Israel that is counted backwards, as Langford states (2014):

The number 50 is also important in the Bible as to its spiritual significance. Obviously, the counting of fifty days gave an aura of mystery and expectancy for this particular Feast. The 'countdown', so to speak, kept the attention and expectation of the people focused on the blessings of the early summer harvest. **This was the only Feast which had such a 'countdown'.**

Langford (2014) adds:

Thus, the arrival of the 50th year or the 50th day was greatly anticipated as arranged and ordered by God. The 50th year or 50th day celebration simply commemorated **the God-ordained fullness or completion of time for whichever purpose God assigned to it.**

Langford states that God uses the counting of 50 days to mark the completion of a period determined by the Lord for whatever purpose He intends. In the case of the people of Israel during the first coming of Christ, God's purpose in the 50-day countdown from the resurrection of the Lord to the birth of the Church was to execute the judgment of forsakenness upon Israel, the house that was left desolate.

The Jews count down the 50 days and call it *the Omer count*, which begins at Passover or Pesaj (One for Israel, n.d.). The starting point for the countdown is not that of Leviticus 23:15-16, which we read, according to which the counting should begin on Sunday, when the Feast of the First Fruits of Barley is celebrated, one day after the Sabbath.

There has been discussion about interpreting the expression "from the day after the Sabbath" (Leviticus 23:15); there are the positions of the Sadducees, the Pharisees, the Karaites, and the Essenes. The Sadducees' view is that the term "*Shabbat*" should normally be understood as the Sabbath or seventh day of the week: "The Word '*Sabbath*' was used in its regular sense, as the seventh day of the week, and therefore began the countdown on the first Sunday after Passover (Talmud: Menachot 65)" (Hebrew4christians, s.f.).

The Pharisees counted down from the day after the Passover, for they considered the term "the day after the Sabbath" a reference to the *shabbaton*; the Karaites observed the new moon and the first appearances of the sheaves of barley, therefore the day on which they began the countdown to the feast of weeks varied; finally, the Essenes considered "the Sabbath" to refer to a regular day but followed the sabbatical solar calendar of the second and third centuries; *Shavuot* always fell on the 15th of Sivan, a Sunday (Hebrew4christians, n.d.).

The Sadducees' position about the regular Sabbath is what we consider to have been applied when Jesus died and rose again, for Scripture says that the Lord rose from the dead on a Sunday, the first day of the week (Matthew 28:1; Mark 16:2, 9; Luke 24:1; John 20:1), therefore, the expression "the Sabbath" of Leviticus 23:15 is the regular one, that is, a Saturday, and on the following day as Leviticus 23:15 says, the Jews raised the offering of the Firstfruits of Barley, just as the Lord Jesus Christ was rising from the dead; in this way, the Lord fulfilled this feast as part of His prophetic calendar.

Another argument that supports the view that the "Sabbath" of Leviticus 23:15 is a Saturday is that, in this verse, the Hebrew term *shabbâth* (שַׁבָּת) is used in its literal translation in the New King James Version when it says, "And you shall count from the day following the Sabbath [Heb. שַׁבָּת *shabbâth*]..." (Leviticus 23:16). This term is used again when it says "... seven Sabbaths [Heb. שַׁבָּת *shabbâth*] fulfilled shall completed..." (Leviticus 23:15). The literal translation is "seven shabbaths," which alludes to the complete weeks, since it is a plural qualified by the adjective "complete," referring to full weeks. These seven full weeks correspond to forty-nine days; then it is added: "Count fifty days to the day after the seventh Sabbath [Heb. *shabbath* שַׁבָּת]; then you shall offer a new grain offering to the Lord." (Leviticus 23:16).

We can ask ourselves: How did Shavuot happen in the years of Jesus' ministry? When did the 50-day countdown begin? How was Leviticus 23:15 understood and practiced?

The Jews counted down 50 days to Pentecost, the Feast of Weeks, or the Feast of the First Fruits of Barley. This point interests us because this 50-day countdown was the one that the Lord used to leave the house of Israel desolate, that is, to execute the judgment of forsakenness upon it.

Let's study why the Lord used a 50-day countdown to execute such a judgment of forsakenness.

3.1.2. Relation of the 50-day countdown to Pentecost and the 50 days at Mount Sinai

The Bible does not establish a relationship between the giving of the Law and the Feast of Shavuot, even though both involve 50 days. However, it is not fortuitous that the Lord used this number of days, which within Israel was associated with the two events, since in Jewish tradition, between the third century B.C. and the first century A.D., they had been merged (Herbst, n.d.). Israel celebrated the giving of the Law during the Feast of Weeks, Shavuot, or Pentecost, as part of their tradition.

The Lord strongly exhorted the religious of the time, Pharisees, Sadducees, scribes, doctors of the Law, and priests, for the hardness of their hearts and the distortion of the Scriptures; furthermore, they replaced it with the tradition of the elders. In Mark 7:5-13, we read:

⁵ Then the Pharisees and scribes asked Him, **“Why do Your disciples not walk according to the tradition [Gr. παράδοσις, *paradosis*] of the elders, but eat bread with unwashed hands?”**

⁶ He answered and said to them, “Well did Isaiah prophesy of you hypocrites, as it is written:

‘This people honors Me with *their* lips,
But their heart is far from Me.

⁷ And in vain they worship Me,

Teaching as doctrines the commandments of men.’

⁸ **For laying aside the commandment of God, you hold the tradition [Gr. παράδοσις, *paradosis*] of men—the washing of pitchers and cups, and many other such things you do.”**

⁹ He said to them, **“All too well you reject the commandment of God, that you may keep your tradition [Gr. παράδοσις, *paradosis*].**

¹⁰ For Moses said, ‘Honor your father and your mother’; and, ‘He who curses father or mother, let him be put to death.’

¹¹ But you say, ‘If a man says to his father or mother, “Whatever profit you might have received from me is Corban”—’ (that is, a gift *to God*),

¹² then you no longer let him do anything for his father or his mother,

¹³ **making the word of God of no effect through your tradition [Gr. παράδοσις, *paradosis*] which you have handed down. And many such things you do.”**

In this passage, the Pharisees ask the Lord why His disciples did not follow the tradition (Gr. παράδοσις, *paradosis*) of the elders (Gr. πρεσβύτερο, *presbuteros*) about washing their hands. The Lord Jesus calls this tradition "commandments of men" (Gr. *entalma anthrōpos*, ἔνταλμα ἄνθρωπος), "tradition of men" (Gr. *paradosis anthrōpos*, παράδοσις ἄνθρωπος), "your tradition" (Gr. *humōn paradosis*, ὑμῶν παράδοσις). This tradition was contained in the Talmud, a collection of rabbinical laws, decisions on the Law, and commentaries on the Law of Moses (BibleGateway, n.d.).

Like Israel, the apostate Church has created traditions of men centered on the corruptible, the Earth, and money. For example, the feast of the first fruits with money in January, the ransom of the firstborn with money, the sowing, pacts, and vows with money, counseling with psychology, or the covenant of communion, which is the equivalent of the first communion of girls in the Catholic Church. The traditions and commandments of men are related to customs of religions, the practice of burning tithe envelopes and offerings in December, all the worldly celebrations inside the churches, the practices of decreeing, visualizing, etc.; the practices of prophesying by days (nights of prophecy, encounters on appointed days to receive "prophecies" and deliverances, etc.) and prophesying material "blessings" (car keys, houses, vacations abroad, to step on something to obtain it); the list is innumerable. All these traditions and commandments of men attack the Redemptive work of Christ, trample the Son of God underfoot, consider His blood as a common thing, and insult the Holy Spirit (Hebrews 10:29).

When the Lord used the countdown to the Feast of Weeks or Pentecost to pour out the judgment of forsakenness over Israel, He gave a message. It is: "On this feast, you celebrate the giving of the Law after you came out of Egypt, for after 50 days I gave you the Law; and this same Law that speaks of the judgment of forsakenness (Leviticus 26:30) is the one I use to execute it upon you, because you forsook my Word, you did not receive me, you did not believe me, you did not heed what is said in the Law, the prophets and the Psalms that testify of me." The Lord said to the religious in John 5:39:

³⁹ You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.

Jesus also told them in John 5:46-47:

⁴⁶ For if you believed Moses, you would believe Me; for he wrote about Me.

⁴⁷ But if you do not believe his writings, how will you believe My words?"

When the Lord gave the Law to the people of Israel, 50 days had passed since they left Egypt, and He took them as a people; therefore, the Lord used the 50-day countdown to execute the judgment He had repeatedly warned them about. Now, this Feast of Pentecost was also chosen by the Lord as part of the fulfillment of His prophetic calendar given to Israel and described in Leviticus 23 with the feasts or specific times (Heb. *תִּיּוֹן mō'êd*), related to the seasons.

Israel did not keep the calendar; it did not keep all the feasts because of its sins; therefore, the Lord decided to come and fulfill them in Himself: He fulfilled the Feast of Passover and the Unleavened Bread with His holy body given as a sacrifice for sins; the Feast of the First Fruits of Barley, when He rose again. The next feast is that of the Weeks, or Pentecost, which was opened with the birth of the Church and has continued for nearly 2,000 years and will be fully fulfilled

with the rise of the holy Church in the Rapture. The Lord is the owner of time (Daniel 2:20-21), and He decided to extend the 69th week until today because, as we explained in chapter 2, the Church is not a parenthesis, as many theologians have affirmed; instead, it is the program with the Gentiles that God planned before the foundation of the world. There is, then, only one prophetic calendar in which God contemplated the Jews and the Gentiles.

During His ministry, the Lord strongly exhorted the religious who assumed to be the ones who understood the Law, but Christ exposed them. He showed them their ignorance regarding the Law because the religious could not comprehend that the end of the Law is Christ (Romans 10:4); they could not understand the eternal promises kept within the Law so that they could only be received through faith in Christ (Galatians 3:23-24); the religious prevented people from understanding the Word of God and therefore shut up door to enter the kingdom of Heaven (Matthew 23:13); the religious people took away the key of knowledge (Luke 11:52) which is the promise of holy seed multiplied eternally (Hebrews 6:13-20).

Because of the ignorance of the religious ones, Paul says in Romans 2:17-24:

¹⁷ Indeed you are called a Jew, and rest on the law, and make your boast in God,

¹⁸ and know *His* will, and approve the things that are excellent, being instructed out of the law,

¹⁹ and are confident that you yourself are a guide to the blind, a light to those who are in darkness,

²⁰ an instructor of the foolish, a teacher of babes, having the form of knowledge and truth in the law.

²¹ You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal?

²² You who say, "Do not commit adultery," do you commit adultery? You who abhor idols, do you rob temples?

²³ You who make your boast in the law, do you dishonor God through breaking the law?

²⁴ For "the name of God is blasphemed among the Gentiles because of you," as it is written.

With the feast that the Jews celebrated the giving of the Law at Sinai, 50 days after leaving Egypt, the Lord poured out the judgment of forsakenness in their own countdown that began the Sunday on which Christ rose from the dead. While the religious were in the temple celebrating a dead and empty ritual corresponding to the Feast of the First Fruits of Barley, the glorious event of the victory of the last Adam over death was taking place in the garden, which is a victory for everyone who believes in Him, for as the last Adam took our place, vicariously, to bear our sins, kill them in His own body, and bring life and immortality to light through the gospel (2 Timothy 1:10).

The 50-day countdown to the Feast of First Fruits of Wheat, Shavuot, the Feast of Weeks, or Pentecost, began that Sunday. As the countdown progressed, the religious continued in the temple and their synagogues with their dead rituals, while Jesus taught His disciples about the Kingdom of Heaven, the Eternal Kingdom (Acts 1:3); at the end of the 40 days, the Lord ascended to Heaven, but before that He told them that within not many days they would be baptized with

the Holy Spirit and receive power (Acts 1:5); and the countdown continued: 10, 9, 8, 7, 6, 5, 4, 3, 2, 1; and day zero arrived.

While the religious people were celebrating their dead ritual of the Feast of the First Fruits of wheat, and with it the giving of the Law at Sinai, in the Upper Room, the glorious event of the coming of the Holy Spirit took place upon the nearly 120 disciples who waited in faith for the promise of the Father; the Church was born¹³, the Lord would be sought by those who were not asking for Him, and He would be found by those who were not seeking Him (Isaiah 65:1), the Gentiles, the people who were not a people. At the end of the countdown, Israel ceased to be a people, and the non-people (Deuteronomy 32:21; Romans 9:25; 10: 19; 1 Peter 2:10), the Gentiles, were taken as a people, a holy nation, God's own special people to proclaim the praises, the wonders, the eternal promises of Him who called them out of darkness into His marvelous light (1 Peter 2:9).

Let's see a summary of the consequences for those who suffer the judgment of forsakenness:

Table 1

Consequences of the judgment of forsakenness on which it is poured out

Consequences	Biblical context
- They will be devoured. - Many evils and troubles will come upon them.	¹⁷ Then My anger shall be aroused against them in that day, and I will forsake them, and I will hide My face from them , and they shall be devoured. And many evils and troubles shall befall them, so that they will say in that day, ' Have not these evils come upon us because our God is not among us? ' ¹⁸ And I will surely hide My face in that day because of all the evil which they have done, in that they have turned to other gods. (Deuteronomy 31).
- The wrath of God will burn against them to the lowest hell, and the earth with her increase will be devoured (Deuteronomy 32:22). - Disasters will be heaped upon them (Deuteronomy 32:23). - They will be wasted with hunger, pestilence, and bitter destruction (Deuteronomy 32:24).	²⁰ And He said: ' I will hide My face from them, / I will see what their end <i>will be</i> , / For they <i>are</i> a perverse generation, / Children in whom <i>is</i> no faith... ²² For a fire is kindled in My anger, / And shall burn to the lowest hell; / It shall consume the earth with her increase, / And set on fire the

¹³ For more on this topic, see: Ferrer, G., & Rodríguez, Y. (2023, July 5). *The Judgment of forsakenness Part 1* [Video]. YouTube. <https://youtu.be/CJjE7KdHrDs?si=55pgV90Rf2xmtXbn>

- Children and the man of gray hairs will be destroyed by the sword and fear (Deuteronomy 32:25).	foundations of the mountains. ²³ 'I will heap disasters on them; / I will spend My arrows on them. ²⁴ <i>They shall be</i> wasted with hunger, / Devoured by pestilence and bitter destruction; / I will also send against them the teeth of beasts, / With the poison of serpents of the dust. ²⁵ The sword shall destroy outside; / <i>There shall be</i> terror within / For the young man and virgin, The nursing child with the man of gray hairs. (Deuteronomy 32).
- The Lord will walk contrary to them in fury, and they will be chastised seven times for their sins (Leviticus 26:28). - They shall eat the flesh of their sons and daughters (Leviticus 26:29). - Their high places will be destroyed, and their carcasses will be cast on the lifeless forms of their idols (Leviticus 26:30).	²⁷ 'And after all this, if you do not obey Me, but walk contrary to Me, ²⁸ then I also will walk contrary to you in fury; and I, even I, will chastise you seven times for your sins. ²⁹ You shall eat the flesh of your sons, and you shall eat the flesh of your daughters. ³⁰ I will destroy your high places, cut down your incense altars, and cast your carcasses on the lifeless forms of your idols; and My soul shall abhor you. ³¹ I will lay your cities waste and bring your sanctuaries to desolation, and I will not smell the fragrance of your sweet aromas. ³² I will bring the land to desolation, and your enemies who dwell in it shall be astonished at it. (Leviticus 26).
- They will be plunged and despoiled (Judges 2:14). - The hand of the Lord will be against them for evil, and they will be greatly distressed (Judges 2:15).	¹⁴ And the anger of the Lord was hot against Israel. So He delivered them into the hands of plunderers who despoiled them; and He sold them into the hands of their enemies all around, so that they could no longer stand before their enemies. ¹⁵ Wherever they went out, the hand of the Lord was against them for calamity, as the Lord had said, and as the Lord had sworn to them. And they were greatly distressed. (Judges 2).

- They will be removed from before the Lord's sight (2 Kings 17:18).	¹⁷ And they caused their sons and daughters to pass through the fire, practiced witchcraft and soothsaying, and sold themselves to do evil in the sight of the Lord, to provoke Him to anger. ¹⁸Therefore the Lord was very angry with Israel, and removed them from His sight; there was none left but the tribe of Judah alone... ²⁰And the Lord rejected all the descendants of Israel, afflicted them, and delivered them into the hand of plunderers, until He had cast them from His sight... ²³ until the Lord removed Israel out of His sight, as He had said by all His servants the prophets. So Israel was carried away from their own land to Assyria, <i>as it is to this day.</i> (2 Kings 17).
- Shame, reproach, scorn, derision, put them as a byword (Psalm 44:9, 13-14). - God is no longer with them, defeat before the enemies (Psalm 44:9-10). - Shame of face (Psalm 44:15).	⁹ But You have cast us off and put us to shame, / And You do not go out with our armies. ¹⁰You make us turn back from the enemy, / And those who hate us have taken spoil for themselves. ¹¹You have given us up like sheep <i>intended</i> for food, / And have scattered us among the nations. ¹² You sell Your people for <i>next to nothing</i>, / And are not enriched by selling them. ¹³You make us a reproach to our neighbors, / A scorn and a derision to those all around us. ¹⁴You make us a byword among the nations, / A shaking of the head among the peoples. / ¹⁵ My dishonor <i>is</i> continually before me, / And the shame of my face has covered me, ¹⁶Because of the voice of him who reproaches and reviles, / Because of the enemy and the avenger. (Psalm 44).
- They will be broken.	O God, You have cast us off; You have broken us down; You have been displeased; Oh, restore us again! (Psalm 60:1).
- God made them stray from their ways (Isaiah 63:17). - He hardened their hearts (Isaiah 63:17).	¹⁰ But they rebelled and grieved His Holy Spirit; So He turned Himself against them as an enemy, <i>And He fought against them...</i> O Lord, why have

- He allowed their adversaries had trodden down them (Isaiah 63:18). - They became like those who never knew the Lord (Isaiah 63:19).	You made us stray from Your ways, And hardened our heart from Your fear? Return for Your servants' sake, The tribes of Your inheritance. ¹⁸Your holy people have possessed <i>it</i> but a little while; Our adversaries have trodden down Your sanctuary. ¹⁹We have become <i>like</i> those of old, over whom You never ruled, Those who were never called by Your name. (Isaiah 63).
- God lets them consume [Heb. מוג <i>mûg</i> = to melt away, to dissolve] in their iniquities.	And <i>there is</i> no one who calls on Your name, Who stirs himself up to take hold of You; For You have hidden [Heb. סתר <i>sâthar</i>] Your face [Heb. פנים <i>panim</i>] from us, And have consumed us because of our iniquities. (Isaiah 64:7).
- They will be put to shame.	"... All who forsake You shall be ashamed.... (Jeremiah 17:13).
- They will be written on the earth.	"Those who depart from Me / Shall be written in the earth ..." (Jeremiah 17:13).
- God will send punishment (Jeremiah 23:34). - They will be cast out of God's presence (Jeremiah 23:39). - They will suffer reproach and perpetual shame (Jeremiah 23:40).	³³ "So when these people or the prophet or the priest ask you, saying, 'What is the oracle of the Lord?' you shall then say to them, 'What oracle?' I will even forsake you," says the Lord. ³⁴ "And <i>as for</i> the prophet and the priest and the people who say, 'The oracle of the Lord!' I will even punish that man and his house... ³⁹ therefore behold, I, even I, will utterly forget you and forsake you, and the city that I gave you and your fathers, and <i>will cast you out</i> of My presence. ⁴⁰ And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.'" (Jeremiah 23:33-34, 39-40).
- They will be thrown into the fire (Hell).	And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire. (Matthew 3:10).
- They will be thrown into the fire (Hell).	If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather

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	them and throw <i>them</i> into the fire, and they are burned. (John 15:6).
- Shame (Revelation 3:18). - Rebuke and chastisement (Revelation 3:19).	¹⁶ So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth ... ¹⁸ I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, <i>that</i> the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see. ¹⁹ As many as I love, I rebuke and chasten. Therefore be zealous and repent. (Revelation 3).

Note. Taken from Ferrer y Rodríguez (2023d, p 186).

We demonstrate how the Lord used a countdown to apply the judgment of forsakenness over Israel. The question arises: what method would the Lord use to apply this judgment of forsakenness over the apostate Church? We will answer this question in the next chapter.

CHAPTER 4

THE COUNTDOWN TO THE JUDGMENT OF FORSAKENNESS UPON THE APOSTATE CHURCH

As we saw in the previous chapter, the Lord executed the judgment of forsakenness over Israel at His first coming through a countdown. Thus, it had to be fulfilled with the apostate Church, for the Lord compared the two peoples, and Israel was given to the Church as a sign and example. In Romans chapter 11 and Hebrews chapters 3 and 4, the Lord said that the apostate Church would live what Israel lived and receive the judgments that Israel had. We will study this later.

The judgment of forsakenness is part of the prophetic calendar that the Lord left about His Church. Many mistakenly claim that no specific events are prophesied in Scripture about what would happen to the Church in the end times. Generally, some theologians and preachers consider only the apostasy of the Church, but they do not see it as a specific sign of the Lord's coming for His Church; others, on the contrary, even denied it. Yet the Lord clearly left specific events that the holy Church, just like the apostate Church, was to experience.

To understand these events, it is necessary to have a hermeneutical key that consists of observing the passages of the New Testament related to the Rapture of the Church since the Lord prophesied there events that the Church would live on the verge of being raptured; also, God left instructions that we had to fulfill; prophecy experts have neglected this part¹⁴.

In the previous chapter, we also saw that the rejection of the Messiah was the climax of Israel's apostasy, which was the cause for the execution of the judgment of forsakenness upon this people; this is recorded in the Law. Let us read 1 Kings 9:6-7:

⁶ **But if you or your sons at all turn from following Me**, and do not keep My commandments *and* My statutes which I have set before you, but go and serve other gods and worship them,

⁷ then **I will cut off Israel** from the land which I have given them; and this house which I have consecrated for My name I will cast out of My sight. Israel will be a proverb and a byword among all peoples.

At the first coming of Christ, Israel, at the first coming of Christ, obstinately went on in its sin, and this is what happened to the apostate Church of this time; she obstinately continued and still

¹⁴ For more on this topic, see: Ferrer, G. & Rodríguez, Y. (2023). *Los Hechos de la Iglesia del fin: El Calendario* [The Acts of the End-Time Church: The Calendar]. Ediciones Berea. <https://www.ministeriobereabarranquilla.com/en/libros>

continues in her sin, but the judgments of blindness and forsakenness have already been executed upon apostates, and now they are in the judgment of shame.

The climax of Israel's apostasy in the rejection of Christ was evidenced when the religious people told the Lord that by the prince of demons, He cast out demons (Matthew 12:24)¹⁵, whereupon they were affirming Christ the following, concerning the Lord Jesus:

- That He was demon possessed; that is, they said the Lord was a servant of Satan (Matthew 12:24; Mark 3:22; Luke 11:15; John 7:20).
- They said that He did everything he did by Satan (Mark 3:22; Luke 11:15).
- That His entire ministry was satanic (Matthew 12:24; Mark 3:22; Luke 11:15; John 7:20).
- That He led a sect (Acts 24:5).
- That He was a false prophet (Matthew 26:68; Mark 14:65; Luke 7:39; 22:64).
- That He was a false teacher because He violated the Law (John 9:16).
- That He was a liar (John 7:12).
- That He was the son of fornication (John 8:41).
- That He was a blasphemer (Matthew 26:65; Mark 2:7; 14:64; Luke 5:21; John 10:33).
- That He was a false Messiah (John 19:21).

For the world, for the Roman Empire, for all the surroundings, and all the religious and the people, this is how the Lord Jesus Christ remained, and this is how He is considered within the people of Israel now, attacking the deity of the Lord. The climax of Israel's apostasy was:

- The rejection of God Himself.
- The rejection of the Word of the Lord.
- The rejection of the witness of the Holy Spirit.
- The rejection of the Lord Jesus Christ, the Messiah.
- The rejection of everything, the rejection of the Eternal Kingdom.

¹⁵ Religious leaders rejected Jesus from the very beginning, and this opposition grew. At the end of the first year of the Lord's ministry, in a synagogue in Nazareth, they rejected Him when He read to them from the scroll of Isaiah 61:1–2, but only up to the first half of verse 2, because Jesus did not read the part that says: "...and the day of vengeance of our God, to comfort all who mourn..."

The Lord did not continue reading because, at that moment, He was offering Israel the fulfillment of the Lord's favorable year (the Lord's year of grace, the year of the favor granted by the Lord), although Jesus knew that Israel would reject Him (Luke 4:14–30). This year was suspended, because it was first to be fulfilled in relation to the day of vengeance and the consolation of the afflicted. This day of vengeance began with the judgment of the apostate Church, which includes the judgment of blindness, the judgment of forsakenness, the judgment of shame, the judgment of sickness and death, the judgment of being left behind in the Rapture, as well as the judgments that will be executed during the Tribulation.

The day of vengeance is a period comparable to the Day of the Lord; both coincide at their beginning with the judgment exercised against the apostate Church (Revelation, chapters 1 to 3) and continue throughout the Tribulation.

- The rejection of eternal promises.
- The rejection of the biblical covenants.

Before pronouncing the sentence of the judgment of forsakenness, the Lord Jesus Christ gave Israel the charges through woes in Matthew 23, because when there is a trial, there must be judicial charges, and there is due process¹⁶.

Does the guilty one have to know those charges? Yes. Does there have to be a process before being declared guilty? Yes, and once it is evident that these charges are real, is there a sentence? Yes. The accused must know his judicial status with evidence, but that does not guarantee that the person understands those charges because he can finally say, "No, I am still innocent." When the sentence is given, is it executed? Yes. Has due process been fulfilled with the people of Israel? Yes, the process was completed; the Lord gave its charges and executed the sentence.

A due process of law has the following parts:

1. Indictment (the charges, disclosing the judicial condition).
2. Trial on evidence.
3. The sentence: An oral trial with the ruling.
4. Execution of the sentence.

This process is what the Lord carried out with Israel because He is a righteous Judge, an imperishable Judge; one of His attributes is justice. In Matthew 23, we find all the woes, the oral judgment with the verdict; however, throughout His ministry, the Lord demonstrated all the evidence of that judicial process. The ruling is the judgment of forsakenness: The desolated house (Matthew 23:38); this same judgment was to be executed over the apostate Church.

Therefore, understanding the judgment of forsakenness upon Israel is key to knowing how this judgment was also applied to the apostate Church because, as we said before, Israel was given to the Church as a sign and example; that is why the Lord reiterates the comparison between Israel and the Church in the Scriptures; let us see:

4.1. Comparison Israel and the Church: The warning of the judgment of Forsakenness

The Scriptures show us three points of comparison between Israel and the Church. Let's see:

¹⁶ To expand on this topic, you can review: Ferrer, G., & Rodríguez, Y. (2024). *God is the Judge over all of Earth: Judgment over the apostate Church*. Berea Editions. <https://www.ministeriobereabarranquilla.com/en/libros>

The Lord had to carry out upon the apostate Church all the judgment that Israel received for its apostasy. In the Scriptures, Israel is compared with the Church. Now, at what level is the comparison made?

4.1.1. First comparison between Israel and the Church: The warning given to the Church prior to the judgment

First, this comparison is framed at the level of the warning given to the Church, so that it does not commit the same sin as Israel, namely, apostasy, which is manifested through unbelief, disobedience, and unfaithfulness. These three realities are closely connected.

All the time, the Lord warns the Church, comparing her to Israel, saying: "Do not let what happened to Israel happen to you; I warn you, I am comparing you, because if you do not heed my warning, what happened to Israel will happen to you."

Calvinist doctrine denies this because it says that the Church is once saved, always saved. According to Calvinists, there is no way for a person to fall from grace, for someone to separate himself from Christ.

If this demonic doctrine were true and this demonic doctrine were correct, what was the purpose of the comparison the Lord made? And why does He warn the Church so much: "You also will be cut off" (Romans 11:22)?

Why does He say to her, "Do not fall into such an example of disobedience, into the same example of unbelief, fear, because the same thing will happen to you"? (Romans 11:20; Hebrews 3:7-19; 4:1-11). This is the first point of the comparison related to warning and exhortation.

4.1.2. Second comparison between Israel and the Church: The received Gospel

The second comparison is based on the fact that the gospel was preached to Israel as it has been preached to us, the Church. The apostle Paul affirms this when he quoted Isaiah 53:1. Let us read Romans 10:16:

¹⁶ But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed our report?"

Hebrews 4:2 also states that the good news was preached to the generation that perished in the wilderness, just as it was to us. This preaching is about the eternal promises and the entrance into the rest, the New Jerusalem. Read Hebrews 4:1-3:

¹ Therefore, **since a promise remains of entering His rest**, let us fear lest any of you seem to have come short of it.

² **For indeed the gospel was preached to us as well as to them;** but the word which they heard did not profit them, not being mixed with faith in those who heard it.

³ For we who have believed do enter that rest, as He has said:

“So I swore in My wrath,

‘They shall not enter My rest,’ ”

although the works were finished from the foundation of the world.

The faith that they preach in cut-off and vomited apostate churches is corruptible because it is centered on this Earth, on the search for and obtaining material goods, earthly triumphs, and the glory of men.

This corruptible faith is full of human wisdom, such as psychology, commandments, and traditions of men that focus on money: Covenants and sowing with money that trample the Son of God underfoot and count his precious blood a common thing, because apostates use the gospel for material prosperity.

That is why these people are declared accursed, as written in Jude 1:12b-13:

^{12b} serving *only* themselves. *They are* clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots;

¹³ raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever.”

4.1.3. Third comparison between Israel and the Church: A fundamental difference

Biblical comparisons include both similarities and differences. The third point highlights a fundamental difference between Israel and the Church, which should lead the Church to fear God and not repeat Israel's mistake. Let us now examine this essential difference:

The difference is that Israel, as a people, has the opportunity for repentance because they are natural branches and God's chosen people; they were not wild olive trees. The Lord prophesied this opportunity in Matthew 23:39 when He said, "... till you say, 'Blessed *is* He who comes in the name of the Lord!'" This means that Israel will bless the Lord, which implies salvation. This verse is in the same passage where the Lord announces the judgment of forsakenness.

On the contrary, there will be no opportunity for the Church to repent. In the New Testament, it is stated that the apostasy of the Church will not be forgiven, whereas that of Israel as a people will, making it clear, however, that the generations of the people of Israel who fell into apostasy, in their time, went to Hell and were cut off. For example, all the generations that perished in the wilderness, all those generations of the book of Judges, and all those Jews who turned away from

the Lord in the days of Saul, David, and Solomon; and when the judgment of the Assyrian and Babylonian captivity came, all those generations went to Hell.

From 70 A.D. until now, the Jews who have not received Christ have gone to Hell, but there is an opportunity for the people of Israel. To which generation will that opportunity be given? It is to the generation that was born in the budding of the fig tree, the generation that will not pass away until all this takes place (Matthew 24:34).

"The generation that shall not pass away" is the one to whom the Lord has given that grace and mercy that they may be saved when they repent and receive Christ, but it will be the generation of the Tribulation. The apostates that will be left behind in the Tribulation will no longer be part of the Church, they will not belong to any people, neither to Israel nor to the Gentile nations, because they were a people, a holy nation, and decided to leave by abandoning the Lord and His Word; they left the New Covenant and, therefore, the judgment of forsakenness was executed upon that apostate Church.

The Lord decreed that the cut-off apostates will have no opportunity to repent; why? Let's see:

1. Because the Gentiles were not natural branches, Israel was (Romans 11:21).
2. Because Israel was under the Old Covenant and it received all that would be a shadow, copy, or figure (Hebrews 8:5; 9:24): the tabernacle, the animal sacrifices, the five Levitical offerings that were the shadow of the last offering, the Lord Jesus Christ. To Israel was given the seven feasts that were also a shadow of what was to come, for they were all related to the Lord Jesus Christ: the Feast of the Passover, the Feast of Unleavened Bread, which is the holy body of the Lord Jesus Christ, related to the Lord's death; Christ died on the Passover and He is our Passover (1 Corinthians 5:7); The Feast of the First Fruits of Barley, which refers prophetically to the Resurrection of Christ, the Feast of Pentecost which is the birth of the Church, the body of Christ, which was bought with the price of blood (1 Peter 1:19). So far, three feasts have been fully fulfilled, and Pentecost is about to close in its complete fulfillment with the resurrection of those who fell asleep in Christ and the raising up of the Church in the Rapture; for this event, Scripture says, that the trumpet of God will sound, which implies the fulfillment of the Feast of Trumpets that announces the judgment of the Tribulation for Israel. Then, the feasts will continue for the people of Israel with the Day of Atonement, which is this judgment of Daniel's Seventieth Week, until the Second Coming of Christ, to enter the Millennium, the Feast of Tabernacles. We, the holy Church, will have the fulfillment of all the feasts: (a) The Feast of Trumpets, when we are raised, for the trumpet will sound, and the dead in Christ will rise first (1 Thessalonians 4:16); (b) the Feast of Atonement was already fulfilled in us (Hebrews 2:17); and (c) when

we go to the New Jerusalem, the Feast of Tabernacles will be fulfilled in us, for we will go to the dwellings (*sukas*) that Jesus prepared (John 14:1-3).

3. Because the Church was born in the New Covenant, Israel was not.
4. For the Church was redeemed with the precious blood of Christ and not of animals, while Israel has not received the benefits of the New Covenant in the precious blood of the Lord. When Israel apostatized, it did not count the blood of Christ as a common thing because it was not sanctified with it; on the contrary, the Church was sanctified in that precious blood (Hebrews 10:10, 29).
5. The Scripture registers that there will be no more sacrifice for sins when one has fallen into apostasy (Hebrews 6:4-6). The people of Israel have not received the benefits of Christ's sacrifice for sins because they have not received Him in their hearts. The Jews stayed in the Law and are still under the Law because they are under judgment, but they would receive the benefits when they convert to Christ in the Tribulation as a nation.

Let's remember the comparisons we've seen so far:

- *Comparison of warning*, with exhortation, to not fall into unbelief or apostasy as the people of Israel did, because they would receive the same judgment.
- *Comparison based on the fact that both received the same Gospel*, there is good news about entering the Rest.
- *Comparison of difference*, Israel can repent because the judgment of forsakenness is temporary, but the apostate Church has no opportunity to repent because the judgment of forsakenness is definitive.

These three points are connected, which is why the warning is so strong for the Church since the Lord is saying: "You have no opportunity to repent because there is no more sacrifice for sins; you were born under the New Covenant, you were born with my precious blood, if you depart from me there is no more sacrifice, the offering has already been given, and you have received the benefits, but Israel has not yet." The Lord died for all mankind, but only those who receive this offering and remain in it are saved. Israel has not received it, the Church has received it, and apostasy involves rejecting and turning away from that offering. Therefore, there is no more offering; there is no more sacrifice for sins (Hebrews 10:26); this is what the apostle Paul speaks of¹⁷ in Hebrews 10:1; let's read the verse:

¹For the law, having a shadow of **the good things to come**, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.

¹⁷ The authors believe that the book of Hebrews was written by the apostle Paul.

This first verse speaks of the fact that the Law had the shadow of the good things to come, the eternal inheritance: the eternal descendants, the eternal Earth, the eternal government¹⁸.

The Lord is speaking of the good things to come and relates them to the shadow because the five offerings and the seven feasts were pointing to Christ, through whom we will have entrance to the Holy of Holies physically glorified when we are raised up in the Rapture, just like our Lord Jesus Christ with His glorified body. We as a Church are about to enter the Holy of Holies; we must rejoice in that.

We have access to all the good things to come through Christ. Israel did not live the Passover of Christ, they did not live the ultimate offering, they did not live it, they did not accept it; the Church did. That is why the apostle says: "For the law, having a shadow of the good things to come, *and* not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect." (Hebrews 10:1).

The last part of the verse, "make those who approach perfect," refers to when we are already glorified. The apostate Church fell from grace and came under the Law (Galatians 5:4). Therefore, she came into the sacrifices that do not make perfect those who perform them. And it is striking how apostates have taken events of the Law that are declared shadow and figure, such as feasts, to ask for money: The Feast of Firstfruits to collect money, which is a blasphemy and an insult against the Firstfruits that is Christ in His resurrection (1 Corinthians 15:20).

Let's read Hebrews 10:2-3:

² For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins.

³ But in those *sacrifices* there is a reminder of sins...

Israel experienced this under the Old Covenant and is still living it because of disobedience and unbelief, but the Word says in Hebrews 10:4, "... *it is* not possible that the blood of bulls and goats could take away sins."

¹⁸ For further discussion on this topic, see: Ferrer, G., & Rodríguez, Y. (2026). *The Eternal Kingdom: Descendants, Earth, and Government*. Berea Editions. <https://www.ministeriobereabarranquilla.com/en/libros>

Ferrer, G. & Rodríguez, Y. (2023). *El Reino Eterno: Descendencia, Tierra y Gobierno*. Ediciones Berea. <https://www.ministerioberea>

Ferrer, G. & Rodríguez, Y. (2024). *Le Royaume Éternel : Descendance, Nouvelle Terre et Gouvernement*. Éditions Berea . <https://www.ministerioberea>

At the feasts, offerings were presented (Leviticus Ch. 23); if the apostate Church has hosted these feasts, then apostates have brought the whole system with them. And since the offerings they raise are with money, then this is evidence that they are no longer within the New Covenant.

There is a reason why the Holy Spirit reveals to the author of Hebrews (Paul) this first part and then tells him of the event of willful sinning, of the apostasy of the Church; then He ends with the coming of Christ through the Church. There's a goal there, a perfect sequence.

Calvinists say, "The sacrifice offered forever means that once a person receives Christ, the sin disappears forever, and he is united to the Lord, so there is no way he will lose salvation, whether he practices sin or turns away from the gospel." This affirmation is a lie because later in Hebrews 10:29, the Lord gives a warning not to trample on the Son of God underfoot, not to count His blood as a common thing, and not to insult the Holy Spirit because the consequence of doing so is the terrifying expectation of a fire, Hell (Hebrews 10:27 NASB).

When in Hebrews 10 compares the two sacrifices, the one of the Old Covenant and the Christ's, it is saying, "Look at the sacrifices of the goats, see how they were offered, see how it was a human priest who had to give an offering for his sin, and then for the people; see how these do not take away any sin, see how they were to be offered every time, every year."

In Hebrews 10, the Lord is also saying to the Church, "I am explaining to you, I am comparing that sacrifice which was under the Law, with the perfect sacrifice of Christ; so that later you will understand what happens if you willfully sin, if you apostatize, without repentance. In the Tribulation, those of Israel will have an opportunity to repent, but you, Church, if you apostatize, you will not have an opportunity to repent."

Let's continue reading Hebrews 10:5-9:

⁵Therefore, when He came into the world, He said:

"Sacrifice and offering You did not desire,
But a body You have prepared for Me.

⁶In burnt offerings and *sacrifices* for sin
You had no pleasure.

⁷Then I said, 'Behold, I have come—
In the volume of the book it is written of Me—
To do Your will, O God.' "

⁸Previously saying, "Sacrifice and offering, burnt offerings, and *offerings* for sin You did not desire, nor had pleasure *in them*" (which are offered according to the law),

⁹ then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish **the second**.

When Paul says, "the second," he is referring to an anaphora in the text and to the fact that there is nothing more because Christ's sacrifice is the last. Let's continue reading Hebrews 10:10:

¹⁰ By that will we have been sanctified through the offering of the body of Jesus Christ **once for all**.

Regarding the expression "once for all," Calvinists say, "There is no way to separate from Christ, no matter if you sin, and there is no apostasy." But the expression means that Christ's offering was only once, that is, that the sacrifice cannot be made again. Apostates, having received the benefits of this sacrifice, trampling it underfoot and counting it as a common thing, could no longer repent because they had been cut off, and then they will be cast out in the Tribulation. Let's read Hebrews 10:11-13:

¹¹ And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins.

¹² But this Man, **after He had offered one sacrifice for sins forever**, sat down at the right hand of God,

¹³ from that time waiting till His enemies are made His footstool.

In verse 11, the author continues comparing the Old Covenant offering and the offering of Christ when he says, "And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins" (Old Covenant). In verse 12, we read, "But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God ..." Hebrews 10:14 says, "For by **one offering** He has perfected forever those who are being sanctified."

When the Scriptures says, "one offering," it means there is no other. When we read, "He has perfected forever those who are being sanctified," it refers to the one who is sanctified, the holy one. This relates to Revelation 22:11b because it says, "... he who is righteous, let him be righteous still; he who is holy, let him be holy still...." In other words: "Remain holy, persevere in sanctification, continue to be sanctified."

Only the sanctified are those who "keep holy, keep sanctified, be sanctified! "Because only the sanctified ones are those who are perfect forever, for without holiness no one will see the Lord (Hebrews 12:14); the Lord knows who they are and will remain holy until they come into His presence.

The blood of Christ cleansed the person who received Him from sin because the Holy Spirit came to dwell in him. Still, the Scripture teaches, in Hebrews chapter 10, that if the person apostatizes from the faith, from the Word, if he breaks off himself from Christ, from the Vine, that person has no more life in himself.

The Word of the Lord states that there is such a possibility and gives a severe warning. Let's read Hebrews 10:15-18:

¹⁵ But the Holy Spirit also witnesses to us; for after He had said before,

¹⁶ "This *is* the covenant that I will make with them after those days, says the Lord: I will put My laws into their hearts, and in their minds I will write them,"

¹⁷ *then He adds*, "Their sins and their lawless deeds I will remember no more."

¹⁸ Now where there is remission of these, *there is* no longer an offering for sin.

In verse 16, the prophet Jeremiah is quoted when he prophesized the New Covenant, which appears in Jeremiah 31:33-34. The author of Hebrews talks about this covenant by applying it to the son of God who is washed in the blood of Christ, in whom there has been the partial fulfillment of the promise according to which God will write the laws in the hearts ("... I will put My law in their minds..." Jeremiah 31:33).

This fulfillment is partial because there is a sin nature still in us, and the only way for complete fulfillment to happen in us is when we are glorified, when death and the sin nature, the Perverse¹⁹. The full and final fulfillment of this prophecy will only take place at the moment of glorification, when death and the sinful nature will leave our bodies forever.

Indeed, if Jeremiah's prophecy regarding the Law written in the heart were fully fulfilled before the glorification of the body, we would no longer sin now. Yet Scripture testifies that the old man still remains, leading us into sin. That is why there is a constant warning in the Word: "Do not sin, be holy."

The context of Jeremiah 31 is the Eternal Kingdom, when the laws will be written in hearts forever, and the Lord clearly states that "we shall sin no more," which is why He says, "Their sins and their lawless deeds I will remember no more." (Hebrews 10:17).

Calvinists interpret this verse to mean: "You receive Christ, and it is enough; if you practice sin, you are saved." This interpretation is seen as an attack against the holiness of the Lord. When we receive Christ, the Lord does not remember the sins we committed before accepting Him; that is, if Satan comes to attack, to accuse the believer who is living in holiness.

For example: "No, you do not have the right to pray, because remember that in the past you were a fornicator, a sorcerer, an alcoholic, you lied, you were a thief, etc., you are not clean," the

¹⁹ To understand why sin is the Perverse, see: Ferrer, G., & Rodríguez, Y. (2023). *La Perversa. La naturaleza de pecado*. [The Perverse. The nature of sin]. Ediciones Berea. <https://www.ministeriobereabarranquilla.com/en/libros> ; and Ferrer, G., & Rodríguez, Y. (2025). *La Perversa. El Misterio*. [The Perverse. The mystery]. Ediciones Berea. <https://www.ministeriobereabarranquilla.com/en/libros>

believer must reject this attack, for he is already a new creature and lives for Christ (2 Corinthians 5:17).

But in the case of the apostate Church, she returned to her former sins and added more; the Lord says in this regard that one demon opens the door to others, seven worse and "the last state of that man is worse than the first." (Matthew 12:45).

When a converted person falls into sin and practices it, then all the sins he committed when he was unconverted return, because the sin nature is in the body; the Perverse, the old man, and the old woman are full of sins. When a person turns away from the Lord, the new man is crushed, the Holy Spirit is deeply grieved, and the old man begins to reign. If he does not repent and die, he goes to Hell because the Spirit is quenched; He leaves, and He is no longer there.

That is why the Holy Spirit is not present in any of the apostates or their apostate churches. There is no ministering of the Holy Spirit; the supposed tongues and the supposed miracles come from Hell; they are false prophets²⁰.

Amidst so much apostasy as a clear sign of the End Times and the soon coming of Christ for His Church in the Rapture, the Lord has kept a remnant, just as at the time of Christ's first coming, when there was also a remnant chosen by grace. It was the Church of the beginning, which was mainly Jewish. Let's read Romans 11:4-5 (HCSB):

⁴ But what was God's reply to him? I have left 7,000 men for Myself who have not bowed down to Baal.

⁵ In the same way, then, there is also at the present time a remnant chosen by grace.

With the first disciples taken from the people of Israel, the Lord began the Church. However, we know that the Church is now mainly formed by Gentiles, after the opening of the preaching of Peter and then that of the Apostle Paul, which opened the way for non-Jews.

There is also a remnant now, chosen by grace. It is striking how Romans 11:22 refers to the End times and to that remnant because the apostle says to the Church: "You also will be cut off," which is the judgment of forsakenness. The Lord is saying to the Church, "Stay within the remnant so that you will not be cut off."

Despite this warning, the apostate Church grew like a monstrous tree; she built huge temples and coliseums, which are crowded with people. However, Scripture says that it is the "little flock" that will receive the kingdom (Luke 12:32).

²⁰ For more information about false prophet's characteristics, see: Ferrer, G., & Rodríguez, Y. (2023). *El Profeta de Dios y el also profeta* [The prophet of God and the false prophet]. Ediciones Berea. <https://www.ministeriobereabarranquilla.com/en/libros>

The Scriptures also say, "Because narrow *is* the gate and difficult *is* the way which leads to life, and there are few who find it." (Matthew 7:14).

Finally, the Word announces that, in the last days, "they will gather for themselves a multitude of teachers according to their own desires," that is, according to the Perverse, the fleshly nature (2 Timothy 4:3).

Let's continue the analysis of Hebrews 10:21-23:

²¹ and *having* a High Priest over the house of God,

²² let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

²³ Let us hold fast the confession of *our* hope without wavering, for He who promised *is* faithful.

Here begins the warning about approaching the Lord with a true heart, that is, a sincere heart. Verse 22 refers not only to prayer but also to being closer to the Lord and farther away from Egypt. And in verse 23, it says, "Let us hold fast the confession of *our* hope without wavering." To waver is to change one's profession, that is, one's choice, the vocation of one's hope, which is:

- The Blessed Hope, which is the hope of the Lord's coming, is the Rapture (Titus 2:13).
- The Hope of Glory refers to the glorified bodies and glories of the Lord's promises (Colossians 1:27; 1 Peter 1:11).²¹

Let's continue reading the other verses of Hebrews 10:24-25:

²⁴ And let us consider one another in order to stir up love and good works,

²⁵ not forsaking the assembling of ourselves together, as *is* the manner of some, but exhorting *one another*, **and so much the more as you see the Day approaching.**

When Paul says, "the Day," he refers to the Day of the Rapture, which confirms that the Church will know the day, for he says that we will see it coming²². When he says, "not forsaking the assembling of ourselves together," what is the author of Hebrews referring to? It does not refer to gathering physically, for in Greek, it means "not leaving the congregation" (Gr. ἐπισυναγωγή, *episunagōgē*); therefore, the exhortation is to continue being part of the congregation, of the Church of the Lord; that is, to be united in the same Spirit, in one body. The Lord has a Church, an

²¹ For more on this topic, see: Ferrer, G., & Rodríguez, Y. (2023, July 9). *The Judgment of Forsakenness Part 4* [Video]. YouTube. <https://youtu.be/0Dj2lh-QSIE?si=w85RGRNCVSkclFU0>

²² For more on this topic, see: Ferrer, G., & Rodríguez, Y. (2023, June 23). *The Day and the Hour* [Video]. YouTube. <https://youtu.be/59IMlomDSqQ?si=XNAmUiW7roPFdpqg>

ekklēsia (Gr. ἐκκλησίαν), which is the congregation that walks in the desert towards the Promised Land, towards the New Jerusalem.

So far, what we've read from Hebrews 10 is saying, "Look how mighty is Christ's sacrifice, it's unique, once for all, there's no other, there's no more, you were washed in this, Church, you were washed; not in goats, not in the Law, as happened with Israel, no, you have redemption in the precious blood of Christ, do not consider it unclean, as a common thing"; therefore Hebrews 10:26 says:

²⁶ For if we sin willfully after we have received the knowledge of the truth, **there no longer remains a sacrifice for sins...**

It is necessary to highlight the statement, "There no longer remains a sacrifice for sins." Why? For it was one offering that Christ made, once for all, which appears earlier in Hebrews 6:4-8:

⁴ **For it is impossible** for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit,

⁵ and have tasted the good word of God and the powers of the age to come,

⁶ if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put *Him* to an open shame.

⁷ For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God;

⁸ but if it bears thorns and briers, *it is* rejected and near to being cursed, whose end *is* to be burned.

Why does verse 4 say: "For it is impossible"?

Because Christ's offering was presented with His own body, and it was offered once for all. This is precisely what the author develops throughout Hebrews 10 — particularly in verses 5, 8, 11, 12, and 26 — affirming that there is no other sacrifice for sins.

Thus, Hebrews 6 and Hebrews 10 form a coherent, inseparable whole, which clearly establishes that:

- The sacrifice of Christ is unique and final.
- Whoever has received it and turns away voluntarily cannot be brought back to repentance.
- Not for lack of divine mercy.
- But because there is no other offering available.

Let us now look at the related verses between Hebrews 6 and Hebrews 10 to highlight this doctrinal continuity:

Table 1

Relationship between Hebrews 6 and Hebrews 10 through the word "sacrifice"

RELATED VERSES: THE WORD "SACRIFICE"	
HEBREWS 6	HEBREWS 10
⁴ For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit , ⁵ and have tasted the good word of God and the powers of the age to come, ⁶ if they fall away , to renew them again to repentance, since they crucify again for themselves the Son of God [sacrifice] and put <i>Him</i> to an open shame. ⁷ For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God; ⁸ but if it bears thorns and briers, <i>it is rejected and near to being cursed, whose end is to be burned.</i>	⁵ Therefore, when He came into the world, He said: "Sacrifice and offering You did not desire, But a body You have prepared for Me.
	⁸ Previously saying, "Sacrifice and offering, burnt offerings, and <i>offerings</i> for sin You did not desire, nor had pleasure <i>in them</i> " (which are offered according to the law)...
	¹¹ And every priest stands ministering daily and offering repeatedly the same sacrifices , which can never take away sins...
	¹² But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God...
	²⁶ For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins...

How do the Calvinists and the once saved always saved say that there is no way for salvation to be lost? They say that in Hebrews, the author is talking about someone who confessed faith with his mouth only, but who never believed, never was born again; and then what does it mean, "partakers of the Holy Spirit" (Hebrews 6:4b)?

It is impossible to be partakers of the Holy Spirit without having been truly regenerated. This expression excludes any notion of a superficial or purely intellectual faith.

Contemporary apostasy is deeply imbued with Calvinism. When the Rapture is preached to the apostates, they are convinced that they will be raised and go to the New Jerusalem; but they are deceived, because they will be left behind and they will go to Hell since they were already discarded, excluded, cut off, vomited.

The demon of Apostasy is attacking the Church because it is a spirit of seduction; it is a cloud of unbelief that kills the true faith of Hebrews 11. Apostates are immersed in this cloud and, therefore, reject the Eternal Kingdom and eternal promises.

Apostates are unbelievers because they have a corruptible faith, a false faith. The Perverse and Satan are attacking the holy Church with this imitation of faith, and the Lord is permitting it because He is sifting the wheat²³.

The Lord is saying to the holy Church, "Do you believe in my Word? Or do you believe the wicked, the unclean, the liars, those who practice injustice?"

For there are only two possibilities: either to remain in the assembly, the congregation of the saints, or to enter the church of fornication, the church of the apostates; either you stay in the congregation of the saints, which is the one that preaches the everlasting gospel (of the Eternal Kingdom), or you go to the Church that preaches:

- The kingdom of this world.
- The post-Flood Earth.
- The "kingdom now."
- The merchandise of the Word.
- Psychology.
- The unclean human wisdom.
- The doctrines of men who deny the God of glory.

The sentence against apostates who preach and teach this is that of Hebrews 10:27 (NASB): "27 but a terrifying expectation of judgment and the FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES." This means that there is no more sacrifice that justifies the born again, if that person leaves the offering of Christ, separates himself from His sacrifice, separates himself from the Vine, and does not repent.

Now, someone may say, "But apostates can repent." Yes, but the problem is that they do not want to repent; the Lord knows that, and that is why He poured out the judgment of forsakenness upon them; He vomited them out of His mouth (Revelation 3:16).

When in Hebrews 10:27 he says "a terrifying expectation," it refers to a waiting that points to the judgment of forsakenness; the Greek term is ἐκδοχή (*ekdoche*) which signifies a certain, imminent, and irreversible waiting. The apostates are already in this state: they await the execution of the "FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES."

This pattern — condemnation → waiting → execution — is consistent throughout Scripture. This waiting includes:

²³ For more on this topic, see: Ferrer, G., & Rodríguez, Y. [Berea Films Barranquilla]. (2020, July 12). *¿Ya lo sabías? El Trigo aventado (La prueba final de la Iglesia)*. [Did you already know? - Winnowed Wheat (The Final Test of the Church)] [Video]. YouTube. <https://www.youtube.com/watch?v=hse4qA2zv74>

- The judgment of death (Revelation 2:23)
- The Tribulation.
- And, ultimately, the lake of fire.

For the apostates, these realities converge because they no longer have any possibility of repentance.

Verse 28 takes up again everything we read in Hebrews 10 from 1 to 12, since it compares the Law with the sacrifice of Christ when it says, "who has rejected Moses' law dies without mercy ", referring to the animal sacrifices of the Law of Moses (bulls, goats, red heifers, among others), and the five offerings; all this was a shadow of the good things to come; and this is what the author of Hebrews takes up in chapter 10, verse 28:

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

Paul quoted this verse from Deuteronomy 17:2 and 6; it establishes the judicial principle of the death penalty based on multiple witnesses:

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

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

Now, in Hebrews 10:29, Paul goes on to say:

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

The word "worse" indicates a direct comparison with the Law, in other words:

"If the transgression of the Mosaic Law brought death,
how much more severe is the rejection of the blood of the New Covenant,
not that of bulls and goats,
but the precious blood of Christ,
through which the person had been sanctified."

We can establish connections between certain verses in Hebrews 6 and Hebrews 10; let's see:

- Hebrews 6: 4-6: " For *it is* impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit..." Hebrews 10:32 also says: "... after you were illuminated..."
- Hebrews 10:29 is in exact agreement with Hebrews 6:4. Verses 5-6 say, "⁵ and have tasted the good word of God and the powers of the age to come, ⁶if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put *Him* to an open shame."

These verses describe people who:

- Were enlightened.
- Tasted the heavenly gift.
- Became partakers of the Holy Spirit.
- Tasted the Word of God and the powers of the age to come.
- Then fell away.

It is impossible to claim that these texts speak of unsaved people, because:

- They were sanctified.
- They were enlightened.
- They were renewed to repentance.
- They were partakers of the Holy Spirit.

These passages therefore speak of apostates, that is, born-again believers who have deliberately turned away from Christ.

Hebrews chapters 6 and 10 talk about apostates, which are the ungodly and the evil who are quoted in the Old Testament and the New Testament, the wicked, adulterous, perverse generation²⁴. The sentence is the vengeance of the Lord is against them; let's read Hebrews 10:30:

³⁰ For we know Him who said, "Vengeance is Mine, I will repay," says the Lord. And again, "The Lord will judge His people."

That expression, "Vengeance is mine," is in the Old Testament in Deuteronomy 32:35:

³⁵ Vengeance is Mine, and recompense;
Their foot shall slip in *due* time;
For the day of their calamity *is* at hand,
And the things to come hasten upon them.'

²⁴ To know the names that Scripture uses to refer to apostates, read: Ferrer, G., & Rodríguez, Y. (2023). *How does the Lord name apostates in Scripture*. <https://www.ministeriobereabarranquilla.com/en/palabra-profetica>

When the author of Hebrews quotes this verse from Deuteronomy, he is saying that the wicked have their retribution, among whom are the apostates. Therefore, shame awaits them, "their foot shall slip," and Jezebel's judgment, "the day of their calamity is at hand." This confirms once again the comparison between Israel and the Church, for the Lord compared apostate Israel to the Church, and how the judgment He made upon the apostate Israel is also applied to the apostate Church.

Let's now read Deuteronomy 32:1: "Give ear, O heavens, and I will speak; / And hear, O earth, the words of my mouth."

The Lord is summoning the Heavens and the Earth as witnesses of His judgment because, in every judgment, there are witnesses; they testify against those who are judged, and the Word, the Law, is the one that judges, for it says "the words of my mouth."²⁵ The Lord is saying, "The Word testifies against you." This Word was the one given by Berea Barranquilla Ministries, the one that is testifying against the apostates, the Word of God, the one that continues to run in the Well of Living Waters²⁶, which is the eternal Word; in contrast, the corruptible Word of the apostates confirms their sins for which they were and are judged.

In the judgment of forsakenness against the apostate Church, the Lord also summoned the Heavens and the Earth. How were they summoned as witnesses in this trial, fulfilling the Word that the Lord would do as He did with Israel?

The answer is Matthew 24:7, the signs of nature, the signs in the Heavens, the pandemic; the answer to the question is also Romans 8:20-21, because the Earth is groaning with birth pains; she is saying, "I am a witness to your wickedness, I am a witness to your uncleanness, I am a witness that you have risen up against the living God, that you have trampled the blood of Christ underfoot", because the blood of Christ speaks better than that of Abel (Hebrews 12:24).

The blood of Abel was the first to fall on the Earth, it was a witness to the sin that defiled it. The blood of Christ was shed upon the Earth, the holy blood, the sacrifice of Christ fell there, and that blood testified against the people of Israel, but it also testifies against the Church that apostatized, because Hebrews 10:29 says that she tramples the Son of God underfoot and counts his blood a common thing.

²⁵ For more information on the Lord's judgment on the apostate Church, see: Ferrer, G., & Rodríguez, Y. (2023). *God is the Judge over all Earth: The Judgment over the apostate Church*. Berea Editions. <https://www.ministeriobereabarranquilla.com/en/libros>

²⁶ The Lord called a "Well of Living waters" to the YouTube channels [Berea Films Barranquilla](#) and [Ministerio Berea Barranquilla](#), and the website <https://www.ministeriobereabarranquilla.com/>

In Hebrews 10:30, the Holy Spirit is saying, "Apostate Church, this Word that I bring is against you because I compared you to Israel, and I told you that if you did the same thing that Israel did, apostatizing, trampling on my Word, my covenant, I will do the same to you"; this is what Romans 11:22 reiterates.

Hebrews 10:27 speaks of the judgment of forsakenness, the expectation of judgment, and the expectation of the fury of a fire, which refers to the Tribulation and the Lake of Fire. Now, there is a part of Hebrews 10:30-31 that we have not discussed. Let us read:

³⁰ For we know Him who said, "Vengeance is Mine, I will repay," says the Lord. And again, **"The Lord will judge His people."**

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

The expression "the Lord will judge His people" is a quote from Deuteronomy 32:36; Read:

³⁶ "For the Lord will judge His people
And have compassion on His servants,
When He sees that *their* power is gone,
And *there is no one remaining*, bond or free.

In Hebrews 10:30 is quoted only the part of Deuteronomy 32:36 which says, "The Lord will judge His people," but it does not quote the rest: "³⁶... And have compassion on His servants, / When He sees that *their* power is gone, / And *there is no one remaining*, bond or free " (Deuteronomy 32). The author of Hebrews does not quote the rest of the verse in Deuteronomy 32:36 because it is only for Israel, as they will have the opportunity to repent during the Tribulation.

When he says, "When He sees that *their* power is gone..." he is referring to the middle of the seven years of the Tribulation judgment. In Hebrews 10:30, only the first part of Deuteronomy 32:36 is cited because it is speaking to the apostate Church; while the message is one of hope for Israel, "And have compassion on His servants." For the apostate Church, it is one of fear, "it is a fearful thing to fall into the hands of the living God..." it is the fear of Hell, of the Lake of Fire that the apostates deserve for having trampled the Son of God underfoot, having counted the blood of Christ a common thing and having insulted the Holy Spirit. Let's see this in the following table:

Table 2

*The message of judgment for the apostate Church in Hebrews 10 and the
Hope for Israel in Deuteronomy 32*

Message for the apostate Church cut off, vomited (Hebrews 10)	Message to Israel that will tave the opportunity to repent (Deuteronomy 32)
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³⁰ For we know Him who said, "Vengeance is Mine, I will repay," says the Lord. And again, "The Lord will judge His people."	^{36a} For the Lord will judge His people...
³¹ It is a fearful thing to fall into the hands of the living God.	^{36b} ...And have compassion on His servants, When He sees that <i>their</i> power is gone...

This verse, "the Lord will judge His people," from Hebrews 10:30 and Deuteronomy 32:36, relates to the verse in 1 Peter 4:17-18 when it says that judgment begins at the house of God; let's read 1 Peter 4:17-18:

¹⁷ For the time *has come* for judgment **to begin at the house of God**; and if *it begins* with us first, what will *be* the end of those who do not obey the gospel of God?

¹⁸ Now "If the righteous one is scarcely saved, / Where will the ungodly and the sinner appear?"

When the apostle says, "the time *has come* for judgment to begin at the house of God," he is speaking of the Church, for he also says, "and if it begins first with us," referring to the holy Church.

The Lord gave the Church permanent warnings about the judgment of forsakenness. Let's examine some verses that corroborate this and their application to the apostate Church. Let's read John 15:1-5:

¹ "I am the true vine, and My Father is the vinedresser.

² **Every branch in Me that does not bear fruit He takes away**; and every *branch* that bears fruit He prunes, that it may bear more fruit.

³ You are already clean because of the word which I have spoken to you.

⁴ Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.

⁵ "I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

"Branch" means limbs, and refers to persons, not to an abstract principle. The question, then, is this: What is abiding in the Lord? It is abiding in His Word; he who does not abide in the Word any longer abides in the Lord. There is no possible separation between Christ and His Word.

Now, since we are talking about a trial, the time must come when the limb is cut off, the branch is cut off; this is the judgment of the forsakenness the apostate Church suffered since she did not bear fruit according to the Word because her fruit is the corruptible, the earthly things, death.

In John 15:6, the Lord reiterates the judgment of forsakenness. Let us read:

⁶ If anyone does not abide in Me, **he is cast out** as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned.

The expression "he is cast out" is the announcement of the judgment of forsakenness for apostates; then, it says that they are withered, gathered, and thrown into the fire, which refers to Hell. This verse from John 15:6 relates to the preaching of John the Baptist in Matthew 3:10. Let us read:

¹⁰ And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire.

John the Baptist says that the axe is laid, and the tree is cut down. This prophecy was executed upon Israel and referred to the events described in Matthew 23. Specifically, the house being left desolate that was fulfilled with the countdown to the 50 days of Pentecost (see Chapter 3, "The Countdown to the Judgment of Forsakenness on Israel"). This prophecy of judgment of forsakenness is also for the Church, and John the Baptist prophesies the birth and the end of the Church age. Let's read Matthew 3:11:

¹¹ I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.

This promise was fulfilled in Acts 2 with the beginning of the Church at Pentecost. Then, John the Baptist prophesies the end of the Church age and mentions a specific End-time event; let's read Matthew 3:12:

¹² ... His winnowing fan *is* in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire."

In this verse, John the Baptist speaks of the end of the Church, which corresponds to this time of the "still, a little, yet" that we are living (Hebrews 10:37; Revelation 22:11). Now, the Lord is cleansing the threshing floor, gathering the wheat, and the chaff, that is the apostate Church, has already been separated, because she has been cut down, vomited, abandoned, her house has been left desolate. She is going to be cast into the fire that will never be quenched, which is the perpetual condemnation of the apostate Church. What we read in Romans 11 talks about this when Paul compares the Gentile Church to Israel; let's read Romans 11:15 (NASB):

¹⁵ For if their rejection is the reconciliation of the world, what will *their* acceptance be but life from the dead?

When Paul says "their rejection," he refers to when Israel was cut off, the axe laid firstly upon this people; and when he says "the reconciliation of the world," he is speaking of the New Covenant by which the Lord reconciled the world to Himself so that the opportunity of salvation would be

open to the Gentiles; therefore, it is also a reference to the birth of the Church. Then it says Romans 11:15: "... what will *their* acceptance be but life from the dead?" which refers to when Israel turns to Christ in the middle of the Tribulation judgment and says, "'Blessed is He who comes in the name of the Lord!'" (Matthew 23:39b).

In Romans 11:16, the apostle goes on to say:

¹⁶ For if the firstfruit *is* holy, the lump *is* also *holy*; and if the root *is* holy, so *are* the branches.

The expression "if the firstfruit is holy" refers to the Resurrection of Christ, specifically when He fulfilled the Feast of the First Fruits of Barley. It was at that precise moment that the countdown of fifty days until Pentecost began. The risen Christ is therefore the Firstfruits in the primary and absolute sense.

Paul says, "The lump *is* also *holy*," refers to those who are united to Christ, that is, the Church. This truth is confirmed in 1 Corinthians 15:23: "²³... Christ the firstfruits, afterward those *who are* Christ's at His coming." In other words, the Rapture corresponds to the final fulfillment of this relationship between the Firstfruits and the whole: Christ was raised first, and the Church, which belongs to Him, will in turn be raised at His coming.

But the Scriptures add more to this when James 1:18 declares: "Of His own will He brought us forth by the word of truth, that we might be a kind of **firstfruits of His creatures.**" We, the holy Church, will be the first to be resurrected, glorified, with holy and eternal bodies; in us, for the first time, death will be swallowed up by life; and from us, Israel and the Gentile nations will be able to receive this great blessing, through Christ. In this way, "the lump" will be holy, like Christ, who is the Firstfruits and the holy root: "If the root *is* holy, so *are* the branches" (Romans 11:16b).

The Church is the grafted branches and Israel are the natural branches that were broken off, but will be grafted again into their olive tree: "For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who *are* natural *branches*, be grafted into their own olive tree?" (Romans 11:24).

The apostate Church forgot that she was a wild olive tree, that she was grafted contrary to nature into the Good Olive Tree and was made a partaker of the root and fatness of the olive tree (Romans 11:17b).

The Lord warned the Church not to be haughty, not to boast, but to fear because if God did not spare the natural branches, He would not forgive her if she was filled with pride and haughtiness, if she fell into unbelief; God would not forgive her and cut her off (Romans 11:18-22); this happened to the apostate Church which is the judgment of forsakenness.

The Lord told the Church that she had been grafted in when Israel was cut off in the judgment of forsakenness, but this people has hope because it was never grafted; instead, the Israelites are the natural branches, therefore, they have the right to be grafted.

However, the apostate Church (both the collective and he who has personal apostasy in his heart) has no chance, as she has already been grafted and cannot be doubly grafted.

4.2. The Countdown to the Judgment of Forsakenness on the Apostate Church

The Lord said to the apostate Church: The Lord has executed the judgment of abandonment upon the apostate Church, just as it was prophesied in the Scriptures. He did so in the same way He applied it to Israel, by means of a fifty-day countdown.

The Lord said to the apostate Church:

"I gave birth to you in a 50-day countdown; at Pentecost, you were not a people, and I took you as a people when I forsook Israel; you were a wild olive tree, and I grafted you into the Good Olive Tree.

I warned you to abide in my eternal Word, that you might abide in me, in my Father, and continue to be the dwelling place of the Holy Spirit for the full assurance of hope, so that you might obtain the incorruptible inheritance, the eternal promises.

But you forsook my eternal Word, and changed it for the word of man, a corruptible word; you replaced the incorruptible faith that looks at the eternal, that of Hebrews 11, with the corruptible faith, the faith that looks at this Earth.

Apostate Church, you went after the Baals; you did not repent of the doctrine of Balaam, the doctrine of the Nicolaitans, of the doctrine of Jezebel; you preferred to be rich on this Earth, and you did not realize that you are wretched, miserable, poor, blind, and you are naked.

Because of what you did, I poured out the judgment of forsakenness on you with the same countdown with which I gave birth to you, apostate Church, because you are accursed anathema; you will never again be a people, for I have removed the lampstand from your place, I vomited you out of my mouth, I have given you a certificate of divorce, I have cast you out of my presence, I have uprooted you from the Good Olive Tree, your branches have been cut off and dried up to be thrown into the fire.

Because you fell from grace and came under the Law, I judged you by the same Law, just as I did Israel, with a 50-day countdown, like Pentecost when I gave you birth. I judged you with the Law of adulteresses²⁷ because you forsook your first love."

The apostates accursed anathema, when they were cut off, ceased to be Church, for the lampstand was removed from its place (Revelation 2:5); let us remember that the lampstand refers to the Church (Revelation 1:20).

Pentecost also means fullness since the Lord uses the number 50 in the Scriptures in this sense; concerning the fulfillment of the fullness of something, that is, that the Lord concludes something using this number. For example, the Lord speaks of 50 years, referring to the rest of the earth in the year of jubilee, and of 50 days for the Feast of the First Fruits of Wheat.

Now, the meaning of "fullness" of the number 50 is established in the Scriptures in the way the Lord commands the reckoning to be made, which is the same pattern for the two events; let us see:

Table 3.

The Number 50 and the meaning of fullness in the Year of Jubilee and at Pentecost

YEAR 50: Jubilee (Leviticus 25)	DAY 50: Feast of the First Fruits of the Wheat (Pentecost) (Leviticus 23)
⁸ 'And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years. ⁹ Then you shall cause the trumpet of the Jubilee to sound on the tenth <i>day</i> of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land. ¹⁰ And you shall consecrate the fiftieth year , and proclaim liberty throughout <i>all</i> the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family. ¹¹ That fiftieth year shall be a Jubilee to you ; in it you shall neither sow nor reap what grows of its own accord, nor gather <i>the grapes</i> of your untended vine. ¹² For it <i>is</i> the Jubilee; it shall be holy to you; you shall eat its produce from the field.	¹⁵ 'And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. ⁰ Count fifty days to the day after the seventh Sabbath; then you shall offer a new grain offering to the Lord.
7 weeks of years is 49 years, and the following year is 50.	7 weeks is 49 days, and the next day is 50.

²⁷ To expand on this topic, see: Ferrer, G., & Rodríguez, Y. (2023). *God is the Judge over all Earth: The Judgment over the Apostate Church*. Berea Editions. <https://www.ministeriobereabarranquilla.com/en/libros>

One question we can ask ourselves is: Why does the Lord not speak immediately about 50 years and 50 days, but instead He commands a count that gives 49 and then emphasizes the 50?

The answer is that the Lord wants us to understand completeness (action and effect of completion) and completeness (attribute of completeness) or fullness.

The year 50 is the jubilee, and it is proclaimed freedom, return to possession, family, and rest of the land. The 50th day, on the other hand, is the fullness of days to make the offering of the firstfruits of the wheat.

In the case of the application of number 50 to the judgment of forsakenness, we have that on the 50th, there was a closing of the era, of the dispensation of the Law; a conclusion occurred; there was also the event of cutting off (temporarily) Israel, abandoning it, it ceased to be a people.

But completion implied the opening of something; in the case of the countdown to Pentecost in Acts 2, it is about the birth of a new people, the Church, and the beginning of the dispensation of grace, the call to the Gentiles.

It is striking to see how the Lord draws comparisons between what happened at the foot of Mount Sinai when Moses received the Law, and when he came down, he found the people rampant in sin; Scripture says that about 3,000 died (Exodus 32:28)

In, Acts 2; in the upper room when the Church was born and the Holy Spirit descended, and then they were converted about 3,000 (Acts 2:41). When the Law was given, about 3000 of the people of Israel perished; when the dispensation of the Law ended, they became about 3,000.

Regarding these End times that we are living in, with the countdown of the 50 days between December 9, 2020, and January 28, 2021, through Berea Barranquilla Ministries, there was completion. It was the judgment of forsakenness on the apostate Church for having rejected the invitation to the Marriage of the Lamb²⁸, for having rejected the teaching of the Resurrection.

The Lord fulfilled the prophetic parables of the invitation to the wedding of Matthew 22 and the marriage supper of Luke 14, so the time was opened to seek the fullness of the Gentiles so that the Lord can close the Pentecost that began in Acts 2, which has lasted almost 2,000 years, in the miraculous extension of the 69th week that only God can do.

The King's time is not the same as the human one, for He changes the times as in Daniel 2:21:

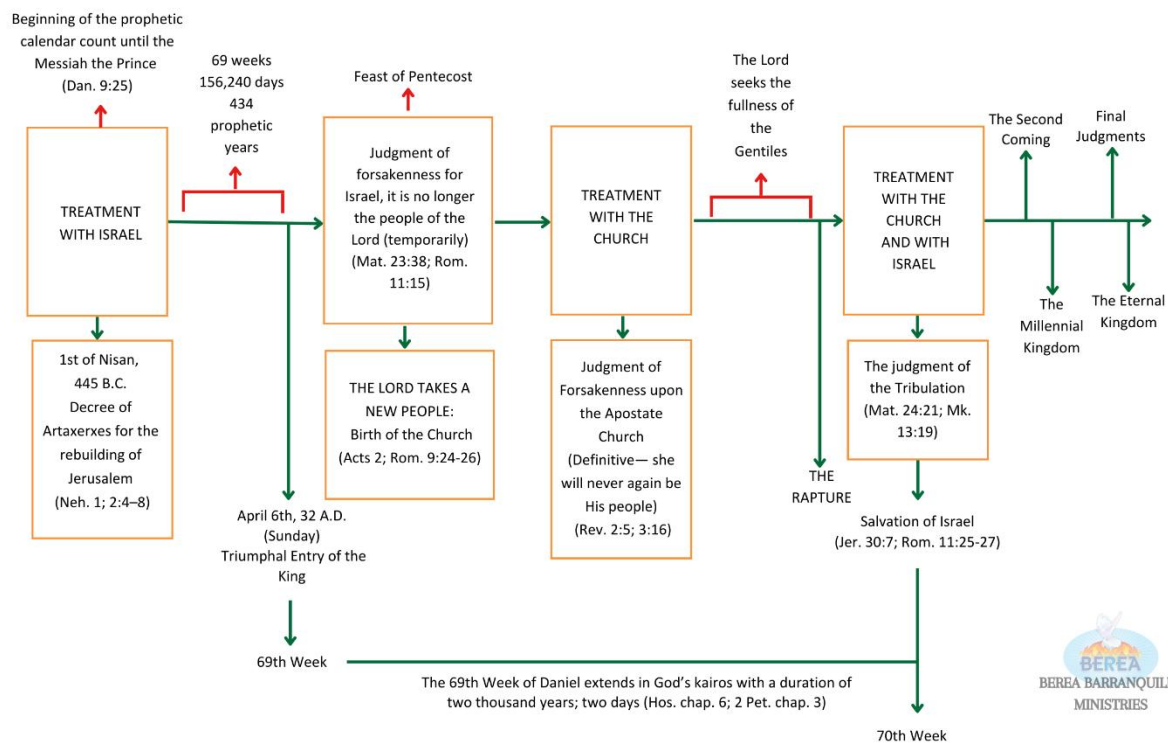
²⁸ The Church's apostate rejection of the invitation to the Marriage of the Lamb was prophesied in the parables of Matthew 22 and Luke 14, which are set in the time of the end. A more extensive explanation of this will be seen in the next section.

²¹ **And He changes the times and the seasons;**
He removes kings and raises up kings;
He gives wisdom to the wise
And knowledge to those who have understanding.

When the 50-day countdown ended on January 28, 2021, the Lord executed the judgment of forsakenness upon the apostate Church (the guests of Matthew 22:3 and Luke 14:16-17) because she rejected the last call to the Marriage of the Lamb, which was made as evidence to her of her rejection of the King, of His home, the New Jerusalem, of His eternal promises, His Eternal Kingdom, which the Lord already knew in His omniscience. Let's see the countdown in the following figure:

Figure 1

Judgment of the forsakenness upon Israel and the apostate Church.



Note. Taken from Ferrer and Rodríguez (2023d, p 456).

As demonstrated in Chapter 2, countdowns are a prophetic method that the Lord uses to execute judgment and fulfill the events within His plan. He used it in the Flood, and the Scriptures say that, before the Rapture, it would happen as in the days of Noah and as in the days before the Flood in Matthew 24:37-39:

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

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

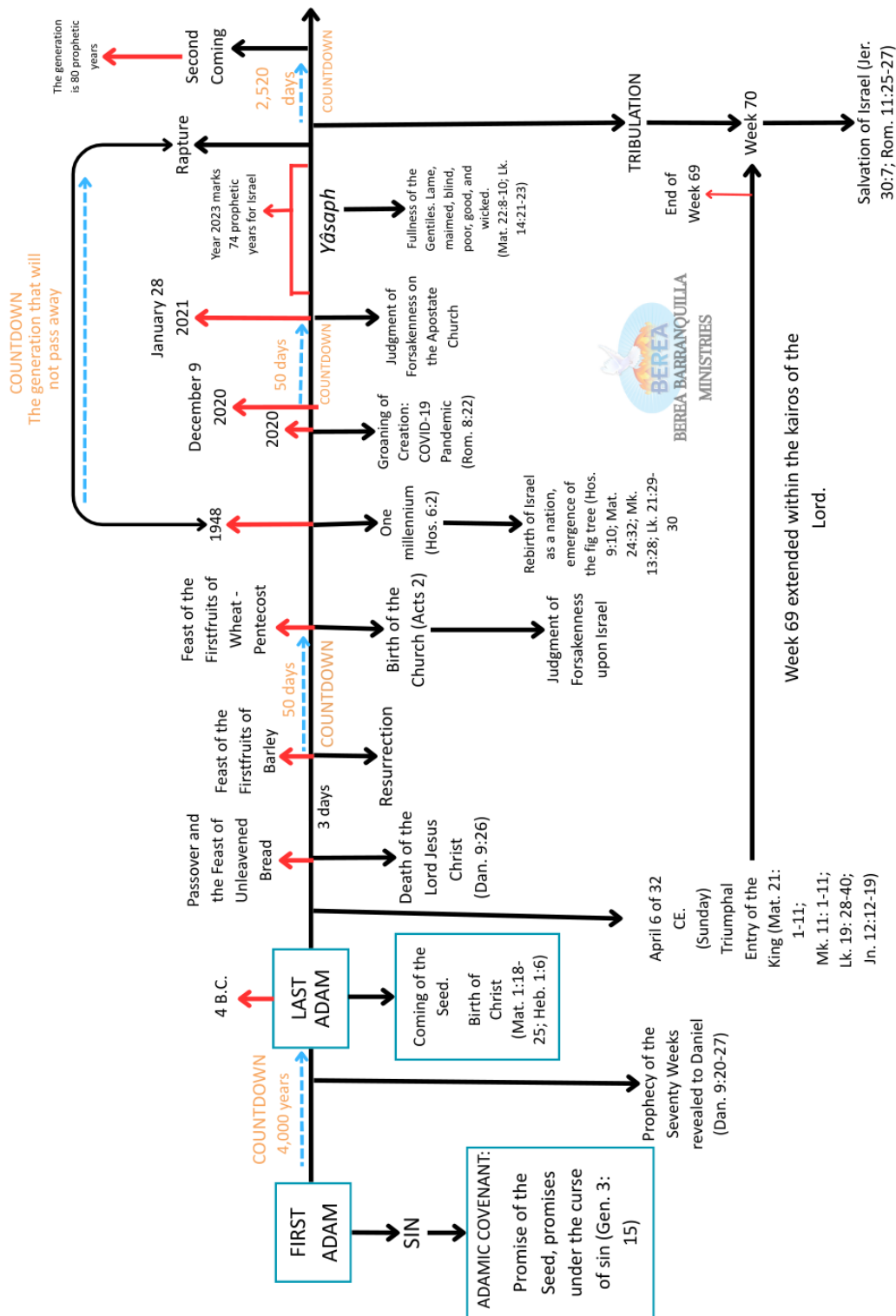
³⁹ and did not know until the flood came and took them all away, so also will the coming of the Son of Man be.

The temporal reference is before the Rapture, not to the Tribulation, for during the Tribulation, mankind will not be quiet, unnoticed, eating, drinking, marrying, and giving in marriage. Still, there will be great Tribulation such as has never been since the beginning of creation (Mark 13:19). The prophetic statements of Noah's day and the days before the Flood support the idea that the Lord would use a countdown to execute judgment upon the apostate Church. Let's look at the countdowns summarized in the following figure:

Figure 2

Countdowns from Adam to the Tribulation.

La cuenta regresiva para el juicio del desamparo sobre la Iglesia apóstata



Note. Taken from Ferrer y Rodríguez (2023d, p 458).

The apostate Church was cut short with a 50-day countdown, during which the Lord reminded her of the Resurrection of Christ, the resurrection of those who had fallen asleep in Christ, and the eternal promises, including the blessed hope, the glorified body, the New Jerusalem, and the heavenly city. But the apostates did not want to repent.

In the same way that the Lord sent prophets to Israel early and without ceasing, He did so with the apostate Church, sending her messages of repentance even when He sent the COVID-19 pandemic. He sent all the churches to their houses to repent, and they would not do so. This was the groan of creation before the judgment of forsakenness took place with the 50-day countdown between December 9, 2020, and January 28, 2021.

The Lord chose the month of December to begin the countdown to the judgment of forsakenness because it is the month that apostates use to celebrate worldly customs such as Christmas and the New Year, to overflow in vanity purchases, and to give false prophecies about what is to come the following year, with filthy practices such as "prophetic guides" or "prophetic declarations" of self-proclaimed apostles, burning of offering and tithe envelopes with written petitions, among other abominable customs before the Lord.

The Lord also chose the month of January to fulfill the judgment of forsakenness upon the apostates because it is the month that they declare to be "the month of the firstfruits." They say that since it is the first month of the year, church members must give money so that they do well throughout the year, so that God "blesses" them. They use the feasts of the Law related to the first fruits, both of barley and wheat, with which they blaspheme against God, against the Resurrection of Jesus, which is the fulfillment of the Feast of the First Fruits of Barley; apostates count the redemptive work of Christ a common thing, and the gospel whose foundation is the Resurrection. The apostates, who have the tradition of offering the first fruits of money in January, mock the Resurrection of those who have fallen asleep in Christ. This event will fulfill the Feast of the First Fruits of Wheat, marking the close of Pentecost.

Because apostates take the month of January to do such blasphemies for their greed for money and material goods, using the feasts of the Law, the Lord executed the judgment of forsakenness in that month, January 28, 2021, when the countdown ended, with which the Lord called the Church and invited her to the Marriage of the Lamb in the New Jerusalem.

And to execute the judgment, the Lord used the same Law that the accursed apostate Church anathema used for the lusts of the flesh; the Lord judged the apostates with the Law of adulteresses, the Law of jealousy, and the Ten Commandments, among other laws²⁹.

²⁹ For a study of these laws applied to apostates, see: Ferrer, G., & Rodríguez, Y. (2023). *God is the Judge over all Earth: Judgment on the apostate Church*. Berea Editions <https://www.ministeriobereabarranquilla.com/en/libros>

Berea Barranquilla Ministries never published a date because the Lord only emphasized the 50-day countdown. This countdown is comparable to the one God gave to Jonah, whose message announced the destruction of Nineveh in forty days (Jonah 3:4), for the Lord had commanded him to proclaim a brief and precise message during that period.

"In 40 days, Nineveh will be destroyed!"

The people understood the countdown: "in 39 days, Nineveh will be destroyed, in 38 days Nineveh will be destroyed..." For forty days, the inhabitants of Nineveh understood that destruction was imminent.

Jonah did not say, "But if you repent, the Lord will not do that." With his preaching of judgment, he convinced everyone that Nineveh would be destroyed. He acted as the prophet of God, fulfilling his command, "Judgment is coming; it will be destroyed."

There is nothing more to say; there is no message of encouragement, no, nothing, there is no hope.

The 40th day came, and the prophecy given by the Lord was not fulfilled. Jonah was angry, but he still held onto the hope that the Word would be fulfilled because Scripture says that Jonah sat down until he saw what would happen to the city (Jonas 4:5)³⁰.

Why did Jonah get angry?

1. Because he wanted the prophecy to be fulfilled, since the Ninevites were Israel's enemies.
2. Because he was the prophet who had prophesied a Word that was meant to be fulfilled, but it was not fulfilled.

How was Jonah seen, and how was the Lord seen if He gave a word that was not fulfilled? The people of Nineveh were cruel, tearing off the heads of their enemies (Nahum 3:1-4), but they repented at Jonah's preaching. The Ninevites did not say, "Jonah is a false prophet because he spoke a prophecy that was not fulfilled; he made us spend these days with this fear, and nothing has been fulfilled, let's continue eating, getting married; that God of Israel does not exist, if He had existed, He would have commanded judgment, He did not command anything, He does not exist, let us continue with our gods." The Ninevites repented, gave thanks, and worshipped the

³⁰ To learn more about the preaching of the prophet Jonah, see the following videos: Ferrer, G., & Rodríguez, Y. (2023, June 25). *The sign of the prophet Jonah* [Video]. YouTube. <https://youtu.be/CJjE7KdHrDs?si=4VgmaHU2CRndwAfW> and Ferrer, G., Rodríguez, Y. (2023, June 28). *The sign of the prophet Jonah. Part 2* [Video]. YouTube. <https://youtu.be/G8k0eqM8GoM?si=enre7yyZGCSvnTXv>

Lord because they understood that the Lord was moved to mercy. When the Lord spoke to pastor Gabriel Ferrer of Berea Barranquilla Ministries about the 50 days, during those days, He also said and did the following:

- Those 50 days were the last call to the apostate Church. In a prophetic Word, the Lord said that judgment of forsakenness was coming upon her, but we understood it to be the judgment of being left behind. However, the Lord was speaking of the fulfillment of His Word when He told the Church in Romans 11:22 that she would also be cut off as it was with Israel. The 50-day countdown was the same for the judgment of the desolate house upon Israel to be executed (Matthew 23:38). The apostate Church did not realize that she had been cut off, and she has not recognized that fact in all these years since 2021. Still, the Lord said that the time had come to make known what happened in the 50-day countdown because the fulfillment of the judgment of shame and the judgment on Jezebel (Revelation 2:22-23) is at the door for the cut-off apostate Church, which also has the judgment of blindness and therefore does not understand what the Lord announced to her without ceasing about the charges, through Pastor Gabriel Ferrer of Berea Barranquilla Ministries and other servants in the different nations.
- The Lord says in James 2:13 that judgment is done with mercy, and that mercy and judgment are linked; this is also reiterated in 2 Peter 3:9 (a speech that was read 150 times in the preaching messages of "Preparing for the Coming of the King"³¹). Judgment with mercy is a decree of the Lord, which He applied to the people of Israel when He came out of Egypt, and all the time that the people sinned; it applied it to Nineveh and applied it in 2021 with the countdown from December 9, 2020, to January 28, 2021, through Berea Barranquilla Ministries. Many were touched by the messages of hope on WhatsApp³², the preaching, the praises, the book of the Eternal Kingdom³³, the videos of "¿Ya lo sabías?" [Did you know it?]³⁴, and repented, as the Lord told us; even some who were inside the apostate churches repented because of the countdown and the messages whose content

³¹ You can watch the oral preaching at the following YouTube link: <https://www.youtube.com/watch?v=KYPoHmRWRS8&list=PL2xb9peCdEMIN1eOatAterhJHJmP3vpxc>

You can also read and download the 150 written preaching messages at the following link: <https://www.ministeriobereabarranquilla.com/predicas-preparandonos-para-la-venida-del-rey>

³² To know all the messages of hope on WhatsApp, see: Ferrer, G., & Rodríguez, Y. (2023, July 8). *The Judgment of Forsakenness Part 3* [Video]. YouTube. https://youtu.be/gdYJJw63-8?si=YjeRPRdDyH_orm9h; Ferrer, G., & Rodríguez, Y. (2023, July 9). *The Judgment of Forsakenness Part 4* [Video]. YouTube. <https://youtu.be/0Dj2lh-QSIE?si=GdUz5qp16ltQyAeu>; and Ferrer, G., & Rodríguez, Y. (2023, July 14). *The Judgment of Forsakenness Part 5* [Video]. YouTube. https://youtu.be/m_n36LNzURM?si=cl-woXzZs36PFA21

³³ You can read: Ferrer, G., Rodríguez, Y. (2026). *The Eternal Kingdom: Descendance, Earth and Government*. Berea Editions. <https://www.ministeriobereabarranquilla.com/en/libros>

³⁴ See the playlist *¿Ya lo sabías?* [Did you know it?] at <https://youtube.com/playlist?list=PL2xb9peCdEMn3zJXz5-LFpanj4EdSGzZo&si=iIJz-O1OUWQMGuN2>

they had never heard in their churches. These people heard for the first time about the blessed hope, the glorification of the body, the resurrection of those who fell asleep in Christ, and the Resurrection of Christ associated with this resurrection, among other published teachings. These people who repented are known to the Lord and will bear fruit.

During the 50-day countdown, there was repentance among the non-believers and others who were in churches that did not deal in the merchandise of the Word, but who had forgotten the Lord's Resurrection, why the Lord died, and why He rose again. Those who were in churches had forgotten the resurrection of the dead, the Rapture of the Church, and they were living lives of sin, empty lives, and they were confronted with the countdown, just as the people of Nineveh were confronted when Jonah announced the countdown to the 40 days to destruction.

Let's read 2 Peter 3:9:

⁹ The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

The expression "not willing that any should perish but that all should come to repentance" is the principle, the decree of the King that the Lord places above a prophetic Word given by Him, establishing the expansion of its fulfillment in the mighty *Yâsaph* which is the manifestation of His mercy.

It is this mercy that He poured out on the people of Nineveh in the time of Jonah, and then on Israel. How many times did the Lord say to Moses: "Now therefore, let Me alone, that My wrath may burn hot against them and I may consume them." (Exodus 32:10), but the Lord did not.

The Lord's mercy is evident in the event when David sinned by taking the census (2 Samuel 24:2-4), and God sent the angel with the slaughter. The Scriptures states that the Lord stopped the angel's hand and said, "It is enough; now restrain your hand." God's mercy is applied as when He spoke to Hezekiah through the prophet Isaiah: "Set your house in order, for you shall die, and not live." The Lord did not speak to Hezekiah any Word of encouragement or comfort, but Scripture says, the king turned to the wall and prayed to the Lord, repented, and God said to him, "And I will add to your days fifteen years, there is a 15-year-old *Yâsaph* for you" (2 Kings 20:1-6).

These examples enable us to confirm that the King does give the Word, and it must be fulfilled; however, He can delay its fulfillment, according to His plan, purposes, and great mercies, by applying the decrees of James 2:13 and 2 Peter 3:9³⁵.

³⁵ For a more in-depth study of *Yâsaph*, see: Chapter 5 "The *Yâsaph*: the time of God's wonders and patience" in: Ferrer, G., & Rodríguez, Y. (2023). *Los Hechos de la Iglesia del fin: El Calendario* [The Acts of the End-Time Church: The

The Word of the Lord must be fulfilled, and what He said in the 50-day countdown is going to be fulfilled. The Lord gave Moses the Word to the people of Israel to destroy them, and He did not destroy them the moment He gave them the Word. However, the unbelieving and perverse generation ultimately perished in the wilderness, and the Word was fulfilled. The Lord told Hezekiah that he was going to die, and He gave him the *Yâsaph* of 15 years, but then he died, and the Word was fulfilled. The Lord said that Nineveh would be destroyed in 40 days, but the prophecy was not fulfilled; instead, the decree of mercy was applied, and God saved that generation. However, 100 years later, in the time of Nahum, it was destroyed.

- At the end of the 50-day countdown, the decree of mercy was applied with the *Yâsaph* upon the unconverted, so that the two prophecies "the parable of the Marriage" and "the parable of the great supper" would be fulfilled, referring to the fact that, when the judgment of forsakenness was applied, the Lord would seek out the lame, the poor, the maimed, the blind to make them partakers of the Rapture and the Marriage of the Lamb. Here is exactly fulfilled: the application of judgment and mercy, judgment for apostates because they have been cut off, and mercy for those whom the Lord began to seek to fill His house with those whom He has known since before the foundation of the world. In addition to this, the *Yâsaph* regarding the fulfillment of the prophecy of the 50 days, postponed the time of the Tribulation for the seven years of judgment, such as has not been since the beginning of the creation (Mark 13:19), will come when the Lord Jesus Christ catches up the holy Church.

The apostate Church followed the same path as Israel; despite the numerous warnings the Lord gave it in Scripture. The Lord said to her, "I compared you with Israel, and you did not listen."

In the countdown of the 50 days from December 9, 2020, to January 28, 2021, the Lord gave a prophetic word about His coming, inviting the Church to the Marriage of the Lamb, to the New Jerusalem, which is prophesied in Scripture to be so, in the prophetic parables of Matthew 22 and Luke 14. The prophecy of the Lord's coming and the departure of the Church to the New Jerusalem will be fulfilled when the *Yâsaph* ends, in which He is gathering the *pleroma*, the fullness of the Gentiles (Romans 11:25). The *Yâsaph* is about to end, according to the Lord's calendar in Scriptures.

In the case of this time, the coming of the Lord was announced in the countdown of the 50 days; the reason is the gathering of His remnant, the wheat, the lame, the maimed, the blind, the poor and the wicked who are not asking for Him, to fulfill His Word about the *pleroma* or fullness of

Calendar] Ediciones Berea. <https://www.ministeriobereabarranquilla.com/en/libros> ; see Ferrer, G. & Rodríguez, Y. (2024, Octubre 24). *The Yâsaph. the time of the wonders and patience of the King* [Video]. YouTube. https://youtu.be/JcmcaTBgT_Q?si=ZHSpcfn_rXqPw2D

the Gentiles, for so it is written; it is written that when the Lord commanded His Church to say, "Behold, the bridegroom is coming; go out to meet him" (Matthew 25:6), there would be a time when the foolish virgins would leave (*Yâsaph*), which represent the cut apostates. Then, the Lord would arrive, and the wise virgins who were truly waiting for Him would enter the wedding, and the door would be closed (Matthew 25:9-10); this is the judgment of being left behind that will fall on the apostates who refused the invitation to the wedding.

Thus, the Lord called the apostate Church to repentance during the countdown of the 50 days; He communicated to her 33 messages of love, reminding her of the blessed hope, reminding her of the eternal promises, the eternal Kingdom, reminding her of the resurrection of those who slept in Christ, reminding her of the glorification of the body³⁶. However, the apostate Church rejected the King's messages of love and remained entrenched in her earthly concerns, her greed for this world, her human wisdom, her religiosity, her narrow heart, her worldly practices, and her blasphemies. Instead of repenting, the apostates insulted the Holy Spirit.

The cut off, vomited out apostates hatched a trap against Berea Barranquilla Ministries in the 50 days; they created lies, they wrote them, they signed them, they accused, but the Lord looked at them and wrote down all the filth that the apostates manifested in their pulpits where they publish their lies and twist the everlasting gospel of the glory of Christ. The payment for these apostate anathemas is that the Lord declared them cursed, for everyone who preaches another gospel is cursed (Galatians 1:8-9). The judgment of forsakenness fell upon the apostates. The other judgments are not delayed, for the Lord said that they will not follow any further (2 Timothy 3:9) and that He will show all the churches of the Earth that He is the one who searches the mind and the heart when He kills the children of Jezebel with death (Revelation 2:22-23). When this happens, it will become evident who is the true prophet of God, who is the faithful servant of God, because the apostates are indeed false prophets and are servants of Satan, because they prophesy vanities. However, the true prophet of God is the one who preaches the eternity of Scripture, holiness, and true love, which is salvation, keeping the Word, and longing with all his heart for the Lord to come for His Church. Now, the Lord is announcing announcements of the judgments that are going to fall on the cut-off apostates before the Rapture and then during the Tribulation; this book is one of these announcements.

When the Lord executed the judgment of forsakenness upon the apostates, the *Yâsaph* began in which He began to seek out the lame, the maimed, the blind, and the poor to fulfill the prophetic

³⁶ For more information on the countdown given through Berea Barranquilla Ministries between December 9, 2020, and January 28, 2021, see: Ferrer, G., & Rodríguez, Y. (2023, July 8). *The Judgment of Forsakenness Part 3* [Video]. YouTube. https://youtu.be/gdYJJw63-8?si=YjeRPRdDyH_orm9h; and Ferrer, G., & Rodríguez, Y. (2023, July 9). *The Judgment of Forsakenness Part 4* [Video]. YouTube. <https://youtu.be/ODj2lh-QSIE?si=GdUz5qp16ltQyAeu>

parables of Matthew 22 and Luke 14, and the King continued to examine His holy Church; let us see this next:

4.3. Fulfillment of the prophetic parables of Matthew 22 and Luke 14 during the *Yāsaph*³⁷

4.2.1. Parable of the Marriage (Gr. *gamos*) (Matthew 22:1-11)

This parable is prophetic for the end times, and its fulfillment is set before the raising of the Church, before the Lord takes her to the Marriage of the Lamb. This can be confirmed by the expression "The Kingdom of Heaven," which means "when the Kingdom of Heaven is at hand." It cannot refer to the time of Christ's first coming or later when the Church began, because the scenario does not correspond. The Lord Jesus selected history with the wedding event, the preparation, the call or invitation, and the response of the wicked, the apostates. This scenario corresponds precisely to the time of the end, as it relates to Revelation 19:7:

⁷...Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready." [Gr. *hetoimazō*, *heautou*: herself].

The Lord is saying that:

- The time would come when the manifestation of the Kingdom of God would come (Matthew 22:2).
- The Lord would prepare (Gr. *hetoimazō*) the wedding (Gr. *gamos*) so that it would be ready (Matthew 22:2, 4).
- When the wedding was ready, a first invitation would be made, a first call (Matthew 22:3).
- The ones called would reject this first invitation, the first call (Matthew 22:3).
- The Lord would make a final call to the guests (Matthew 22:4).
- The ones called would be full of earthliness, busy with the things of this earth, in their laborers, their affairs (Matthew 22:5).
- The answer of the guests (Gr. *kaleō*) would be violent. They would not want the Kingdom of Heaven because they would be rooted in the kingdom of this world. This violence also refers to reproaches and persecutions toward those servants the Lord would use to make the invitation (Matthew 22:6).
- In the face of this response from the guests, the Lord would send judgments, one of which is that of destruction and death (Matthew 22:7).

³⁷ To illustrate the theme of the fulfillment of these two prophetic parables, see: Ferrer, G., & Rodríguez, Y. (2023, July 6). *The Judgment of the Forsakenness part 2* [Video]. YouTube. <https://youtu.be/AJf04Y1vf8E?si=lfuS3uiYrsqgeR8>

- When the invitation was rejected, the Lord would apply the *Yāsaph*; the time would increase, and that is to seek salvation everywhere (by the ways) (Matthew 22:8-10).
- The Lord would demonstrate that He is the one who searches the mind and heart (Matthew 22:11-13).
- The Lord would confirm that the saved are a remnant (Matthew 22:14).

The context preceding this parable is Matthew 21:33-45, which tells the story of the wicked vinedressers. Here we have the following general terms: "vinedressers, vineyards, fruits." This parable had its first fulfillment in Israel when it was temporarily broken off. But it also has a second fulfillment in the Church: (a) the Greek word for "vinedresser" in Matthew 21:33 is *geōrgos* [Gr. γεωργός], which is applied to the Church in other verse, such as 2 Timothy 2:6 and James 5:7, when the word is translated as "farmer"; (b) because the parable says that the vineyard was given to others, referring to the Gentiles in the Church; (c) the Lord quotes the prophecy of Isaiah 8:14-15, 28:16-17 and Psalm 118:22-25. This prophecy is quoted by Peter for the Church in 1 Peter 2:4-8; (d) the judgment which the Lord gives is general to him that does not bear fruit.

4.2.2. Parable of the Great Supper (Luke 14: 15-24)

Let's now look at the parable of the Great Supper in Luke 14:15-24. This prophecy is not a past one that will no longer be fulfilled, but it also applies to the Church and will, therefore, be fulfilled; the stage is the time of the end because:

- It speaks of eating in the Kingdom of God: "Now when one of those who sat at the table with Him heard these things, he said to Him, "Blessed *is* he who shall **eat bread in the kingdom of God!**" (Luke 14:15).
- It speaks of a great supper: "16 Then He said to him, "A certain man gave a great **supper** [Gr. *deipnon*], and **invited** [Gr. *kaleō*] many. 17 and sent his servant at supper time to say to those who were invited, 'Come, for all things are now **ready** [*hetoimos*] .'" (Luke 14:16-17).

The reference here is to the marriage supper of the Lamb that we read in Revelation 19:9: " Then he said to me, "Write: 'Blessed *are* those who are **called** [Gr. *kaleō*] to the marriage **supper** [Gr. *deipnon*] of the Lamb!'" And he said to me, "These are the true sayings of God."

-Those called would reject the invitation; these are the apostates (Luke 14:18-20).

-The *Yâsaph* (Luke 14:21-24) applies, in which the Lord commands to seek those who will bring about the fulness of the Gentiles of Romans 11:25b, filling the space left by the cut apostates.

To conclude this chapter, let's look at a summary of the verses where the judgment of forsakenness over the apostate Church is prophesied in Scripture:

4.4. Verses where the judgment of forsakenness is prophesied over the apostate Church

In chapter 1 we analyze the terms and expressions to indicate the judgment of forsakenness used in the Old and New Testaments; in this section we will recall the verses where the judgment of forsakenness is prophesied for the apostate Church; first let us remember the sentence in this regard in Romans 11:20:

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

This warning "but fear" relates to Hebrews 4:1:

¹ Therefore, since a promise remains of entering His rest, **let us fear** lest any of you seem to have come short of it.

It is truly impressive how the verses connect in such a perfect way. The entire Bible is connected in this way because the Holy Spirit is the one who reveals to us and opens those connections. The warning of fear, which the apostate Church rejected, was intended to make her repent so that she would not be excluded from rest. However, the apostates did not want to repent, so they did not have entrance to the New Jerusalem.

In Romans 11:21, we read, "²¹ For if God did not spare the natural branches, He may not spare you either," which refers to the judgment of forsakenness that fell upon the apostates; their terrible sin was not forgiven, for they would not repent.

When Paul speaks of the natural branches that he did not spare, he is referring to Israel in the generations that were cut off, such as those of the wilderness period in the time of Moses, which Hebrews 4:3 describes under an oath of wrath:

³ For we who have believed do enter that rest, as He has said:

"So I swore in My wrath,
'They shall not enter My rest...'

Romans 11:22 states:

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

The Lord says to the Church: "Consider the goodness and severity of God" and adds: "On those who fell, severity." This recalls what Galatians 5:4 says: apostates fell from grace because they did not abide in goodness; notice that there is one condition for not being cut off, and that is to remain in goodness: "but toward you, goodness, if you continue in *His* goodness." The consequence of not staying is to be cut off, he says. The scheme is Judgment and execution.

The causes of the execution of the sentence are found in several parts of the Bible. One of them is Hebrews 6:4a, where it says, "For *it is* impossible for those who were once enlightened..." that is, they were a partaker of the root and fatness of the olive tree (Romans 11:17b), "... and have tasted the heavenly gift, and have become partakers of the Holy Spirit" (Hebrews 6:4b); this relates to the root and fatness of the olive tree (Romans 11:17). Hebrews 6:5-6 says, "and have tasted the good word of God and the powers of the age to come, if they fall away ..." This expression "fall away" translates "apostatized," that is, they fell from the road, they left; the term in Greek is *parapiptó* (παραπίπτω). Hebrews 6:6 also says, "to renew them again to repentance." This means that you cannot be grafted in again (ingrafted) because the Lord Jesus was only crucified once: they crucify again for themselves the Son of God, and put *Him* to an open shame." (Hebrews 6:6b).

Hebrews 6:7 says, "For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God," which relates to John 15:1: "I am the true vine, and My Father is the vinedresser." This blessing of God is salvation, reward, inheritance, and eternal promises. In Hebrews 6:8, the author adds "... but if it bears thorns and briers, *it is rejected*..." This is the judgment of forsakenness; there is an evaluation of the Lord on the apostate Church, and He says, "You failed!". The apostates failed in the faith and fell from grace because they preferred the corruptible faith because they didn't have the faith of Hebrews 11; they don't want the New Jerusalem, they don't want the Eternal Kingdom, they want the kingdom of this world, they want the gospel of this world, they want this Earth, they want their earthly ministries, they want their temples, they want their coliseums, their home, their psychology, their professions; that is the reward, the Lord has already given them their reward, the corruptible. The reprobation of apostates is also found in 2 Timothy 3:8:

⁸ Now as Jannes and Jambres resisted Moses, so do these also resist the truth: men of corrupt minds, disapproved concerning the faith...

That whole chapter 2 Timothy 3 refers to end-time apostasy, and the next verse mentions the judgment of shame, which is the judgment that follows the judgment of forsakenness; let's read 2 Timothy 3:9:

⁹ but they will progress no further, **for their folly will be manifest to all**, as theirs also was.

When it says that folly will be manifest, it means that apostates will suffer shame, and the expression "they will progress no further" relates the two judgments: shame and forsakenness. There is an order of judgments and events within the Lord's timeline. We have already seen the reprobation of the apostate Church, which is the judgment of forsakenness that comes with being declared accursed, anathema. Let's reread Hebrews 6:8:

⁸ but if it bears thorns and briers, **it is rejected** and **near to being cursed**, whose end *is* to be burned.

Notice the method, first, the sentence and then the execution; first, the apostates are cut off when he says "she is rejected," which is the judgment of forsakenness, and they are declared cursed, "near to being cursed," because he who preaches another gospel is cursed, as Galatians 1:8-9 says, and he does not love the Lord, because he perverts His Word. He who does not love the Lord is cursed, anathema (1 Corinthians 16:22). Hebrews 6:8 says that the land that produces thorns and briers is intended to be burned. What is "burned"? It is the fire of the judgment of the Tribulation and Hell, the fiery indignation which will devour the adversaries. (Hebrews 10:27).

We're going to look at keywords in verse 8 of Hebrews 6: "thorns and briers." What do you mean when you talk about people who are thorns and briers? It refers to apostates, as seen in the parable of the Sower in Matthew 13. Let's read verse 22:

²² Now he who received seed among the thorns is he who hears the word, **and the cares of this world and the deceitfulness of riches** choke the word, and he becomes unfruitful.

This work is what the apostate Church does, full of the cares of this evil age and imbued with the deception of riches, of material prosperity.

Let's look at another verse where the thorns are spoken of in Matthew 7, which is the end of the Sermon on the Mount, and the Lord ends this powerful discourse with false prophets and with the judgment of forsakenness, and the parable of the house on the rock, and the house on the sand. Let's read Matthew 7:13-16:

¹³ "Enter by the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it.

¹⁴ Because narrow *is* the gate and difficult *is* the way which leads to life, and there are few who find it.

¹⁵ "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.

¹⁶ You will know them by their fruits. **Do men gather grapes from thornbushes or figs from thistles?**

The warning for the Church is to beware of false prophets who dress as sheep but are ravenous wolves. This is an accurate description of apostates; they clothe themselves as sheep because they appear to be ministers of Christ and are not, and they use the gospel for profit; that is why they are rapacious because they devour money, other people's goods, and they are full of greed for the things of this Earth. Matthew 7:16 says that by their fruits, you will know them. What is the

fruit of apostates? Worldliness, pride, haughtiness, vainglory, vanity; What is the fruit? Sin, earthliness, the corruptible, human wisdom with psychology. All this is the fruit of false prophets, of ravenous wolves.

What is the fruit of God's faithful servant and prophet? The fruit is the preaching and teaching of the incorruptible, of the undefiled, unfading inheritance, the everlasting promises, the New Jerusalem, the Marriage of the Lamb, the Eternal Kingdom, and the wisdom of God. Can we gather grapes from thorns and figs from thistles? What can we gather from the cares of the world, from apostates? It is gathered the world, the corruptible things, vanity, vainglory, worldliness, pride, haughtiness, commandments of men, psychological soup disguised as counseling that erects the "Self" of the person, "self-esteem," which is opposed to the Word of God in which Jesus tells us: "If anyone desires to come after Me, let him deny himself, and **take up his cross**, and follow Me." (Matthew 16:24). Psychological soup disguised as counseling tells the sheep to set their sights on this Earth, so that they can make their longings that God is supposedly going to bless; But the Scripture says, "If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. ²Set your mind on things above, not on things on the earth." (Colossians 3:1-2).

Let's read another passage where the judgment of forsakenness appears in Matthew 7:17-20:

¹⁷ Even so, every good tree bears good fruit, but a bad tree bears bad fruit.

¹⁸ A good tree cannot bear bad fruit, nor *can* a bad tree bear good fruit.

¹⁹ **Every tree that does not bear good fruit is cut down and thrown into the fire.**

²⁰ Therefore by their fruits you will know them.

The judgment of forsakenness appears in verse 19 when it speaks of the tree that does not bear good fruit, which is cut down; this is the same thing we read in Romans 11:22b; that is, the apostate Church has already been vomited out, her house has been left deserted, she has been abandoned, her lampstand has been removed from its place (Revelation 2:5b) because she abandoned her first love, the Lord Jesus Christ, she became an adulteress, a fornicator with the world, with the Earth, fornicating with the Baals, with Balaam, fornicating like Jezebel (Revelation 2:14-15, 20), because she became lukewarm, she loved riches (Revelation 3:16-17); the apostate Church was cut off, forsaken, because she broke off from the vine and ended up dead (Revelation 3:1-2).

The execution of the judgment of forsakenness upon the apostate Church is part of the events of the Lord's End-time prophetic calendar, which we will study in the next chapter.

CHAPTER 5

THE EVENTS OF THE END-TIME CHURCH

On the Lord's calendar for the End-time Church, there are the following events: The apostasy of the churches, the Lord Jesus would walk amid the lampstands, which are the Churches, thus fulfilling the Word of Revelation 1:13: "and in the midst of the seven lampstands *One* like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band."

There would also be judgments upon the churches that departed from the Word of God, which are:

- the judgment of blindness,
- the judgment of forsakenness,
- the judgment of shame (2 Timothy 3:9),
- the judgment of sickness and death upon Jezebel (Revelation 2:22-23).

This judgement is described in Hebrews 10:31 when it says "It is a fearful thing to fall into the hands of the living God," which not only refers to apostates having no opportunity to repent and will be cast out in the Tribulation, but also that the Lord will expose the filthiness of the apostates and smite them with slaughter before the Rapture, since Scripture says that all churches will know that the Lord is the one who searches the mind and the heart (Revelation 2:23). While the fearful thing that the Lord does to apostates is taking place, as judgment (after He has cut them off), He continues to gather His sheep, including those that are now trapped in those apostate churches, which will come out of there when they see this judgment, for, as in the time of Elijah, the prophets of Baal and Asherah will be ashamed and destroyed by the Lord, so that the sheep will say "*The Lord, He is God!*" (1 Kings chapter 18). Let's look at each of these events:

5.1. The Lord Jesus in the midst of the lampstands (the Churches)

Within the Church's prophetic end-time calendar, an important event is described in Revelation 1, 2, and 3. The Lord would begin to walk in the midst of the lampstands, which are the churches (Revelation 1:12-13, 20).

Jesus is God, and therefore, He is omnipresent; He has no limits of space or time. He promised that when the time came, He would walk amid the churches to bring charges against those who

had fallen into apostasy, call them to repentance, strengthen the holy churches, and teach His eternal promises.

When would this prophecy be fulfilled that the Lord Jesus would walk in the midst of the lampstands? It would be at the time of the end, before the Rapture, which is implied in Revelation 4:1-2. In chapters 2 and 3, the charges to the churches are presented, in which the Lord weighs the works and contends with the five apostate churches.

The more precise question is, in what year would the prophecy be fulfilled that Jesus would walk in the midst of the lampstands? This is part of the calendar, and the Holy Spirit would reveal to the Church, but the one that followed the apostasy and the one that fell asleep would not have discernment and would not listen to the voice of the Holy Spirit, therefore, she did not realize the year in which the prophecy was fulfilled that the Lord began to walk in the midst of the lampstands, the churches.

In the scriptures, we find the exact year in which the Lord Jesus Christ would walk amid the lampstands, within the prophetic calendar outlined Daniel's 70 weeks. That year relates to when the 69th week was coming to an end, as seen through the prophetic clock of the Fig Tree, Israel. In Psalm 90:10, the Lord says:

¹⁰ The days of our lives *are* **seventy years**;
And **if** [heb. **אך** *'im*] by reason of strength *they are* **eighty years**,
Yet their boast *is* only labor and sorrow;
For it is soon cut off, and we fly away.

At the end of this verse, it is confirmed that the end of the generation is 80 years because after that comes death: "For it is soon cut off, and we fly away."

It is evident that the Lord is speaking of the generation, and there are two totals: 70 and 80. The generation of the fig tree, Israel, is the measure of the prophetic time the Lord gives us in Luke 21:32 to know that our redemption would be near (Luke 21:28), that summer would be near (Luke 21:30), and that the Kingdom of God would be near (Luke 21:31). And there is a time limit; the Lord was pleased to put an extreme tense "Assuredly, I say to you, this generation will by no means pass away ..." (Luke 21:32).

The Church was to be attentive to when Israel would reach its 70th prophetic year (prophetic years and days) in 2019³⁸. The Lord revealed to Berea Barranquilla Ministries that in that year the Lord

³⁸ In the Gregorian Gentile calendar, Israel turned 70 years old in 2018.

Jesus began to walk in the midst of the lampstands; this is confirmed in the preaching message "Preparing for the coming of the King. Part 130" of July 14, 2019, in which the Lord said:

... the Lord said He would come; the Lord said that He will judge the Church that preaches another gospel because she preaches a curse; the Lord has said that He will judge the Church that does not fulfill her mission. He will judge the Church because He said so; He warned of this in Revelation, chapters 2 and 3, and He left it written.

Today, I tell you, Church, that the Lord Jesus Christ, who walks in the midst of the seven golden lampstands, is already among the lampstands, is already walking in the midst of the churches throughout the Earth, and is already visiting the churches to weigh their works.

Let me tell you that the Lord Jesus Christ, the One who has the seven stars in His right hand, is seeing the churches that have lost the first love, that do not love His coming, that do not love to see Him and be with Him.

Let me tell you that the Lord Jesus Christ, the one with the sharp two-edged sword, is watching the churches or lampstands that dwell where Satan's throne is, because every unclean Church has Satan's throne there, every Church that's in apostasy dwells on Satan's throne.

Let me tell you that the Lord Jesus Christ, the Son of God, who has eyes like a flame of fire and feet like burnished bronze, is already in the midst of the lampstand, of the churches, which tolerate that woman Jezebel, who calls herself a prophetess, to teach and seduce her servants to commit fornication and to eat things sacrificed to idols. The Lord is looking at those churches of false prosperity, churches whose god is the belly, and they wallow in the false doctrine that another Jesus preaches, that they preach about the kingdom of this world.

Let me tell you that the Lord Jesus Christ, who has the seven spirits of God, and the seven stars, is walking in the midst of the lampstands, of the churches that have the name of which they live and are dead, and the Lord is saying to them, "Be watchful, and strengthen the things which remain, that are ready to die, for I have not found your works perfect before God." (Revelation 3:2); the Lord is saying to these churches, "Remember therefore how you have received and heard; hold fast and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you." (Revelation 3:3). The Lord will come as a thief and those churches will not know what time the Lord will come; therefore, they will stay in the Tribulation, the door will be closed, and they will suffer judgment.

Let me tell you that the Lord Jesus Christ, the Amen, the faithful and true witness, the beginning of God's creation, is already in the midst of the lampstands, of the lukewarm churches, that are not hot or cold, and the Lord is telling them that He will vomit them out of His mouth. The Lord will judge those churches of the merchandise of God's Word, the apostate prosperity churches that say by their works and deeds, " 'I am rich, have become wealthy, and have need of nothing..." (Revelation 3:17a).

Judgment is at the door, judgment for the unfaithful churches, the churches that gloat over the world, that do not truly wait for the Lord Jesus Christ, that do not long to be raptured, because they are rooted in this world and want to be preached from this world³⁹.

In addition to announcing that He was already in the midst of the lampstands, fulfilling the prophetic Word of Revelation 1: 12-15, in this preaching "Preparing for the coming of the King. Part 130" of July 14, 2019, the Lord prophetically announced that He would make the judgment of forsakenness over apostates which, as we saw in the previous chapter, the Lord executed with the 50-day countdown that ended on January 28, 2021, the day this judgment was executed.

In 2020, in the preaching "Holiness listens to the voice of the Holy Spirit. Part 5" of January 29, 2020, the Lord announced again the judgment of forsakenness, the certificate of divorce that he gave to the apostate Church on January 28, 2021:

The Lord used Israel as an example, a people who sinned in the same way as Judah, but Judah did not want to see its sin reflected in Israel; it did not want to realize that it was the same thing that its sister had done.

In the same way, the Lord is showing the End-time Church that he's doing the same thing as Israel and Judah. He's showing her every sin, her apostasy, but the Church does not want to see herself there because she has abandoned the Word and she who reads sees it with worldly and earthly eyes; the Church sees what happened to Israel as an ancient story; but the Lord is admonishing her by this example.

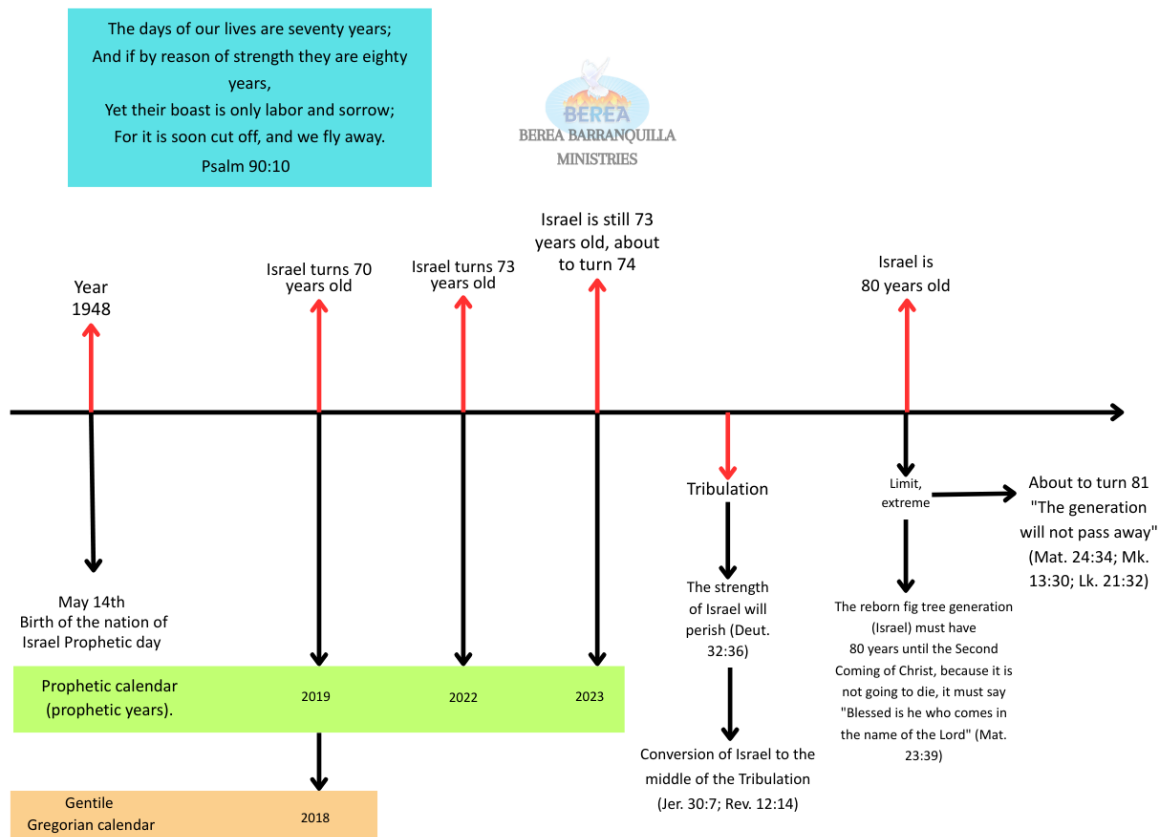
However, it seems impossible to the Church that the Lord should give her a letter of repudiation, that she should be sent away for her fornication; but the Lord says it in

³⁹ You can see the complete sermon at the following link: Ferrer, G., & Rodríguez, Y. [Berea Films Barranquilla] (2019, July 14). *Preparándonos para la Venida del Rey*. [Preparing for the coming of the King]. *Part 130*. [Video]. <https://www.youtube.com/watch?v=0tz6yl3f3l8&t=3309s>; y: Ferrer, G., & Rodríguez, Y. (2019). *Preparándonos para la Venida del Rey*. [Preparing for the coming of the King]. *Part 130*. <https://www.ministeriobereabarranquilla.com/predicas-preparandonos-para-la-venida-del-rey>

El juicio del desamparo sobre la Iglesia apóstata

Revelation 2:4-5, with me: ⁴Nevertheless I have *this* against you, that you have left your first love. ⁵Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you repent."⁴⁰

The Sign of the Fig Tree for the Church: Prophetic Years.



Note. Taken from Ferrer y Rodríguez (2023d, p 207).

The Lord would fulfill the Word to walk in the midst of the lampstands to bring the charges against the apostate churches and call them to repentance, but also to strengthen the holy churches and teach their eternal promises.

⁴⁰ You can see the complete sermon at the following link: Ferrer, G., & Rodríguez, Y. [Berea Films Barranquilla] (2019, January 29). *La santidad escucha la voz del Espíritu Santo. Parte 5* [Holiness listens to the voice of the Holy Spirit. Part 5]. *Berea Films Barranquilla* [Video]. Youtube. <https://www.youtube.com/watch?v=BowfrRsBwG8>; and: Ferrer, G., Rodríguez, Y. (2019). *La santidad escucha la voz del Espíritu Santo. Parte 5* [Holiness listens to the voice of the Holy Spirit. Part 5]. [Written preachings] <https://www.ministeriobereabarranquilla.com/la-santidad-escucha-la-voz-del-espiritu-santo>

These events are part of the Lord's calendar, which is not mentioned in theologies due to the false doctrine of Calvinism, which states an unconditional, eternal salvation through God's arbitrary election. According to this erroneous view, all who received Christ in whatever moment of their lives are saved forever, even if they practice sin; this position denies apostasy.

From the Calvinist perspective, the five churches that the Lord admonishes in Revelation 2 and 3 are saved, denying the obvious, that those churches would be cut off if they did not repent since the warning is: "I will come to you quickly and remove your lampstand from its place." (Revelation 2:5b) and "I will vomit you out of My mouth." (Revelation 3:16b).

The Lord makes a sharp distinction between apostate churches and those that are holy. Precisely, in Hebrews 10:31-33, we can see what would happen to apostates and the holy Church at the end of time, according to the Lord's calendar. Read:

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

³² But recall the former days in which, after you were illuminated, you endured a great struggle with sufferings:

³³ partly while you were made a spectacle both by reproaches and tribulations, and partly while you became companions of those who were so treated...

Let's look at the events that would befall the holy Church:

5.2. Events that the Holy Church would experience in the End-time

In the messages of chapters 2 and 3 of Revelation, the Lord tells the holy Church that she will be examined; they are the churches of Smyrna and Philadelphia. The Lord said, "I am looking upon and weighing your works; I am looking upon your first love, your faith, your fire, that you are not lukewarm, that you are not cold; I am seeing that you do not have the doctrine of Balaam, Jezebel, or the doctrine of the Nicolaitans, but that you have kept the Word of my patience."

The Lord said to the holy Church, "There is nothing false in you, you have suffered tribulation, but you have stood firm, you have suffered, you have been persecuted, you have been reproached, but you have kept the Word of my patience, you are looking at the door that is about to open; for I am the one who opens the door and no one shuts, and the one who shuts it and no one opens, I am watching you."

The holy Church would also be enlightened at the end of time to understand the eternal promises, the inheritance of the saints in light. The book of *The Eternal Kingdom: Descendance, Earth, and*

*Government*⁴¹ is proof of this birth, for it contains the eternal promises that the Holy Spirit reveals by enlightening the eyes of the understanding, just as Ephesians 1:17-19 says:

¹⁷ that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him,

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

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

The Holy Spirit illuminated Berea Barranquilla Ministries because we knew the hope to which the Lord has called us and the riches of the glory of His inheritance, which are the eternal promises: the holy descendants eternally multiplied, the Earth and the New Heavens, and the eternal government.

For this reason, Berea suffered religious persecution, that of apostates, and persecution of families and the government, orchestrated by the religious, just as the Lord Jesus Christ suffered, fulfilling in us the Word of Philippians 3:9-11, which the holy end-time Church would live, another event to be part of the prophetic calendar:

⁹ and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;

¹⁰ that I may know Him and the power of His resurrection, **and the fellowship of His sufferings**, being conformed to His death,

¹¹ if, by any means, I may attain to the resurrection from the dead.

Berea Barranquilla Ministries participated in the sufferings of Christ! Hallelujah, and we shall be found in Him with the righteousness that is by faith in Christ, for we shall know Him face to face, we shall see the power of His resurrection, for we are about to come to the resurrection of the dead. Hallelujah! Read Hebrews 10:32-33:

³² But recall the former days in which, after you were illuminated, you endured a great struggle with sufferings:

³³ partly while you were made a spectacle both by reproaches and tribulations, and partly while you became companions of those who were so treated...

⁴¹ For further discussion on this topic, see: Ferrer, G., & Rodríguez, Y. (2026). *The Eternal Kingdom: Descendants, Earth, and Government*. Berea Editions. <https://www.ministeriobereabarranquilla.com/en/libros>

Ferrer, G. & Rodríguez, Y. (2023). *El Reino Eterno: Descendencia, Tierra y Gobierno*. Ediciones Berea. <https://www.ministerioberea>

Ferrer, G. & Rodríguez, Y. (2024). *Le Royaume Éternel : Descendance, Nouvelle Terre et Gouvernement*. Éditions Berea . <https://www.ministerioberea>

Los eventos de la Iglesia en el tiempo del fin

In these verses it speaks of the reproaches that the holy Church would live because of enlightenment, this was fulfilled in Berea Barranquilla Ministries, during, at the end and after the countdown in 2021, when apostates, accursed anathemas (Galatians 1:6-9) attacked us with lies, false witnesses, deception of the authorities, family members; they raised false testimonies that they even wrote in letters.

The apostates accused us of what they themselves are: thieves, liars, deceivers, false prophets, and teachers; all this is certified by their preaching and teachings condemned by the Word of God which points them out as guilty (Matthew 7:15; 24:11, 24; 2 Peter 2:1-3; Jude 1:4-16; 2 Timothy 3:1-8; Revelation 2:2, 14-15, 20; 3: 1-2; 15-18). However, where will they hide when the Lord pours out the other judgments upon them? The judgment of forsakenness already fell on them.

The Cursed Apostates Anathemas, led by Satan and the Perverse, persecuted us because of the book *The Eternal Kingdom* that we were preparing, by the Lord's command, to publish in all the earth its glorious promises. The evidence that this is so that the book *The Eternal Kingdom* was published in January, and the authorities that the apostates sent us found us with the books; but we rejoiced, because we were able to share with them this great blessing⁴².

In Berea Barranquilla Ministries, the prophetic Word of 1 Peter 4:12-14 was fulfilled, which says:

¹² Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you;

¹³ but **rejoice to the extent that you partake of Christ's sufferings**, that when His glory is revealed, you may also be glad with exceeding joy.

¹⁴ If you are reproached for the name of Christ, blessed *are you*, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified.

While the apostates were left in misery, Berea Barranquilla Ministries was called blessed in the Third Heaven. In contrast, apostates blasphemed, resisting the teaching of the Holy Spirit, Berea Barranquilla Ministries was being enlightened more and more and confirmed with the eternal promises. Hallelujah!

The evidence that the sufferings and reproaches would indeed be experienced by the holy Church in the end times before the Rapture, as part of the calendar, is that the passages of Philippians 3:9-11, 1 Peter 4:12-14, and Hebrews 10:32-33 are located at that time; for in Philippians 3:10-11 the day of the resurrection is spoken of, in 1 Peter 4:13 the day of the revelation of the glory of

⁴² See: Ferrer, G., & Rodríguez, Y. (2023, July 14). *The Judgment of Forsakenness Part 5: The End* [Video]. YouTube. https://youtu.be/m_n36LNzURM?si=2s4q3sbcG1X59kRp

the Lord is spoken of; and after Hebrews 10:32-33, verses 10:36-38 speak of the coming of the Lord in the Rapture. Let us read:

³⁶ For you have need of endurance, so that after you have done the will of God, you may receive the promise:

³⁷ **"For yet a little while,**

And He who is coming will come and will not tarry.

³⁸ Now the just shall live by faith;

But if *anyone* draws back,

My soul has no pleasure in him."

Note that chapter 10 ends with the "yet" (Gr. ἔτι, *eti*) and the "little" (μικρόν, *mikron*; ὅσος, *hosos*; ὅσος, *hosos*), and "He who is coming will come." We are living that little bit of time; it is the same "still" of Revelation 22:10-11 related to the "time is at hand":

¹⁰ And he said to me, "Do not seal the words of the prophecy of this book, for **the time is at hand.**

¹¹ He who is unjust, let him be unjust **still** [Gr. ἔτι, *eti*]; he who is filthy, let him be filthy **still** [Gr. ἔτι, *eti*]; he who is righteous, let him be righteous **still** [Gr. ἔτι, *eti*]; he who is holy, let him be holy **still** [Gr. ἔτι, *eti*]."

This time coincides with Song of Solomon 3:1-4, which speaks of "a little" to find the beloved, who is Jesus, our beloved; let us read (AKJV):

¹ By night on my bed I sought him whom my soul loveth:

I sought him, but I found him not.

² I will rise now, and go about the city in the streets,
and in the broad ways I will seek him whom my soul loveth:

I sought him, but I found him not.

³ The watchmen that go about the city found me:
to whom I said, Saw ye him whom my soul loveth?

⁴ *It was but a little* that I passed from them,

but I found him whom my soul loveth:

I held him, and would not let him go,
until I had brought him into my mother's house,
and into the chamber of her that conceived me.

The Song of Solomon is the Lord's prophetic itinerary that the Church had to follow to meet Him and to attend the Marriage of the Lamb⁴³. The verses we have just read describe what we did in the countdown. We sought the Lord earnestly, longing for Him to come and bring us to the New Jerusalem. We did not find it; however, we could not stop looking for it because it was the Lord

⁴³ To expand on this topic, see the chapter 7: "The Daydream of the Church: The Bride" in: Ferrer, G., & Rodríguez, Y. (2023). *Los Hechos de la Iglesia del tiempo del fin: El Calendario*. [The Acts of the End-Time Church: The Calendar]. Ediciones Berea. <https://www.ministeriobereabarranquilla.com/en/libros>

Jesus Christ Himself who introduced us to the daydream of love, in which we say, "... do not stir up nor awaken love / Until it pleases." (Song 3:5).

After the countdown at Berea Barranquilla Ministries, we continue to live this daydream. We continue to be immersed in it, repeating, "... do not stir up nor awaken love / Until it pleases," fully convinced that this is the itinerary the Church had to follow to be raised because that is how it is written. Therefore, the answer that the Lord gave to all the Apostates Accursed Anathemas who refused the invitation to the Marriage of the Lamb during the 50-day countdown was Berea Barranquilla Ministries song "My Redeemer Lives"⁴⁴ in which we declare that our eyes are going to see the King. We are about to see Him, Hallelujah!

5.3. Events that the apostate Church would experience in the time of the end

Within His prophetic calendar, the Lord registered several passages detailing the judgments for the apostate Church. In the Old and New Testaments, these events are prophesied; one of these prophesied judgments is the judgment of forsakenness upon the apostate Church, and that she would follow her course of impiety and remain unclean (Revelation 22:11a; cf. Daniel 12:10), she would continue in her blindness and spiritual deafness, in the hardness of her heart so that finally the judgments of shame and sickness and death would fall upon her before the Rapture of the holy Church.

The Lord left it written that the apostate Church would be left behind, cast into the Tribulation, where it will receive the 21 judgments that will be poured out on Earth, and then be cast into Hell.

These events are part of the Lord's calendar, for He said He would fight against the apostate Church; in Revelation 1, it is written that He would walk in the midst of the lampstands that are the churches (Revelation 1:20). Let's read verses 12-16:

¹² Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands,

¹³ and in the midst of the seven lampstands *One* like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band.

¹⁴ His head and hair *were* white like wool, as white as snow, and His eyes like a flame of fire;

¹⁵ His feet *were* like fine brass, as if refined in a furnace, and His voice as the sound of many waters;

¹⁶ He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance *was* like the sun shining in its strength.

Verse 13 says that the Lord is IN THE MIDST OF the seven lampstands that are the churches, as we saw at the beginning of this chapter. This is a prophecy fulfilled in the End Times.

⁴⁴ To hear this praise, see: Berea Films Barranquilla. (2021, November 17). *My Redeemer lives (Acoustic version)* [Video]. YouTube. https://youtu.be/wOTVO9mcx1o?si=6L_A9X2wJUreu-h8

In Revelation 1:12-16 John describes the vision he has of the Lord Jesus Christ; this description is related to judgment, which is emphasized with the title "Son of Man," let's see: His eyes like flame of fire, his feet like fine brass, shining as in a furnace, his voice like the sound of many waters, the sharp two-edged sword that came out of his mouth that he uses to judge (John 12:12: 48; Hebrews 4:12-13); all these details point to judgment. In verse 16, it states that the Lord Jesus has in His right hand seven stars, which are the pastors (angel messengers) of each Church. This description also refers to the trial.

In the message to Laodicea, the Lord told her: "I am going to make a last call to you," which was fulfilled in the countdown between December 9, 2020, and January 28, 2021, through Berea Barranquilla Ministries. Scripture says that judgment begins at His house and adds, "'If the righteous one is scarcely saved, / Where will the **ungodly** and the **sinner** appear?'" (1 Peter 4:18).

The ungodly is the apostate. The sinner is the unconverted ones, but the latter will have the opportunity to repent in the Tribulation, while the apostate will not. The ungodly is the wicked, as Asaph mentions in Psalm 50, which is prophetic; remember that the central theme is judgment. Three groups are differentiated: the saints, who are the Church, the people of Israel, and the apostates called "wicked" (Psalm 50:16); let us read Psalm 50:1-3:

¹The Mighty One, God the Lord,
Has spoken and called the earth
From the rising of the sun to its going down.
²Out of Zion, the perfection of beauty,
God will shine forth.
³Our God shall come, and shall not keep silent;
A fire shall devour before Him,
And it shall be very tempestuous all around Him.

Verse 1 states that God "has spoken, and called the earth," which relates to Deuteronomy 32:1, where the witnesses are the heavens and the earth. Why are the heavens and the earth summoned as witnesses? Why do they have the right to be witnesses? Because there is a covenant with them, which is the Edenic, and because sin brought a curse upon them, defilement, that is, they were affected by the sin of man; they are the victims, and they are witnesses; they have the right to testify. Let us read Psalm 50:4-5:

⁴He shall call to the heavens from above,
And to the earth, that He may judge His people:
⁵"Gather My saints together to Me,
Those who have made a covenant with Me by sacrifice."
⁶Let the heavens declare His righteousness,
For God Himself is Judge. *Selah*

In verse 4, it says, "⁴ He shall call to the heavens from above, / And to the earth," (which relates to Deuteronomy 32:1), " that He may judge His people." What the Lord is saying is, "I am going to bring you as a witness what you corrupted and defiled." In verse 5, it says, "Gather My saints together to me, / Those who have made a covenant with Me by sacrifice." These saints are the Church, not the people of Israel, and the sacrifice is the one explained in Hebrews chapters 7, 8, and 9. The people of Israel appear in verse 7 of Psalm 50:

⁷ "**Hear, O My people**, and I will speak,
O **Israel**, and I will testify against you;
I *am* God, your God!

Verses 5 and 6 indicate that the saints referred to in verse 5 are not Israel, as it states, "Let the heavens declare His righteousness." Whose righteousness? of those who made a covenant with the Lord, referring to those who entered the New Covenant, accepting the sacrifice of Christ. Then, He says to Israel, "Hear, O My people, and I will speak, / O Israel, and I will testify against you;" From verse 7 onwards, the Lord speaks to Israel. Let us read verses 7-11:

⁷ "Hear, O My people, and I will speak,
O Israel, and I will testify against you;
I *am* God, your God!
⁸ I will not rebuke you for your sacrifices
Or your burnt offerings,
Which are continually before Me.
⁹ I will not take a bull from your house,
Nor goats out of your folds.
¹⁰ For every beast of the forest *is* Mine,
And the cattle on a thousand hills.
¹¹ I know all the birds of the mountains,
And the wild beasts of the field *are* Mine.

The Lord says He will not rebuke Israel for sacrifices and burnt offerings, for everything belongs to Him. In verses 14 and 15 of Psalm 50, the Lord tells Israel to give Him a sacrifice of praise, but the time is the Tribulation because it speaks of the day of trouble:

¹⁴ Offer to God thanksgiving,
And pay your vows to the Most High.
¹⁵ Call upon Me in the day of trouble;
I will deliver you, and you shall glorify Me."

In verse 15, the hope for Israel is spoken of, which is the same as Matthew 23:39: "...till you say, 'Blessed *is* He who comes in the name of the Lord!' " and Romans 11:23-24 where it says that

Israel will be grafted in; the Lord is saying to him, "I am going to allow you to call upon Me, and it will be during the Tribulation, for the day of trouble is the Tribulation, and I will deliver you, and you will honor Me." This is a crucial prophetic aspect. Let's continue reading Psalm 50:16-17:

¹⁶ But to the wicked God says:

"What *right* have you to declare My statutes,
Or take My covenant in your mouth,

¹⁷ Seeing you hate instruction
And cast My words behind you?

Who is the wicked? It is not referring to the unconverted, but the apostate; they are not unconverted people, for the Lord died for them, and they do not take the law of the Lord, nor take any covenant in His mouth; they continue in the world until they have the encounter with the Lord Jesus Christ.

On the contrary, the wicked are the ones who take the covenant of the Lord, that is, the apostate, and the Lord has already vomited them out of His mouth.

The apostates would not receive the Word, as verse 17 states; every time the Lord sought to correct them, they refused, and they did not repent. For example, the Lord sent the Word to them all the time, sung, preached, and taught, in person and on YouTube, in the books written through Berea Barranquilla Ministries⁴⁵, pamphlets, conferences (the 10 seminaries in the 10 cities of the Colombian Caribbean⁴⁶); the Lord sent them the Word through the buses, He sent it to them through the Berea Barranquilla Ministries Biblical, Theological, and Community Training Program; the Word were sent to them through the market, in the villages.

The Lord sent His Word in every way, but the apostates cast it behind them. Let's continue reading Psalm 50:18-19:

¹⁸ When you saw a thief, you consented with him,
And have been a partaker with adulterers.

¹⁹ You give your mouth to evil,
And your tongue frames deceit.

These are the charges against the apostate Church, the same ones that the Lord brought against Israel/Judah and the Pharisees in Matthew 23⁴⁷. Apostates are adulterers, for they went with

⁴⁵ You can see the e-books at the following link: <https://www.ministeriobereabarranquilla.com/en/libros>

⁴⁶ To review each of the conferences, see: Ferrer, G., Rodríguez, Y., & Hernández, I. (2023). *The Church in the End Times: The Church Waiting for Her Lord* (2nd Edition). Berea Editions. <https://www.ministeriobereabarranquilla.com/en/libros>

⁴⁷ Learn about the charges and understanding between Israel/Judah and the apostate Church in chapter 1, "Israel: The Unfaithful Wife. The Church: The Unfaithful Wife the Apostasy" of: Ferrer, G., Rodríguez, Y., & Hernández, I.

another lord, the Baals, the material goods, their enthroned "Self," the idols of their heart; they are adulterers because they left the first love, Christ (Revelation 2:4). Apostates preach and teach deception, the spirit of deception is the one that is in their prophets, in their teachers and their pastors and self-proclaimed "apostles." And there it says that: "they frame deceit," all those preachings. Let's continue reading verses 20 and 21 of Psalm 50:

²⁰ You sit *and* speak against your brother;

You slander your own mother's son.

²¹ These *things* you have done, and I kept silent;

You thought that I was altogether like you;

But I will rebuke you,

And set *them* in order before your eyes.

Notice how verse 20 says, "against your brother;" it is referring to the fact that they speak against those who were their brethren in the Church before they apostatized; it is the spirit of Cain that they have; therefore, they have no love and hate their brother (1 John 2:9, 11; 3:15; 4:20), for he who does not keep the Word does not love the Lord or his brother (1 John 5:1-2).

In Psalm 50:21b, the Lord announces that He will rebuke the wicked, the apostate, and set their wickedness before their eyes, which is reminiscent of the judgment of shame that comes after the judgment of forsakenness. Finally, in Psalm 50:22, the Lord refers to the Tribulation judgment in which apostates will be consumed and sent to Hell:

²² "Now consider this, you who forget God,

Lest I tear *you* in pieces,

And *there be* none to deliver:

The reference to apostates here is when it says, "you who forget God;" the Hebrew term for "forget" is *shakach* (שָׁכַח), and it means to go astray; they are the strays spoken of by the apostle James (James 5:19-20) who had their opportunity to repent, but who after the judgment of forsakenness already executed, cannot, for their hearts are completely hardened.

The events related to the judgment on the apostate Church in the Lord's calendar can be identified through the comparison the Lord made in Scriptures between Israel/Judah and the apostate Church, in which the Lord outlines the charges and judgments that would befall it. We have already studied this comparison between Israel and the Church in various passages of Scripture at the beginning of Chapter 4 of this book; let us continue to examine this comparison in Chapters 3 and 4 of the Book of Hebrews. From Hebrews 3:1-2, comparison is introduced. Let's read:

(2023). *The Church in the End Times: The Church Waiting for Her Lord* (2nd Edition). Berea Editions.
<https://www.ministeriobereabarranquilla.com/en/libros>

¹Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus,

²who was faithful to Him who appointed Him, as Moses also *was faithful* in all His house.

When it says "the heavenly calling," it refers to the call to go to the New Jerusalem. In verse 2, the author begins to compare the Lord Jesus Christ and Moses to show that the Lord has greater honor, for He is the creator of the house. Let's read Hebrews 3:4-6:

⁴For every house is built by someone, but He who built all things *is* God.

⁵And Moses indeed *was* faithful in all His house as a servant, for a testimony of those things which would be spoken *afterward*,

⁶but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.

Verse 6 says that Christ is over His house, that they are the children of God, but there is one condition, and it is "... if we hold fast the confidence and the rejoicing of the hope firm to the end."

Otherwise, the house will be left desolate, as happened with Israel; the warning is for the Church, for if she did not hold firm to the end, the profession of faith and hope, then the judgment of forsakenness would fall.

What hope is he referring to? It is the blessed hope that is the Rapture of the Church, and the expression "the rejoicing of the hope" refers to the hope of glory that is Christ, and to the glories that come that are all promises (1 Peter 1:11).

The questions that need to be asked are:

- Is the apostate Church firm in faith so far? No, she fell away from the faith; she apostatized from the Word of God.
- Does the apostate Church glory in hope? No, because she has no hope. Why does she have no hope? Because she already has the reward, her hope is this corruptible Earth, and that is not hope, because the hope that is seen is not hope (Romans 8:24). The hope of apostates is corruptible things, material goods, ephemeral things.

The conclusion is that the apostate Church has no hope, no hope of glory, no blessed hope, no hope of the glories of eternal inheritance; the apostate Church is naked, unhappy, poor, miserable; and what they preach and teach is precisely vain hope, making the people who listen to them double children of Hell, miserable, poor, naked, unfortunate.

Let's read Hebrews 3:7-12:

⁷Therefore, as the Holy Spirit says:

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"Today, if you will hear His voice,

⁸ Do not harden your hearts as in the rebellion,
In the day of trial in the wilderness,

⁹ Where your fathers tested Me, tried Me,
And saw My works forty years.

¹⁰ Therefore I was angry with that generation,
And said, 'They always go astray in *their* heart,
And they have not known My ways.'

¹¹ So I swore in My wrath,
'They shall not enter My rest.' "

¹² Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God...

Here, the event of the generation that perished in the wilderness is remembered and applied to the Church; The Lord is saying, "Behold, they were warned there, if you will hear His voice, do not harden your hearts as in the rebellion, just as Israel did in the day of trial, in the day of temptation in the wilderness, they tempted me, they murmured, they doubted my promises, they did not believe them, they rejected my promises, they rejected the Promised Land, they rejected the promises of the Abrahamic Covenant, they rejected everything; and so what did I do? I was disgusted with that generation, and what did I say? They are always wandering about in the vanity of their mind and heart, and I swore in My wrath that they will not enter into My rest." A comparison between Israel and the Church is confirmed in verse 12.

The Lord says here to the Church, "Let there be no evil heart of unbelief, such as there was in Israel, departed from me..."

- Why did it depart? Because it did not believe my promises."
- Why did Korah, Dathan, and Abiram fall away? Because they murmured against the promises of the Lord.
- Why did all that generation turn away and fall into the wilderness? Because they didn't want the Promised Land.

In the same way, here, the Lord offered the apostate Church the eternal kingdom, the eternal promises, the Kingdom of God, and the Kingdom of Heaven, but they did not want it because they wanted the kingdom of this Earth, the kingdoms of this world. For this reason, she was vomited, cut up, and abandoned; her house was deserted, without a lampstand. Let's continue reading Hebrews 3:13:

¹³ but exhort one another daily, while it is called "Today," lest any of you be hardened through the deceitfulness of sin.

There is a warning not to be hardened by the deception of sin, and the instruction the Lord gives is to exhort one another. There are deceiving spirits of false doctrine who are attacking all the holy remnants that the Lord is going to raise.

What is a deception? It is an illusion, something that is shown as real and genuine, but it is not.

The deceiving spirits are saying: "The apostates are right; we must seek material prosperity; the Lord Jesus Christ is not coming, don't you see the evidence? The day and hour of Christ's coming will never be known, for He will come as a thief."

We are in the time of the Lord's coming. And with the countdown to 2020-2021, the Lord, through Berea Barranquilla Ministries, called apostates to repentance, but they refused to do so. He taught them about eternal promises and the Eternal Kingdom, but they rejected Him. The Lord invited them to the Marriage of the Lamb and the New Jerusalem, but they did not want to. This is the fulfillment of the Word of the Lord because, after the countdown, the apostates became more entrenched in their false doctrines; they are now convinced that they are right, that they are the Church of the Lord, but they bear the judgment of forsakenness upon their heads. The Word will be fulfilled: They will be taken as thieves in the night because they do not wait for the Lord and will not know the hour when he will come.

The apostates are the evil servants (Matthew 24:48); they are the dead Church of Sardis; let us read Revelation 3:3 so that we may confirm what the apostate Church would not do; did not want to remember what she had received before forsaking the Word, did not repent and did not watch, for which she will be taken as a thief in the night:

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

Apostates are children of the night, of darkness, and therefore they will be taken as thieves in the night, but the children of light and the day will know the time and the season as 1 Thessalonians 5:1-5 says; they will see the day and the hour, for the evil servants are those who will not know (Matthew 24:50).

With the 50-day countdown to the judgment of forsakenness over the apostate Church, the Lord prepared everything for the Word of Matthew 24:38 to be fulfilled:

³⁸ For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark.

After the countdown, apostates continued to do what they always did and continue to do: Eating and drinking on birthdays, anniversaries of their "ministries, churches, councils," assemblies, on

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the feasts of the dates of the world; they went on and on marrying, divorcing, giving in marriage, buying, selling, building; and so they will continue until the day and hour when the Lord comes for His Church, and they will be taken as a thief in the night; like a snare, that day is going to come, as it was with those who perished in the Flood.

Let's continue reading Hebrews 3:16-19 and study the comparison between Israel and the Church:

¹⁶ For who, having heard, rebelled? Indeed, *was it* not all who came out of Egypt, *led* by Moses?

¹⁷ Now with whom was He angry forty years? *Was it* not with those who sinned, whose corpses fell in the wilderness?

¹⁸ And to whom did He swear that they would not enter His rest, but to those who did not obey?

¹⁹ So we see that they could not enter in because of unbelief.

Disobedience and unbelief were the sins of that generation that perished in the wilderness, which led it to rebellion against God and, for that reason, did not enter the Promised Land.

But those who went in and kept the faith and the promises, like Joshua and Caleb, obtained what was promised. Hebrews 11:33 says that they subdued kingdoms, they obtained what was promised, although they did not receive it, because Hebrews 11:13 and 39 say:

¹³ These all died in faith, **not having received the promises**, but having seen them afar off were assured of them, embraced *them* and confessed that they were strangers and pilgrims on the earth.

³⁹ And all these, having obtained a good testimony through faith, **did not receive the promise...**

All the people of Israel who entered the Promised Land in faith remained in that faith and died, attaining the promises. They will receive them when they are resurrected at the end of the Tribulation, and they will carry them out in the Millennium, glorified, and in the Eternal Kingdom. But the holy Church, after the Rapture, will receive all the promises and enjoy them in the Millennium and the Eternal Kingdom.

Let us continue the discussion of the comparison between Israel and the Church with Hebrews chapter 4. Let's read Hebrews 4:1-2:

¹ Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it.

² For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard *it*.

What is good news? It is the Gospel. The comparisons are clear, and the Gospel was preached to Israel, for Isaiah 53:1 says:

¹ Who has believed our report [Heb. *שמעו' shemû'âh*: An announcement]?
And to whom has the arm of the Lord been revealed?

Which announcement? The Gospel. What Isaiah says is: who has believed our Gospel? Chapter 53 is the description of the Gospel, for it details the sacrifice of Christ, and the apostle Paul quotes it in Romans 10:16:

¹⁶ But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed our report?"

Isaiah preached the Gospel, preached against apostasy, preached against sins, preached about Christ's sacrifice in detail, and preached of the result of Christ's sacrifice, the rewards, the glories that this sacrifice would obtain, the blessed lineage (Isaiah 53:10); not only this award of the promise of eternal descendance but also the Millennial Kingdom and the Eternal Kingdom, the New Heavens, the New Earth—this is the preaching of the Gospel.

Therefore, apostates do not preach any Gospel because they preach of the kingdom of this world, the things of this earth; that is why they have so much sin, and the Lord cut them off because they are murderers of souls. What a terrible sin they have upon them!

Hebrews 4:2 says, "... the gospel was preached to us"; "Announce" in Greek is *esmen* (ἔσμεν), which is to have hope; and "good news" is *euaggelizō* (εὐαγγελίζω), that is, "gospel."

Here, Paul is saying that "to them" was preached the Gospel, referring to the people of Israel who came out of Egypt, the generation that perished in the wilderness. What was the center of that preached Gospel? The Promised Land, the promise made to Abraham in the covenant, but God had told him it was through the Seed, that is, Christ.

That is the Gospel that was preached to that generation that came out of Egypt because the Promised Land pointed prophetically and symbolically to the New Jerusalem. But those of that generation revolted against the promises, saying, "We don't want that, we want the pots of the Egyptians, we want this earth, we want this world." This is the same thing that the apostates who are now cut off said.

The Lord has been merciful to Berea Barranquilla Ministries for having shown us His wonders, having enlightened our understanding to see and comprehend in the Scriptures the central promise that is the holy offspring multiplied eternally.

This powerful promise explains why Isaiah 9:7 speaks of an expanded Empire that will have no end. How is this empire, which will have no end, going to be populated? With the multiplication and fruitfulness of the holy descendants for eternity, the rivers of infinite worshippers that Almighty God deserves, because He is worthy of all glory, honor, and praise forever and ever; He

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deserves generations after generations to proclaim His greatness, His beauty, His immense power, His glorious attributes.

The center of the gospel is this increased empire that will have no end, the rivers of worshippers in which the Lord will manifest all His powerful and infinite attributes. Shortly, we will go to the New Jerusalem and receive all the promises.

Then, at the Second Coming of Christ, we're going to leave our dwelling place in the New Jerusalem, but we're not going to be sad because we're in a glorified body; we are going to come on a journey in the Millennium, and we are going to build our dwellings in the nations where we will be kings and priests.

The Lord is going to give us many hectares; we will have our houses, and there will be a center of operations to go and teach, to preach to all the nations that will be formed during the Millennial Kingdom. This time will soon take place because we are leaving shortly. The time has been remarkably short compared to the nearly two thousand years the Church has waited and to the six thousand years of human history. We will have a lot of work to do in the Millennial Kingdom.

Now we have suffered, but the Lord has strengthened us to be faithful in this time of "a little;" it has been the Holy Spirit in us doing this mighty work. But the Lord is going to put us in the most. Here, we have known the edges of the Lord's ways, and when we come to the New Jerusalem, we will delight in the knowledge of our King.

We have much to learn in the New Jerusalem, as we will come to teach and preach in the Millennial Kingdom to all those nations. We must build schools and higher educational institutions, and we will produce many books. What awaits us is fantastic, and it is at the door. Let's read Isaiah 9:6-7 to delight in this mighty empire of the King's life:

⁶For unto us a Child is born,
Unto us a Son is given;
And the government will be upon His shoulder.
And His name will be called
Wonderful, Counselor, Mighty God,
Everlasting Father, Prince of Peace.

⁷Of the increase of *His* government and peace
There will be no end,
Upon the throne of David and over His kingdom,
To order it and establish it with judgment and justice
From that time forward, even forever.
The zeal of the Lord of hosts will perform this.

How powerful! This is the Gospel. We can ask the question: Does the apostate Church preach this? They do not preach the Gospel; they preach uncleanness, and so the judgment of forsakenness came upon them. Let's finish reading Hebrews 4:2-3:

²For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard *it*.

³For we who have believed do enter that rest, as He has said:

"So I swore in My wrath,

'They shall not enter My rest,'"

although the works were finished from the foundation of the world.

When the apostle says, "we who have believed" and "the word which they heard did not profit them," he means that the apostates heard it but did not receive it because it was not mixed with faith." Let's continue reading Hebrews 4:3-13:

³For we who have believed do enter that rest, as He has said:

"So I swore in My wrath,

'They shall not enter My rest,'"

although the works were finished from the foundation of the world.

⁴For He has spoken in a certain place of the seventh *day* in this way: "And God rested on the seventh day from all His works".

⁵and again in this *place*: "They shall not enter My rest."

⁶Since therefore it remains that some *must* enter it, and those to whom it was first preached did not enter because of disobedience,

⁷again He designates a certain day, saying in David, "Today," after such a long time, as it has been said:

"Today, if you will hear His voice,

Do not harden your hearts."

⁸For if Joshua had given them rest, then He would not afterward have spoken of another day.

⁹There remains therefore a rest for the people of God.

¹⁰For he who has entered His rest has himself also ceased from his works as God *did* from His.

¹¹Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.

¹²For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discernor of the thoughts and intents of the heart.

¹³And there is no creature hidden from His sight, but all things *are* naked and open to the eyes of Him to whom we *must give* account.

When Paul says, "all things are naked" and "we must give an account," he refers to examination and judgment, so the warning to the Church is one of "fear" (cf. Romans 11:20).

There is no doubt that the Lord compares the apostate Church to Israel. The Lord explicitly stated that what happened to Israel would also be a judgment upon her. It already happened because

the apostate Church was not afraid to trample on the Son of God, to consider His blood a common thing, and to insult the Holy Spirit.

Finally, let's look at the comparison between Israel and the Church in the passage from 1 Corinthians 10:

The Lord has spoken to us a lot about idolatry, about idols, but not about plaster idols as the Catholic Church does, but about idols in the heart, the desires, the very life of each person, their possessions, etc. In 1 Corinthians 10:1-2, it says:

¹ Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea,

² **all were baptized into Moses** in the cloud and in the sea,

Verses 1 and 2 refer to the Red Sea when the Israelites passed, an event that the apostle calls "the baptism in water" that they received as a whole people when they left Egypt, which refers to the glory of God that covered them, but which they rejected; 1 Corinthians 10:3-5 it states:

³ **all** ate the same spiritual food,

⁴ and **all** drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.

⁵ **But with most of them God was not well pleased**, for *their bodies* were scattered in the wilderness.

There is a reiteration of the term "all," and then it says, "most of them," which refers to the majority, except Joshua and Caleb. Of the majority, Paul affirms that: "God was not pleased; therefore, they were prostrated in the wilderness."

The verse 5 verse relates to Hebrews 3:15-19. What the apostle says is that this generation was exposed to all the teaching of the Lord, to all his signs, but they perished. Verse 6 of 1 Corinthians 10 is when the comparison is made with the Church. Let's read:

⁶ Now these things became our examples, to the intent that we should not lust after evil things as they also lusted.

What did they covet all the time? The post-Flood Earth, the food that perishes, the Earth that perishes, Egypt. This is what the apostate Church does, which is why the comparison is given in Scripture. The apostle follows the warning in 1 Corinthians 10:7:

⁷ And do not become idolaters as *were* some of them. As it is written, "The people sat down to eat and drink, and rose up to play."

We are in perilous times, as the apostle Paul says in 2 Timothy 3. The definition of these times relates to apostasy because, in this chapter, apostate men are described who have a semblance of godliness but deny the efficacy of it (2 Timothy 3:5).

This is the danger for the holy remnants because the Perverse and Satan want to introduce apostasy into the heart so that believers will abandon the narrow way, the path that leads to eternity; the devil and the Perverse want believers to forsake the Word of the Lord. Apostasy enters with the offering of the lust of the eyes, the lust of the flesh, and the pride of life: the offering of Babylon, of Egypt, of Sodom. In 1 Corinthians 10:8 it says:

⁸ Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell...

This refers to fornications with the Earth, with the world, physical and spiritual fornications; through these, which are the of Jezebel (Revelation 2:20) and Balaam (Revelation 2:14), the other fornications enter. The comparison by exhortation continues in 1 Corinthians 10:9:

⁹ nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents...

Those of the wicked generation that fell in the wilderness tempted the Lord, saying that He was not mighty. Apostasy tempts the Lord because it distorts His Word when it denies His power to the eternal things and corrupts Him by saying that He is mighty to get corruptible things. Apostates tempt the Lord when they say that it will not be known when the Lord will come, and they are not even interested. Apostates tempt the Lord when they reject His eternal promises, as did the generation that came out of Egypt and perished in the wilderness. In 1 Corinthians 10:10, the apostle goes on to say:

¹⁰ ...nor complain, as some of them also complained, and were destroyed by the destroyer.

To complain is to deny that the Lord is leading us on the road to the New Jerusalem; to complain is to say that God gives corruptible promises and that his hope is what is seen; to complain is to preach a crooked gospel, to preach of a Christ who is only interested in giving material things; to complain is to pervert the glorious gospel of Christ. All this is what apostates do. Finally, Paul confirms the comparison between Israel and the Church when he says in 1 Corinthians 10:11-12:

¹¹ Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.

¹² Therefore let him who thinks he stands take heed lest he fall.

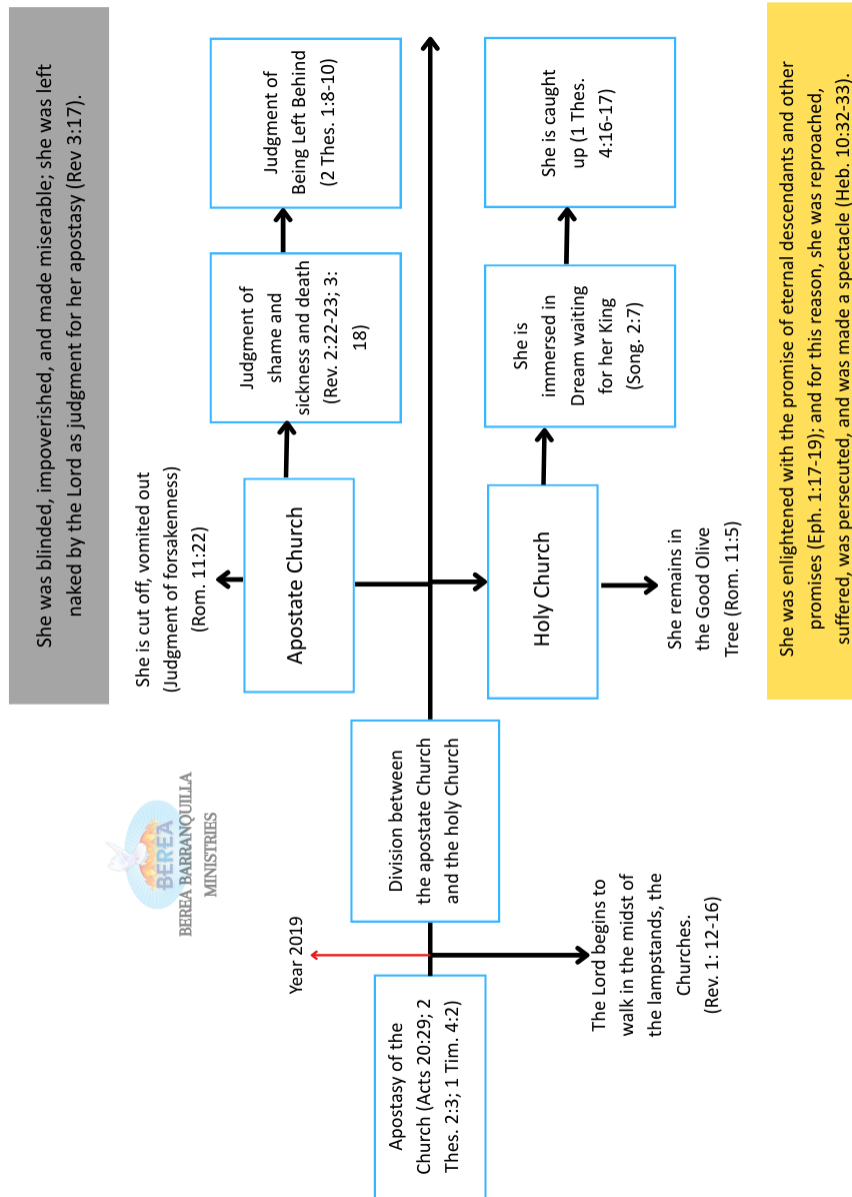
The apostle says that the example of Israel was given to the Church so that it would not fall into such acts of disobedience so that it would not fall into unbelief concerning the true faith, which is

that which looks to the eternal; the example is so that the Church would not fall from grace, and that she would be firm. But the apostates fell for the love of this world.

Let's see what is exposed in the following figure:

Figure 3

Final Calendar before the Rapture.



Note. Taken from Ferrer and Rodríguez (2023d, p 192).

This book has demonstrated, through the comparison of the Scriptures and the testimony of the Holy Spirit, that the events experienced by the Church in the last days are neither accidental nor improvised, but rather form part of the Lord's immutable prophetic timetable. The apostasy, the judgment of forsakenness, spiritual blindness, and the shame foretold for the unfaithful Church were written in advance, just as the faithfulness, hope, suffering, and glorification promised to the holy Church were also preordained.

In the same way that God acted with Israel, He now acts with the Church, for He is faithful to His Word and does not change. In the face of a worldly, earthly, and corrupt form of Christianity, the Lord has restored the proclamation of the eternal Gospel, centered on His imperishable promises: the resurrection, glorification, the New Jerusalem, the eternal Kingdom, and the holy offspring multiplied forever.

Time is short. The King is at the door. Blessed are those who have kept His Word, loved His coming, and persevered to the end, for they will enter His rest, into His wedding feast, and into the glory of His eternal Kingdom.

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With this book, the reader will be able to learn how God executed the judgment of forsakenness upon the apostate Church, by cutting her off from the Good Olive tree (Rom. 11:21-24; Rev. 3:16; Gal. 1:8-9; 1 Cor. 16:22); she is no longer part of the body of Christ, nor is she part of the people of God.

The apostates remain under judgment, because they are children of Jezebel and followed the Way of Balaam; therefore, from Heaven, the Lord will execute judgments of sickness and death upon them (Rev. 2:20-23; Jud. 1:11; Num. 25:9).

But there is a sleeping Church that was not cut off in the judgment of forsakenness; this Church will be salted and disciplined by the Lord (Mk. 9:49-50; Heb. 12:4-11) through sufferings and trials, so that she may become a living sacrifice and mere grain to be caught up before the Tribulation. In this way, God's Word will be fulfilled, that the Church be holy, without spot or wrinkle. These events are signs of the imminent coming of Jesus for His holy Church.

This book, *The Judgment of Forsakenness upon the Apostate Church*, will open believers' eyes to the truth of the Scriptures and help them understand the prophetic times in which we live.

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