

# God's Supreme Decision

President Bush's Supreme Court nominee John G. Roberts, Jr. will likely, based upon preliminary reports, replace Sandra Day O'Connor. Judge Roberts has been an appellate attorney and later served as judge in the U.S. Court of Appeals. If approved, he will have served in the capacity of citizenry appeal and final judicial review in this nation's legal process. An appointment to the highest court will give him power over the "last appeal."

Intriguingly, the Bible is filled with legal language and imagery. In fact, the whole plan of redemption is structured to play out in a courtroom setting. God is seen as the "supreme court's" highest judge (Hebrews 12:23). Jesus is seen as an attorney, representing us (1 John 2:1). In that capacity He is an appellate lawyer. What law is their basis for judicial review and judgment? It is the Ten Commandments with associated statutes. That "law" was "added" into this world's infrastructure because of sin (Galatians 3:19). That is our "constitution," and it is filled with wonderful "bills of rights."

Making the picture an almost unbelievable story, Jesus Christ acts as an administrative legal expert for that constitution. He is called a "mediator" (1 Timothy 2:5). How could He ever do that? He tested that law and found it perfect. "And for this cause He is the mediator of the new testament [New Covenant]" (Hebrews 9:15).

Because of what Jesus did, God, the "Chief Justice of the supreme court," has given Him the task of choosing who will be in the kingdom (Acts 10:42, 17:31). That attorney then becomes judge. "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.... In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land." Jeremiah 23:5, 33:15. Not only is He to "make up His kingdom, but all those chosen become witnesses to God's character. They will have on white robes, which were washed in the blood of the Lamb (Revelation 7:14). This is beautifully described in the parable of the wedding banquet (Matthew 22:1-14).

The preparation for that eschatologic feast becomes paramount. It was the guests' responsibility to wear a festal garment. It was proof that the guests were prepared. The white garment was legal proof that the individual was a friend of the Son.

Jesus pleads with the Laodicean church to buy white raiment that it might be clothed (Revelation 2:18). He craves the friendship of mankind so much that He even promises we might sit right there with Him on His throne, which He shares with the King of the Universe (Revelation 2:21) – if covenant stipulations are met. The promise doesn't stop there. Those saints share the kingship and judgment responsibility with Jesus (Revelation 20:4).

"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land." Isaiah 33:5.

"And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD." Hosea 2:19-20.

“The just LORD is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not.” Zephaniah 3:5.

In those vast legal proceedings the cry from the very throne comes to all of mankind:

“Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?” Ezekiel 33:11. “Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion.” Jeremiah 3:14.

Sadly, there is only a remnant that makes themselves available to this wonderful invitation and broad provision of grace. “And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.” Isaiah 10:20-22.

Jesus said: “For many are called, but few are chosen.” Matthew 22:14.

In that special position that Jesus occupies, He directs in a universal call to make our “calling and election sure.” “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.” II Peter 1:10. What do we “do?” It is found in the stipulations of the everlasting covenant.

When does the “choosing” process begin? Daniel 8:14 is an awesome timing prophecy. After 2300 atonement evenings and mornings (years) “holiness will be vindicated.” In context, God’s church, His people and all heavenly records will be purified of sin. They will be holy.

It will happen, it is happening, the subjects of the kingdom are being made up. Peter said we will be saved – we will never fall “if ye do these things.”

Attorney Jesus will defend us in front of Judge God – yet, in unmistakable love language. He has made legal provision to be our Brother and God our Father. That is the permanent relationship He waits to sign and seal. Then He writes the family name upon us – we are not only heirs but then family (Revelation 3:12). He writes a will, filled with the most wonderful inheritance (Covenant). Then He tells us how to become heirs – by putting on the white garment.

Franklin S. Fowler Jr., M.D.  
Prophecy Research Initiative © 2005–present  
*EndTime Issues...*, August 2005