

"The sole god without peer. He is Re who shines above, the Atum who made people, who bears the petition of him who calls on him, who rescues a man from the violent of heart...when he shines the people live, their hearts live and they see."

-AKHENATEN - The Heretic King  
(Redford 1987:162)

"I think the fundamental point for sentencing purposes is something else. As has been suggested by Dante there are qualitative differences in evil. There are evil people who commit evil acts. There are people who are not otherwise evil who commit equally evil acts. However, it is not fair to judge those two groups of people in the same way."

-ECHOES IN THE DARKNESS,  
(Wambaugh 1987:299)

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## INTRODUCTION:

The judgment referred to here is the great and final judgment, the one that ends all for us. Calvin, *et al*, succeeded in creating a pervasive image of an angry judge who will preside at an inquisition. Doom and gloom will be the by-words for the occasion. According to that school, it is the time when the great books of life will be opened and read, from which we will be judged. That image is out of place in this model for several reasons. First, this image entails anger, criticism, harshness and something bordering on brutal, all from the Lord who cannot be any of those things. As you well know by now, here it is believed that the judgment will be vastly different than that.

It is believed that God<sup>{1}</sup> will review our lives with us and at the same time will simultaneously show sympathy for our sinfulness and its consequences. He will show love that exceeds our mortal capacity to comprehend, a love will engulf us, assuring us that we are His, regardless of what we did or how we end up. Second, it is believed that the so-called books of life are actually our own memories, which memories are from for ALL three testing phases, and which will be contained in our spirit brains. That is the information that will be used to do the judgment.<sup>{2}</sup>

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<sup>1</sup> SMD is sort of fuzzy on the identity of this individual. Is it the Father, or Christ, or will it be done through the patriarchal chain from Adam? We do believe there will be order and structure to the process, but there certainly won't be a judgement bar with a periwigged judge and bailiff presiding.

<sup>2</sup> Within SMD a great deal of emphasis is given to retention of physical records, so at that level it is recognized that there might possibly be use for the documents generated by the mortal ecclesiastical organization itself. That is what one would conclude from some of the comments in SMD -current and past- about the importance of retaining records. The OT Hebrews, probably the source for the SMD anxiety about record generation and retention, maintained a rigid belief that the physical records are crucial to an individual's being retained within the group of elect. The misfortune of those priests whose names did not appear in the records brought back to Jerusalem with Nehemiah and company illustrates this concept well.

But here it not believed that the physical records are going to be involved in the judgment for two reasons. First, it is not likely that the molecules of mortality that constitute our papers will survive the burning, whatever that is, that will cleanse this earth. True, it is possible that there is a protocol which could transfer that mortal data to some sort of spirit record for permanent retention. But this seems unnecessary, given the next argument against the necessity of records in the judgment.

Within this model, the nature of the individual himself or herself will be the critical issue. By "nature" of the individual I refer to two things. First, the condition of the matter of the spirit will itself be a determinant of what happens. The point of the entire metamorphosis is to transform that matter, so it will be the thing evaluated. Second, the nature of spirit matter will include memories of the three metamorphic phases, and they, all of them from all three phases -not just mortality, will constitute the only documentation or proof or evidence that will be needed.

The reality is that mortal instruments are horribly corrupted by misspellings, omissions, incorrect names and dates, etc. I've seen it in the old Temple Index Bureau (TIB) cards, a set of records that at one time was doubtless perceived as being THE documentation that would be somehow forwarded to the judge. However, of three or so dozen records I requested and received in the 1960's, one in three were inaccurate in some manner when compared against source documents. That's a startlingly high error rate for something so critical in the SMD perception of what is going to happen in 'heaven'. So it is no surprise that the TIB is no longer used, rather has been replaced with newer technology. But the new technology, while considerably more accurate than the TIB system, due to the safeguards and double-checks built into it, will nonetheless be inaccurate. That is the basic nature of mortal records. In my role as a risk manager for a hospital, I depend on medical records to defend claims against the hospital, and without exception, every record has a variety of errors, most minor and trivial, but some are critical. And these are records created by individuals within hours of the time they provided cares. Occasionally there are stunning contradictions that cannot be reconciled. In one case, I had two nurses swear that they personally went alone to get the crash cart, and that they did it alone. Vehement testimony was provided by both of them, who were competent, caring nurses.

Another problem with the mortal-records-in-the-judgment business arises when we consider the fate of all of the documents that have been generated over the ages. What about those birth records, parish records, and all other sorts of genealogical or governmental records, that have been burned or otherwise destroyed over the ages without having been first duplicated in some manner? That means that the mortal documentation of some critical events was irretrievably lost. Does that mean that the people whose records were burned will not be able to prove to the satisfaction of the judge that they were born on a particular day? Or that they will be

Parenthetically, note that the role of the judge will be minimal in this model. He will be needed to preside over this set of ordinances,<sup>{3}</sup> but the outcome will already be determined for the most part. There may be a need for physical records of some sort, which would be used for the purpose of confirming what our memories hold, sort of audit trails that a third party can use to evaluate, verify or authenticate our memories. But, as noted in footnote 1, physical records are judged to be unnecessary.<sup>{4}</sup>

An possible analogue of the judgment process is found in the near-death literature. After the crossing over is made to the intermediate location between mortality and the next phase, an evaluation of the individual's life experiences occurs. It is done by a being-of-light who meets the near-deceased and engulfs him/her in total love.<sup>{5}</sup> This process, and attendant emotion, is assumed here to be representative of the final judgment. <sup>{6}</sup> However, remember that the evaluation process recorded in mortal near-death experiences occurs between mortality and post-mortality, while the

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unable to prove that they were born to particular parents? Or that they will be able to prove relationships to brothers and sisters, or to spouses, or children, etc.? Sounds sort of ludicrous, doesn't it? Aren't the memories of the individual going to be adequate to prove the important stuff? (How important is it really in the overall scheme of things to be able to prove that you were born on a particular day in a particular year? Whose calendar are you going to use? Isn't this information only useful in mortality when we are trying to piece together families for temple work during mortality?)

And the last issue to raise about these records involves the majority of mortals who have lived or will live on this earth. This is the last argument against mortal records being introduced as evidence in the judgment. I don't have any idea about percentages, but I am confident that a significant percent of these people will have been born, married, and died without any documents being generated. Does that mean that they don't have a chance in the judgment? What if they were good people who did live circumspect, honorable lives, serving their fellowmen? Don't they merit something? I believe the answer is yes, and if it really is yes, then the most reliable source of data will be each individual's own memories.

Remember that the judgment will be a highly personal process. Noone else's actions are going to be part of your own judgment. The data being evaluated will be your own actions and there are NO other records of those everyday-of-your-life actions outside of your spirit memory. And if your memory suffices as documentation of what you did minute by minute, why are any other records needed to establish the requisite ecclesiastical purity?

<sup>3</sup> The judgment will consist of an array of ordinances which will somehow effect whatever is to be accomplished therein. In reality, as one thinks about what the judgment is supposed to accomplish, it becomes apparent that it is not at all clear what is really supposed to happen. Just what is the judgment intended to perform on our spirit matter, and how is it related to the resurrection? It's a startling insight to discover that we really don't know what it's about, especially given the vivid image that has been burned into our souls since we were little kids. It's hard to let go of childhood things, but we should.

<sup>4</sup> Buddhists also believe that judgment is done with the assistance of an individual's memory: "Exotericism speaks of the 'Book of Judgment'. This is an objective symbol of the 'Book' of Memory. The 'reading' of that 'Book' is the recalling to mind by the dying man of the whole of this past life on earth before he passes from it." (Evans-Wentz 1960:ixx)

<sup>5</sup> The LIFE AFTER LIFE summary offered by Moody is as good a description as any.

<sup>6</sup> Grof's patients reported experiences comparable to those of the near-death patients in Moody's group. Here a couple of quotes from his work where he described near death experiences comparable to those of his patients:

"It is not uncommon under these circumstances for the dying to experience a condensed replay of their entire lives, with a positive evaluation preceding the final emotional detachment from the life process...Such a complete life review can occur with in a very short period of objective session time; sometimes it is a matter of several minutes or even seconds. This phenomenon bears a striking similarity to the subjective experiences accompanying accidents and other situations of vital danger, as well as those associated with clinical death." (1977:43)

Under the influence of LSD, patients who were prepped for the experience -which was conducted under clinical settings- reported comparable experiences.

final judgment is the big one, the one that will occur between post-mortality and the post-resurrection world. This final judgment is the final one, the one that is integrally related to the resurrection in some manner.

It is curious that the scriptural and exegetical evidence regarding the sequencing of these two processes is ambiguous. On one side, it is suggested that the judgment precedes the resurrection, and on the other, the converse is held to be true. Here it will be assumed that the judgement will most likely precede the resurrection. This is because the spirit matter must be evaluated in some manner, and be 'graded' before the resurrection occurs to fix it permanently in its final form. If there are any processes that are part of the judgment that are applied to spirit matter, then it seems likely that they would have to precede the ordinance of the resurrection, based on the understanding of how the process of the resurrection will apply.

#### **PAYMENT OF PRICE FOR SINS:**

An aspect of the judgment that is difficult to fit into this model involves the 'payment' that will be exacted for sins. {<sup>7</sup>} This payment was referred to by Christ in the Sermon on the Mount where He stated that we must pay the "uttermost farthing", and that until we do, we will not be released. In its literal sense, this means that there is some sort of process wherein individuals will be sequestered in some location where they will work off whatever sins require this type of penalty. Note that I say "some" of their sins.

#### **TWO TYPES OF SINS:**

It is believed here that sins, for the purpose of the judgment, fall into two general groups. One group involves sins that affected only the individual him/herself, while the other involves sins against other people. Note that I say against other people. While it is true that sins we commit can affect other people, sometimes in a terrible manner, it is believed that sins which only accidentally affect others will not require that a price

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<sup>7</sup> Once more Grof's patients reported material relevant here:

"Subjects can experience themselves as wallowing in excrement, drowning in cesspools, crawling in offal, eating feces, choking on phlegm, and drinking blood or urine. This is often followed by an experience of passing through a purifying fire; its flames destroy whatever is corrupt in the individual, preparing him or her for the experience of spiritual rebirth." (1977:50)

This interests us because we tend to discount the OT discussions of hellfire and brimstone, etc. but these people did experience something the described as fire. So fire it is.

be exacted from the person.<sup>{8}</sup> They will not be charged to the person in a manner that requires them to pay a penalty for them. But when a person intentionally, maliciously, willfully (and wantonly, says the attorney) injures another party, s/he will be required to pay a price for it.

#### **DO-IT-TO-YOURSELF SINS:**

In regards to the did-it-to-yourself type of sin, the price for the sin will be the intrinsic modification of an individual's spirit matter.<sup>{9}</sup> This consequence would have occurred during the course of the metamorphosis, so will not require a process to be applied during the judgment or resurrection. The nature of our spirit matter will be evident to the judge when we take our turn before Him. Whether it is a difference in color, specific gravity, size, shape, clarity, brilliance, etc. doesn't matter. The fact is that it will be apparent from the matter itself what degree of do-it-to-yourself sins we indulged in because the price for these sins will have already been exacted on us. This sort of sin is tracked in a pay-as-you-go method. VISA/MASTERCARD is there at all times, hand outreached for your soul to record the charge.

#### **WILLFULLY HURT OTHERS SINS:**

But there is a problem within this model regarding the extraction of the price for the second group of willfully-hurt-others type of sins. The problem here is that within this model, there is no mechanism for working off one's sins after the resurrection. The model's primary focus is on the process we go through during our metamorphosis, on the assumption that it is culminates in the resurrection. The emphasis is given to the effects of our actions on our own spirit matter. Then in the judgment and resurrection, those effects are finally evaluated and

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<sup>8</sup> The argument here is slim to be sure. But in the overall view of things, the issue of suffering suggests to me that the impact on us as individuals of negative events is only significant in one sense. This sense involves our response to the events. It matters not to the Lord what is done to us, only how we responded to those things. If this is true, then it seems unlikely that effects we cause unintentionally will merit some sort of punishment. See 55. THE MEANING OF MENGLER'S MASSACRE for additional discussion of this issue.

<sup>9</sup> This concept calls to mind, once more, Christ's statement that thinking something (bad) is the same as doing it. (Although paradoxically, it doesn't appear that thinking good thoughts is equivalent to doing the deed). Michael Crichton makes this point in a slightly different manner:

"'Yes,' Norman said, 'Children think this way. Children all believe that their thoughts have power. But we patiently teach them that they're wrong to think that. Of course,' he said, 'there has always been another tradition of belief about thoughts. The Bible says not to covet your neighbor's wife, which we interpret to mean that the act of adultery is forbidden. But that's not really what the Bible is saying. The Bible is saying that the *thought* of adultery is as forbidden as the act itself.'" (1987:272)

His interpretation harmonizes with ours. The Christ does not mean that thinking a thought will affect another person in the same manner as performing the act will. He simply means that both the thought and the act are forbidden. Our explanation is that either event is the result of willfulness on our part, so our spirit matter is altered in both cases. The only difference is that if we harm another person, there will be an additional penalty exacted from us in ways we don't understand at present.

made permanent, with some our sins being taken into account in some further manner, if necessary.

But if the resurrection is the last ordinance to be applied to us, right at the end of our metamorphosis, then we cannot account for Christ's assertion that we will have to pay the uttermost farthing. There is no provision in this model to hold us aside in a location where we will pay a price of some sort for our sins. Such a process doesn't even make any sense within this conception of the purpose and effect of the metamorphosis.

The only way to incorporate it here is to create a rube goldberg gimmick: postulate a holding pen where we sit and sweat off our sins, after the judgment has been applied to us. Then, when we have completed our penance, the watchers will somehow recognize that, and then at that point they will send us to the resurrection ordinance. But this is only a gimmick that bends the spirit of this theory. So either the theory is inadequate, or the conception of the price to be paid for this type of sin is incorrect. What sort of evidence do we need to determine which is wrong or which is true? Revelation.

Here the assumption is going to be made that the traditional conception of a holding punishment pen is incorrect, although the image is a vivid one that Christ Himself used. The assumption is that in the judgment process, the price will be extracted from us, or the punishment will be applied to us, in such a way that we can then go through the resurrection.<sup>{10}</sup>

#### **YOU-PICK PLACEMENT:**

The last point we wish to make about this judgment, one which has been alluded to above variously, involves our own choice in the matter. So far in this chapter, the description has addressed the active forces and agents that will process us during judgment, we being essentially passive recipients during that process. That is a fair representation of how it works, but it is only part of the process.

The missing element, which is not alluded to in the canon involves our volition. Recall that we have been making choices during the long, tiring metamorphosis, choices which will have ultimately shaped our spirit substance. We will, once the veils are finally removed from our eyes, be able to evaluate our own nature. As noted above, we will then know without being instructed, which level we belong to. We will recognize kindred spirits and will choose to be with them.

As an analogy, take the business of clothing in this world. If we are invited to attend a formal dinner where everyone is attired in tuxedos and formal dresses, we would be most uncomfortable if we forgot and appeared in levis and a tee shirt.

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<sup>10</sup>We don't hold a strong opinion on this matter. We haven't spent enough time in the third fascicle to have sorted through these issues yet.

The discomfort would be painful to us. Conversely, if a casual beach party was arranged, we would feel pained if we appeared in formal attire. We will know which party we belong in and with, once we can clearly see the nature of our spirit substance.<sup>{11}</sup>

### JUDGEMENT CALCULUS:

The years of considering this model has persuaded us that mortals flat don't understand anything about how the judgement will occur. We include ourselves most emphatically in this group. Let's explain because this claim is a truism that most of you will write off as a yawn. However, it ain't.

Below in Chapter 54 THE MEANING OF MENGLER'S MASSACRE we discuss the issue of the suffering in this world, the unmitigated pain and rottenness of life on this globe. People who don't deserve to be injured are, while those who seem to merit injury, aren't. That observation is central to our point here. If the Lord allows this world to tick on in such a manner, over the millennia, then S/He must be satisfied with how things go. And if S/He is satisfied, then there has to be an explanation. Well, our problem is that we cannot understand, so we come to the conclusion of that chapter.

The topic of judgement is obviously an intrinsic part of the suffering business. The Lord has some method of taking it all into account. When the judgement occurs, S/He will sort things into their correct order and assignments will be made in some manner to each of us. Our belief is changing subtly over the years, and we are coming to believe, on the basis of these peculiar points, that the Lord will use methods that have no relationship with mortal logic to make judgements.

For example, Christianity persuades us that good people will get good rewards in the 'next' life. <sup>{12}</sup> Worthy leaders are presumed to be candidates for exaltation, etc. Christianity also persuades us that bad people will have bad outcomes. Whores, pimps and criminals of all types will be automatically consigned to everlasting hell. Do you concur? You might, but we demure once more.

We have a problem with either perception, that good get good, and bad get bad. As one looks deeply into mortal lives, it becomes apparent that there are many deep psychological, social, etc. factors that enter into the life style of each of us. The Bishop type of character seems superficially to be so good, that his reward is evident. Right? Wrong. As is well publicized today, the Catholic Clergy has a rotten history of pederast,

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<sup>11</sup> For an enlightening discussion with more details about this matter, see Chapter 5 THERE ARE THREE HEAVENS in Swedenborg's HEAVEN AND HELL. That man was inspired.

<sup>12</sup> Once more, the 'next' life is sort of blurred with the post-resurrection one, because the 'next' life is the post-mortal one were we are still being tested, etc.

homosexuality, etc., so it is not very likely that individuals guilty of such things will be rewarded with a mansion in heaven.

We use this example, not to poke at the Catholic faith, which is one of the more commendable of Christian sects, but to use things that seem to be cut and dried as far as the final judgement goes. The good turn out to not be so good after all. And only the Lord will be able to tell the difference.

Looking at the obverse, we find examples that are harder for Christians to accept, but which, we claim, are analogous. Take a child who is born to a prostitute, who is addicted to drugs as a child. His or her life is going to be hell on earth. S/he has NO chance, not one, of rising above that life style. Oh yes, I have heard the READER'S DIGEST or WALT DISNEY stories about people who rise above their environment, but how often do you really think that happens? We believe exceedingly rarely. But when the judgement occurs, according to the good ol' Christian perception of things, this little individual who lived the life of a rotten person, is automatically consigned to a poor reward.

That bothers us. That person came into this world with two hands tied behind his/her back, expected to fight a nuclear war. Is that how you perceive of your God, one who would send a person into an experimental situation so impaired that he won't ever even see that 'good' part of life, who will then punish him for failing to somehow live up to something? We don't. We refuse to believe in such. It is our belief that the Lord in His/Her infinite wisdom will take such a person during the judgement and will dissect all of the issues. S/He will determine what the abilities of their person were. S/He will determine how powerful the environmental forces for good and evil were. S/He will sort out the chemical component and factor it our if it represents something not worthy of consideration at that point. In the final analysis, the Lord will have the wisdom to determine whether or not this drug-using pervert actually deserves blessings for not committing suicide, for not committing murder, for not being hypocritical, for not doing a host of other things that otherwise are done by others. The Lord will know if this poor person did an extraordinary job on earth in the miserable situation into which s/he was placed, a job that perhaps a person otherwise to have been a 'good' person on earth would have failed mightily at living. We believe this. We do. It must be true, else we have God who hates us, His/Her own progeny.

We also note that in the judgement, the Lord will factor in our performance in the other testing phases. All of our dossier will be examined and blended to come up with the final grade. The three testing phases are complementary ones, with each adding their dimension to our test and to our reward. Perhaps stellar performance is possible in one phase that will cancel out an abysmal failure in another. Who knows? God does.