

Triple Catch to Moving Mountains

Episode 3

We are continuing with part 3 of 5 episodes on the **Tiple Catch to Moving Mountains**.

Picking up where we left off in our last episode, we were exploring what Jesus wanted us to understand when it comes to our harboring unforgiveness, and how that impacts our ability to move mountains and to whither the fruitless tress in our lives. And keep in mind, we are still exploring the **TRIPLE CATCH** in order to find out what it takes for God to give us a heart that does not doubt, so we can pray without doubting, and by faith say to this mountain, “be removed” and it be lift up and cast into the sea.

We left off examining **Matthew 18:32-34**. "Then summoning him, his lord said to him, 'You wicked slave, I forgave you all that debt because you pleaded with me. 'Should you not also have had mercy on your fellow slave, in the same way that I had mercy on you?' And his lord, moved with anger, **handed him over to the torturers** {or *tormentors*} until he should repay all that was owed him. **"My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart."**¹

This seems pretty clear that if we do not forgive from the heart anyone against whom we hold an offense, the Father will turn us over to the tormentors. As I stated in the last episode, I believe Jesus is informing us that Yahweh Sabaoth, the Lord of Heaven’s Armies, who rules over both the good and the bad angels, will hand us over to the demonic spirits of wickedness—the tormentors—who will bring torment into our lives and be an affliction in our heart, mind, soul, and strength. Terrifying, right?

How the Spiritual Realm Invades our Earthly Realm

To understand this, I am going to give you a glimpse into how the spiritual unseen realm functions. In the unseen realm, which directly impacts our physical world,² there are rules, much like our laws of gravity and entropy, and they function as part of an intertwined system.

For instance, the enemy is constantly making accusations against us before the Great

¹ **Matthew 18:32-34**

² **Ephesians 6:10-12**

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Assembly of God, seeking permission to come against us with some sort of torment.³ And when we hold on to such things as unforgiveness, we give the enemy a broad platform to make valid accusations against us. In fact, the enemy prowls around us like a roaring lion watching, examining, and, in effect, taking notes so he is fully equipped with evidence when he approaches Yahweh Sabaoth in the heavenly courtroom with accusations.⁴

And make no mistake, the enemy's desire is to devour us; however, God has a uniquely different purpose in mind when it comes to the enemy's accusations.

We are told that Jesus lives to make intercession for us in these matters.⁵ Still, quite often, the Father approves the enemies desire to torment us, but it is not for the purpose of punishment for wrong, but to teach us, to instruct us, and to educate us. In other words, He desires that we come to realize that *death* (mental, physical, emotional, and relational torment) is not the same as life and peace. And we should not spend another moment of our short lives living in death.

The reality is that our religious delusion runs so deep in our soul, that we will stubbornly persist in *death* all the while believing we abide in *life*, simply because we are doing things that we believe please God, whether it is ministry, bible study, worship, or any of the other acceptable activities that we tend to substitute for *life*. Still, one of the most harrowing passages in the New Testament is when Jesus says, "If the light that is in you is darkness, how great is the darkness." This is a powerful statement on the depth and power of our religious delusion. We can abide in *death* and yet be fully convinced we are "good with God."⁶

Therefore, God uses distress and torment to bust through our delusion and the deceitfulness of our heart, so we will come to agree with Him that we have unresolved issues in which we need to seek His help and understanding. And this is how it works with unforgiveness. He will hand us over to the *tormentors* who have rightfully accused us, but it is for the purposes of teaching us how to abide in *life*, and it is for the purpose of destroying the religious delusion that keeps us believing that someone else is the problem (whether from our past, our present, or the fear of

³ *Psalm 82; Job 1-2; Zechariah 3:5; Luke 22:31; 1 Peter 5:8*

⁴ *1 Peter 5:8*

⁵ *Hebrews 7:25*

⁶ *Matthew 6:23*

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what “they” will do in the future).

Our Awakening

This issue of God using the *tormentors* to give us an opportunity to learn is a critical aspect of our relationship with the Father; therefore, we must understand how it all functions. We tend to not like these truths, but it is how the system works. Besides, if it was enough for God to have commanded us to forgive from the heart to gain our wholehearted compliance, then He would need to go no further. Sadly, more-often-than-not, instruction in His Word does little, on its own, to impact or dismantle our religious delusion which we have built around our hearts to protect ourselves from going to very painful places—to those cracks and crevices in our soul in which our deepest wounds exist.

Therefore, in His *lovingkindness* He allows the enemy to come after us and, in effect, uses the enemy as a tool to chip away at our religious bubble and self-protective defenses in order that we might actually understand the difference between abiding in *death* versus true *life*.

Therefore, through our torment, at whatever level He approves, He shows us how incapable we are to either alter a single thing that is happening in our life or to relive any of the pressure that is coming against us. He shows us how our dysfunctional coping mechanisms are worthless and have never really ever helped us—ever! They just keep us bound to our prisons of pain, loneliness, want, and desperation.

He teaches and teaches us in an attempt to get us to agree that we need Him in all things all the time. He wants us to understand that we do not need our unforgiveness to protect ourselves. In fact, we do not need any of our self-protection. We do not need our “boundaries” to keep people away; and we do not need our pain. It only keeps us living in fear of what might happen to us and it prevents us from living in faith.

This is how God busts our delusion and rips through all our denial. And He goes at until we can honestly see the worthlessness of all the ways we have tried to be God over our lives and all the ways we have tried to punish people for doing us wrong.

By way of example, I want you to consider Job. This poor man went through terror upon terror,

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and his distress went to places that are unimaginable for most of us. And we know that it was all delivered via the wicked hand of Satan. Job's torment however was so extreme that it is hard for most of us to connect to his pain and the level of "devouring" from the enemy which Job endured.

Yet, from the very beginning, God made it clear that He was allowing, nay directing this, not because of His anger or wrath, nor due to a need to punish Job for wrong, rather, what we find out is that God had some amazing truths to teach Job. But before Job could learn those deeper secrets of God, there were layers of religious delusion in his heart that needed to be addressed and removed because they were preventing Job from hearing all that God wanted to reveal to Job and all that God wanted Job to experience in Him.

And God, in His wisdom and understanding, determined that there was no other way to reach those deepest layers of Job's heart than through a complete dismantling and destruction of his life. That is how powerful religious delusion really is; it is quite shocking. Most of us are scantily aware of its rule in our lives. But make no mistake, it is there, and it **MUST** be removed in order that we might hear all that God wants to reveal to us and all that God wants us to experience in Him.

As you would imagine, Job was very confused and did not understand in the least why such terror and torment was happening to him. After all, by his own testimony, and the testimony of Yahweh, Job was probably the godliest man who has ever lived. Therefore, God sent Job a friend, Elihu, to explain to Job what He was doing.

Job 36:5-16

God is mighty, but he does not despise anyone! He is mighty in both power and understanding. He does not let the wicked live but gives justice to the afflicted. He never takes his eyes off the innocent, but he sets them on thrones with kings and exalts them forever. If they are bound in chains and caught up in a web of trouble, {the terror} he shows them the reason. He shows them their sins of pride. He gets their attention and commands that they turn from evil. If they listen and obey God, they will be blessed with prosperity throughout their lives. All their

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years will be pleasant. But if they refuse to listen to him, they will be killed by the sword and die from lack of understanding. **For the godless are full of resentment.** Even when He heaps up ire toward them, they refuse to cry out to him for help. They die when they are young, after wasting their lives in immoral living. **But by means of their suffering, he rescues those who suffer. For he gets their attention through adversity.** *God is leading you away from danger, Job, to a place free from distress. He is setting your table with the best food."*

Job 37:13

Whether for correction, or for His word, or for lovingkindness, He causes it to happen.

Yes, God's tool of instruction is adversity (torment), and sometimes the greatest of afflictions is required to accomplish His purposes. And He is the one who causes it to happen! He uses the agency of His heavenly hosts, both the good ones and the evil ones, and He, Yahweh Sabaoth, sets them loose to carry out His instruction; but without question, He causes it to happen. And then these angels or demons use people to carry out their torment in our lives, but He causes it to happen.

Did you grasp His purpose: **to lead us away from danger to a place free of distress, to a table with the best food?** Do you understand? Are you getting it? When we are handed over to the tormentors, it is for the purpose of leading us to freedom and to the delightful delicacies of love—to the best food ever. That is the Father's motivation. It is not for punishment; despite our sin and all the reasons the enemy tells us that we deserve punishment. That is not how the Father deals with us. But Yahweh causes it all to happen; He is responsible for it all, even though He uses the enemy—the tormentors—as the tool to cause our pain and affliction.

Ok, God does not punish us, but this whole business with the tormentors really challenges our sensibilities and our perception of God's goodness. Surely, He could get through to us in a more gentle or tender way; all of this sounds pretty mean.

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The truth is that we have all erected barriers in our soul to keep us from being hurt, and these barriers are effective not just with man but with God. They hold His truth and His love at bay. Of course, we erect them in Jesus name. Furthermore, these barriers we have erected are like reinforced steel and are impossible for anyone to assail. This may surprise you, but God does not want to assail our walls, rather, He wants us to volitionally pull them down and let Him in. But with that said, it does not mean that He does not go to war against us to convince us to let Him in.

Being Yahweh, however, He knows exactly what it will take to soften our hard hearts, and all that He does is very personalized to each person. What Job needed, what I have needed, may not be what you need. Only God knows the depths of the deception in our heart. He sees it all.⁷

Did you catch Elihu's comment that "**the godless are full of resentment?**" The places in our heart that are bound by pain and enveloped in unforgiveness are godless and are full of resentment toward others, including, **whether we are aware of it or not**, resentment toward God for allowing, nay directing, all the pain we have endured at the hands of others.

Therefore, for the sake of correction, for His word, and because of His *lovingkindness*, He must instruct us in His ways if we are ever going to learn to love as we have been loved.⁸ In fact, Yahweh Qanna and Yahweh Mekoddishkem, the God who is jealous and the God who sets us apart for Himself, are obligated by the very definition of His name to do whatever it takes, to pull out all stops, to go to whatever extremes are necessary, to teach us to love as we have been loved.

By the way, it is what we asked for when we prayed that we wanted more of Jesus. In fact, God's jealous desire is to perfect us in His love, a love that is expressed through us in our relationships with one another including relationships with our enemies.⁹ Again, He wants forgiveness to define our lives.

*Let us summarize the **TRIPLE CATCH***

We have learned that before we can remove mountains from our lives, via a command of

⁷ *Jeremiah 17:9-10; Proverbs 15:11; Hebrews 4:13*

⁸ *John 13:34, 15:12*

⁹ *1 John 4:15-21; Matthew 5:44; Luke 6:27, 35*

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faith, we must have God give us hearts that do not doubt. And the pathway to this experience is forgiveness. However, since most of us are not actually in touch with the level of pain and resentment that is buried deep within our deceitful hearts (though, truth be told, some of us are very well aware), God has to show us—reveal to us what lies beneath—and then He instructs us in His ways showing us, quite practically, how holding on to all our self-protective mechanisms, including unforgiveness, just locks us in prisons of death, leaving us to live by denial and delusion.

The primary tool which He utilizes to unearth our pain and resentment, and the means by which He accomplishes His instruction, is adversity—torment brought at the hands of the tormentors.

Now, in addition to the illustration of Job, let us look at the New Testament and we will discover the very practical ways this plays out in our lives. In it we will learn why unforgiveness is such a problem, and why it is so important to the Father.

Once again, we are still attempting to dissect the **TRIPLE CATCH—HOW TO RECEIVE FROM GOD HEARTS THAT DO NOT DOUBT**. Turning to the New Testament, we will approach this next step of understanding through another difficult and mysterious passage. It is odd how mysteries help explain mysteries, but that is how the Spirit rolls.

The passage we are going to look into is the infamous passage dealing with communion. Is it complex and confusing? Without question! But we will take it step-by-step and hopefully come to a full understanding of this mystery.

1 Corinthians 11:23-34

For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; and when He had given thanks, He broke it and said, "This is My body, which is for you; do this in remembrance of Me." In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." For as often as you eat this bread and drink the cup, **you proclaim the Lord's death** until He comes.

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Therefore, whoever eats the bread or drinks the cup of the Lord **in an unworthy manner, shall be guilty of the body and the blood of the Lord**. But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. **For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly**. *For this reason many among you are weak and sick, and a number sleep*. But if we **judged ourselves rightly**, we would not be judged. But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world. So then, my brethren, when you come together to eat, wait for one another. If anyone is hungry, let him eat at home, so that you will not come together for judgment. The remaining matters I will arrange when I come.

Let us deal with the obvious, and then we will circle back around to the issue of unforgiveness. When we take communion, we are making a **proclamation** to all of creation, within both the seen and unseen realms, that Jesus died for our sins. Therefore, if we take communion in an **unworthy manner**, we eat and drink **judgment** unto ourselves.

In other words, when we take communion in an unworthy manner, we give evidence to the tormentors which they use when they come before the Great Assembly and make accusation against us before God and recommend to Him that He allow them, direct them, to devour us. And when that permission is granted by Yahweh Sabaoth, we experience great affliction such that **many** (not a few, but many) **are weak and sick** and a number **sleep** (a euphemism for physical “death”).

Yet, if we judged ourselves rightly, and take communion in a **worthy** manner, we would not be judged before the Great Assembly. Still, when we are judged, we know it is for instruction, for discipline sake—to teach us a better way so “we will not be condemned along with the world”. I hope all of that is clear. The process itself is not hard to understand, but the concepts are terribly difficult.

Unworthy Manner

I have often experienced someone telling me to go into communion with a contemplative or

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meditative frame of mind, confess my sins, and approach communion with an attitude of holiness and reverence. But if you think about it, that is a bit silly and falls under that category of religious light that is really darkness, and how deep that darkness runs.

Jesus died for my sins, and the sins of the world. He literally removed them as far as the east is from the west.¹⁰ And more than died for my sins, I am going to explain how He also took responsibility for my sins, which is a truth that most of us have never examined.

As a result, communion should be a time of great rejoicing and celebration, not somber penitence. In fact, to have a fearful and penitent approach to communion would mean that I am still afraid of punishment, and His love has not been perfected within me.¹¹

To take communion in a **worthy manner** and to judge the body **rightly**, would mean that I stand on this amazing truth:

Colossians 1:21-23

And although you were formerly alienated and hostile in mind, engaged in evil deeds, **yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach** — if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.

I want you to note that “**to present you before Him**” is not a *future* event, it is rendered in the *aorist active infinitive*; hence, it explains our status or the nature of our relationship with God. **Thus, to rightfully examine ourselves is to declare that we always stand before Him holy, blameless, and beyond reproach.** Anything else would be desecrating or belittling the body,

¹⁰ **1 Corinthians 15:3, Psalm 103:3, 10, 12; John 1:29**

¹¹ **1 John 4:17-18**

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disregarding what Jesus accomplished in His body; hence, taking communion in an unworthy manner. If we are holy, blameless and beyond reproach before Him, why would we ever come before Him with some sort of religious penitent contrition and remorse?

We might as well stand up and declare to all the heavenly beings that what Jesus accomplished in His fleshly body was simply not enough, and was not a finished work, because I need to add to it my sadness, my guilt, my shame, my failure, my disappointment, and my promises or hopes of doing it better next time, etc.

Why is this so important to the Father

The reason this matters so much is that the Father gave His Son a physical body for the purpose of taking on all our sin, and His fleshly body flowed with real human blood in order that His blood might sanctify us. Therefore, when we take sin back from His body in any way that **holds ourselves or others responsible** (no matter how religious we can spin it), we trample on the amazing gift which has been given to us.

Neither we, or anyone else, are an acceptable sacrifice for sin, and we have nothing to offer God in that regard. Therefore, when we approach Him in shame, guilt, fear, judgment, condemnation, and failure (whether our own or with that of another), it is as if we are saying that we really believe we could have done it differently, and that next time we will do it differently, or that they could have done it differently, and next time they better do it differently.

With such contrition and penitent hearts, we declare that that what Jesus accomplished on the cross was not entirely necessary. And when we make this proclamation, it speaks loudly in the unseen realms. They all hear our blasphemous proclamation regarding the efficacy of Jesus' death, and they quickly run to the Great Assembly with accusation.

The Body and the Blood

Let us examine this aspect of God giving His Son a body.

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Hebrews 10:5-10

That is why, when Christ came into the world, he said to God, "You did not want animal sacrifices or sin offerings. **But you have given me a body to offer.** You were not pleased with burnt offerings or other offerings for sin. Then I said, 'Look, I have come to do your will, O God—as is written about me in the Scriptures.'" First, Christ said, "You did not want animal sacrifices or sin offerings or burnt offerings or other offerings for sin, nor were you pleased with them" (though they are required by the law of Moses). Then he said, "Look, I have come to do your will." He cancels the first covenant in order to put the second into effect. **For God's will was for us to be made holy by the sacrifice of the body of Jesus Christ, once for all time.**

Jesus was given a physical body and this body was purposed for one thing: a sacrifice. And here is the amazing truth about His "body" that flips our religion, which is so sin obsessed, on its head. In His body, He not only bore our sins on His body,¹² He who knew no sin literally **became sin** for us.¹³ I want you to understand the magnitude of this truth. By bearing our sins on His body and becoming sin, Jesus literally took the responsibility for our sin and the sin of others upon Himself. His blood which was poured out for us sanctified us,¹⁴ but it was His fleshly body that took on the responsibility for every one of our transgressions, as well as our flat-out blatant sins of the past, the present and the future.

This was all imaged for us in the Old Testament practice of the scape goat.¹⁵ There were two goats presented to Yahweh. One goat was offered up as a sin offering while the other was presented to the Lord for atonement and was released in the wilderness carrying the sins of the nation. In effect, He was the sacrifice for our sin (hence, the proclamation of John the Baptist, "behold the Lamb of God who takes away the sin of the world"¹⁶), and He also carried all our transgressions out away from us into the wilderness.

¹² ***1 Peter 2:24***

¹³ ***2 Corinthians 5:21***

¹⁴ ***Romans 3:25, 5:9***

¹⁵ ***Leviticus 16:7-10***

¹⁶ ***John 1:29***

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Yes, Jesus' body was pierced through, crushed, and smitten by the Father as He laid the iniquity of us all upon His only Son. Jesus was beaten so we could be made whole; He was whipped so we could be healed. He was struck down for our rebellion. He bore all our sins and interceded for us despite our rebellion to Him.¹⁷ And according to the Father, it was fitting for Him, for whom are all things and **through whom are all things**, in bringing many sons to glory, to perfect the author of their salvation through sufferings.¹⁸ It was the Father's **Plan-A** from the beginning, from before time; yes, before anyone had ever sinned—before the foundation of the world was laid—the Father chose that we would be holy and blameless before Him as a result of His Son becoming responsible for all our sin.¹⁹ And it all came through His body and His blood.

This is the reason why when we symbolically take the body and blood during communion it is to be a time of intimate fellowship, of belonging, of identifying in this amazing truth in a very personal way. He became sin, that He became my sin, and He took all **responsibility** for it. He became the sin of all those who ever offended us and wounded us, and He took responsibility for it all. And, He was **rightfully** judged by the Father for our sin because He was the one responsible for it all.²⁰ Do you understand how glorious this is?

Therefore, we must not take communion in an unworthy manner and make a blasphemous proclamation throughout the heavenly realms that we, or anyone else, could have or should have done things differently. This was all decided by Yahweh before the foundations of the earth were laid.²¹ And we get to relax, enjoy, and live in thankfulness for all He did for us and live in forgiveness for all that others have done to us.

What we have done and what others have done to us, no matter how horrible, terrible, degrading, insulting, violent, or demeaning, Jesus owned it; He became responsible for it. And so, if we want to be mad, bitter, angry, resentful, or wrathful towards anyone, we need to direct

¹⁷ **Isaiah 53**

¹⁸ **Hebrews 2:10-11**

¹⁹ **Ephesians 1:3-12**

²⁰ **Hebrews 2:10**. Plan-A always involved sin. The affairs of the garden were planned, and the provision for the resulting sin was planned, before the foundations of the earth. Thus, the author of all things—through whom are all things—in effect held Himself accountable; hence, it was entirely *fitting* for the Father to perfect the author of our salvation through suffering.

²¹ **Ecclesiastes 6:10**

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our fight toward the One through whom are all things—the One who became that very specific sin for us and for others.

It is simply misplaced to look to other people and hold them personally responsible for their sin and expect something from them—to somehow make it right for us. Likewise, it is foolish to hold ourselves responsible for our failures and to beat ourselves up for our sin when Jesus took it all upon Himself.

When we hold **unforgiveness** towards a person, we are turning our malice and all deceit, and hypocrisy and envy, and all slander, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, gossip, arrogance, disturbances **towards a clean slate**, towards an innocent person, towards one whose sin and rebellion has been lifted from them.

Simply said, there is no justice in unforgiveness; it is simply our being vengeful, and vengeance belongs to Yahweh, not to us.²²

Hence, we are to never take our own vengeance.²³ We must never leave even the smallest space in our heart, mind, soul, and strength for unforgiveness. The right place to direct our anger and our hurt is to Yahweh, because He authored all things in our lives, for it all comes from Him and through Him through the agency of the tormentors through the agency of the people who hurt us.²⁴

Therefore, when we take communion and fail to examine ourselves properly, when we fail to stand before him holy and blameless, we are eating the bread and the cup in an **unworthy** manner. And when we harbor unforgiveness and refuse to stand in the truth that they also stand before Him having been completely cleansed of their sin, but still take communion, we are eating the bread and the cup in an **unworthy** manner. As a result, we eat and drink judgment (torment) upon ourselves, and it is for this reason that **many** (not a few) are weak and sick and a number asleep or dead.

²² *Deuteronomy 32:32,41,43; 2 Samuel 22:47-48; Proverbs 20:22, 24:9*

²³ See *Romans 12:17-21*. Rendered in the *present active participle*

²⁴ See *Hebrews 2:10-11; Romans 11:36*

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Judgment

Judgement in the heavenly realms functions quite like the laws in our natural world. If you put your hand on a flame, your skin will be damaged, and you will know pain. That is just a law of nature. Similarly, when we eat and drink the bread and the cup in an unworthy manner, we have given the demonic tormentors permission to go to the Father and seek the right to afflict us. And this affliction is real, it is physical, emotional, mental, and impacts every area of our lives.

Many are living afflicted and many have died afflicted; that is what unforgiveness produces in our lives. I believe we would be shocked to discover how many of the ills, pains, traumas, allergies, dysfunctions, sickness, and maladies, and psychological disorders we endure are as a result of taking communion in an **unworthy** manner, and the tormentors having their way with us.

Going back to **Job**, we are far too often like those godless and resentful ones who refuse to cry to Him for help, and end up wasting our lives in improper living.²⁵ We want the pain and torment to stop, and we spend our time and our money foolishly trying to find remedies to our affliction. But we **DO NOT** need to be living with all these afflictions if only we would take God's word seriously and **forgive from the heart** anyone against whom we hold a grudge.

And the reason we can forgive others is that we now know that Jesus has taken on the responsibility for all of their failings. Furthermore, we can understand that God, as our sovereign Lord, purposed those tragic and painful events in our lives (as all things are from Him and through Him) in order to draw us into a right relationship with Him, and to instruct us in His ways.

As Elihu said, "Whether for correction, or for His word, or for *lovingkindness*, He causes it to happen."²⁶ So, our real fight is not with others, but with Yahweh. Once we realize that all our anger, hate, malice, and other deeds of the *flesh* are misplaced and misdirected, by the power of the Spirit, we can dig down deep in our soul and choose to love even our enemies with His *agape* love, just as He commands us.

²⁵ **Job 36:5-6**

²⁶ **Job 37:13**

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This was a lot to cover in this podcast and a lot to think about. I am afraid that we have all been plagued by unforgiveness and by the tormentors for far too long. It is time to take the power out of their accusations and always stand before Him in the truth that He took on our sin and the sin of those who have hurt us in His body.

Let us pick up next time with the science of unforgiveness.