

Welcome, everybody, to this Eighth-day of the Feast.

The title of this sermon is *The Day of Judgement*.

Today we will explore what God has revealed to His Church about this Day of Judgement. It is often referred to as this "Last Day," the "Eighth-day."

The Church today calls this day "The Last Great Day," or "The Great White Throne Judgement." It is actually a day of judgement. It is a day of separation, because this word "judgement" means "separation," or one of its meanings is "separation." This is a day when one group is separated from another group—one separated to enter Elohim, and the other separated from God forever, everlasting death.

If we'd like to turn to Leviticus 23 where this command to keep this Holy Day, this High Day, this seventh annual Feast Day... **Leviticus 23:36—For seven days you shall offer an offering made by fire to the LORD, to the Eternal. On the eighth day you shall have a holy convocation, which we are doing today. This is a time for gathering before God, and you shall offer an offering made by fire to the LORD. It is a sacred assembly, and you shall do no customary work on it.** Now, this "eighth day of the Feast" isn't mentioned a lot in scripture with regards to a command to keep it. There is a lot written about the Feast of Tabernacles and all of the things that are required to be done during the seven days of the Feast. But this Eighth-day is rather simply stated as, "on the eighth day you shall have a holy convocation," and offerings would be given, and it's a commanded assembly.

Well, we understand that it is the seventh annual High Day of God, and that we are here today to celebrate this "Day of Judgement," because we keep this day so that we can come to understand more about this "time of separation," that is ahead of us.

If you'd like to turn to Isaiah 65:20-25. Now, this is that Hundred-year period that is referred to by the Church as "The Great White Throne Judgement." In scripture it's actually called, "The Day of Judgement" or "The Last Great Day," or "The Eighth-day," as we have just read. So here we have in **Isaiah 65:20—No more shall an infant from there live but a few days**, because here it is, an infant that is resurrected at the end of the thousand-year period, we're going to see this resurrection back to physical life. **Nor an old man who has not fulfilled his days**, because it is going to last this Hundred-year period. **For the child shall die one hundred years old, but the sinner, being one hundred years old shall be accursed.** And that is "set aside for destruction." So at the end of this Hundred-year period there is going to be a separation that takes place, and this separation is based on all those that are alive at that time that have set their mind to follow God to obey God, they'll actually be changed to spirit. And the others will be separated and they will die "accursed," and they will be "set aside for destruction." Those that are

alive at that time, and those that are dead currently and have to be resurrected back to a physical life for the purpose of being destroyed, facing this second death.

Verse 21—They shall build houses and inhabit *them*. All the houses that they have built, they won't be destroyed, because anything that they do in regard to building, there will be no destruction because there is no Satan during this Hundred-year period. **They shall plant vineyards and eat their fruit. They shall not build and another inhabit.** There won't be people taking their possessions, because this is all pointing to something in the way of a spiritual matter. Because it is about the spirit of the law. It's the way people think. It's the way people behave. It's their conduct. And therefore, these things won't take place. There won't be people stealing. There won't be people destroying things. And if anyone does, well, they'll be dealt with. But here it's implying that, no, it won't be happening because of an education system and because of the environment that has been established over the previous 1,000-years. Well, now they're in this Hundred-years, it is different, because all these people are resurrected in a way that will enable them to be able to live a happy, fulfilled 100-years of life.

They shall not plant and another eat; for as the days of a tree, *so shall be the days of My people*, God's people. **And My elect shall long enjoy the work of their hands.** So there's not going to be a death period because they're going to enjoy everything they do. So no one is going to actually die in this period. They're going to be given a life of 100-years. They'll live to 100 years of age, and they will enjoy what they work at, what they build. They'll "long enjoy the work of their hands," which is their labor. And it's also pointing to something spiritual. Not only physical, but also spiritual labor, because they will be generating the fruits of God's holy spirit.

Verse 23—They shall not labor in vain, nor bring forth children for trouble, so at this point in time during this Hundred-years, once there is a resurrection back to physical life, we will see this 100-year period where there will not be children born during that time. And the reason for that, of course, is that God needs to bring people into a judgement. It is a time for separating—which way will mankind live—and therefore, you couldn't have children being born right up until 99 years into this 100-year period because there wouldn't be a judgement or a time to be able to work out what their choice in life was. So there will be no children born in that time.

They won't be brought into a time of trouble. Which, now, being born into this world, it *is* a time of trouble, it's a time of distress. Well, God has fulfilled His promise of a 7,000-year period where man can reproduce, all for the purpose of enabling mankind to be able to enter Elohim. God is "bringing many sons to glory." So during this Hundred-year, no children will be born during this time.

For they *shall be the descendants of the blessed of the Eternal*, "the seed of the blessed of the Eternal," **and their offspring with them.** So it's from a resurrection, all of the families that are genetically connected through the generations will all be resurrected at this second resurrection. But this resurrection, has two components. It has a spiritual component—those that lived during that thousand-year period, and died during that thousand-year period, that were considered and chosen by God as righteous will be resurrected to spirit. There's others that will live into this Hundred-year period,

but at the end of the thousand-years, there will be those resurrected (which is the majority of mankind), will be resurrected to physical life.

Verse 24—It shall come to pass that before they call, I will answer, so this is with regards to spiritual matters. Answers will be given about life, and they'll always be given through a ministry, through a Church that God has constructed, because the Church and the ministry continue during the thousand-years *and* the Hundred-years, because that's the way God works. God works through a structure. God gives opportunity to mankind to grow and to mature. So during this period God will provide answers to questions that mankind will have. But these spiritual answers will be given, powered by, God's holy spirit. **And while they are still speaking, I will hear.** So God will know the questions that mankind has and He will be able to inspire the ministry to provide answers. So this period of a Hundred-years, there is a guarantee of protection. There's an insurance, basically, of life for 100-years, because there is no death during this period.

During this Hundred-year period, **The wolf and the lamb shall feed together, the lion shall eat straw like an ox, and the dust shall be the serpent's food.** So this is a time of peace and safety. This is the only way protection could be given to mankind, because you can't have lions and animals going around killing mankind. This is pointing to a time of peace. This Hundred-years is a time of peace. It's a beautiful time. It's a time of God's mercy. It's so exciting to go through these scriptures, because we realize that the Hundred-year period, or this Last Day, or this Day of Judgement, is a time of God's mercy. This is a time that God extends mercy to mankind to its fullest. Because "the wolf and the lamb shall feed together." They won't be eating each other because normally the wolf would chase down the lamb and destroy it. Well, here it is saying they feed together. "And the lion shall eat straw like the ox," which is in pointing to they will no longer be destroying and killing other animals. This means the environment has changed. Man will be able to dwell with animals.

Now, for a lot of people that live today, this will be an exciting time because the cruelty that mankind is imposing on the animal kingdom at this time is a horrendous thing, because mankind abuses the authority that God has given him over animals, and animals are mistreated all over the world at various times. Whether it's cats and dogs, no matter what it is, mankind subjects himself over animals, and does it with cruelty in many cases. Not in all, but in many cases cruelty exists.

They (the animals) shall not hurt nor destroy in My holy mountain, says the LORD. They won't be harming each other and they won't kill. They won't destroy mankind because mankind *is* what God is concerned about. God is concerned about all His creation, but God's main focus *is* mankind because of mankind's potential.

So that is that Hundred-year period of God's mercy. It is a time of peace and safety. It's a time of guarantee and insurance of life for 100-years. So all of those resurrected at that time back to a physical life now have this opportunity to grow physically, but also to grow spiritually, which is the key of life (to grow spiritually). They have the opportunity to make a decision. This free moral agency that God has given, *now* they can exercise it because they're going to have been educated in the right way of life.

Now, they have had a past (many, not all, because some of the children wouldn't have had a past as far as knowledge and understanding), but now all of mankind will be given this education system. They will be re-educated or educated in God's way, God's way of thinking. And it's an exciting time as people grow, to see the development within people, to see this transformation taking place within the mind. But in saying that, there's always going to be those that will not *yield* (and it's sometimes difficult to come to understand), but there will be people that will make a choice that they don't want this environment. They will see this magnificent time of 100-years, but typical mankind, there will be a familiarity that creeps in, familiar with the environment, familiar with the fact that animals don't kill each other, and that there is peace and safety. And this familiarity can cause a problem within the thinking of mankind.

Now, God has made many promises about this Hundred-year period, so we'll begin now. Because the purpose of this sermon is to look at this "Day of Judgement," this "Day of Separating."

Hebrews 9:27. There is a point made here, that it actually sets up this period of judgement. **Hebrews 9:27—And as it is appointed**, and that is "reserved" for men, for mankind, **to die once, but (now) after this**, after this death, **the judgement**. Now, that word is "a separating or separation, a trial, or a selection." So this Day of Judgement is about a separating, a selection that is going to be made by God the Father through Jesus Christ. This Day of Judgement will last 100-years.

Following a resurrection back to physical life at the end of the Millennium, mankind will be given a time period to choose life or death. This is the choice. This is that free moral agency that God has created within angels (the angelic realm), which we know Lucifer rebelled and *chose* to go against God, and therefore, his name was then changed to Satan, which means "Adversary." Well, mankind has been given this same ability to *choose*. Well, this time period of 100-years is about a separating or a selection of those that will choose life and not death. But there are others that are going to choose death.

Now, God implores us through scripture to choose life. You know, "Why don't you choose life?!" Because God wants to give us life. If we choose life, God says that He will give us life—eternal life, life-everlasting with Elohim, *in* Elohim.

It is a time in which Jesus Christ selects those whom have set their desire for God and then separates those whom have set their desires against God. So this is that Day of Judgement. Now, the word "judgement" in human reasoning, because of the pollution of Satan's thinking in this world, when we mean "judgement" it's often considered to be "the outcome." So when someone says, "You're under judgement," they think that you're going to pay the penalty. But it's not. Judgement really is a time period where a judgement is made, but the penalty isn't provided at that time. So we can be judged guilty on something, but the penalty is yet to follow. Well, this is this Day of Judgement. It is a time where decisions will be made by mankind and by Jesus Christ, who will select and separate, then the penalty of the judgement will be enforced, or the reward of the judgement will be given. It is a wonderful time.

Over time there have been many of God's people who have known about this Day of Judgement. Let's look at John 11:17. Now, this is the story of Mary and Martha, and also Lazarus, where Lazarus had died. **John 11:17—So Jesus came. He (Jesus) found that he (Lazarus) had already been in the tomb four days.** So if someone is in the tomb four days, you know that they've started to "turn." They used to anoint them in a way not so they were preserved for long periods of time, but they were given this anointing of oils and spices and that, and then they were buried. But by the fourth day they normally would begin to "turn." Which means the body is starting to decay.

Verse 18—Now Bethany was near Jerusalem, about two miles away. And many of the Jews had joined the women around Martha and Mary, to comfort them concerning their brother. So they would have been upset because their brother, Lazarus, was dead.

Verse 20—Then Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary was sitting in the house. Then Martha said to Jesus, Lord (Master), if You had been here, my brother would not have died. So she believed that Jesus had the power and authority, that Lazarus could have been healed.

Verse 22—But even now I know (I see) that whatever You ask of God, God will give (grant) You. So Martha knew that Jesus Christ had a relationship with God the Father and it was a close relationship, and that if Jesus Christ asked something it was granted to Him. She would not really have understood who Jesus Christ really was, that He was the Word (or the Logos) of God in the flesh.

Verse 23—Jesus said to her, Your brother will rise again. Now, this "rise again" is "stand up again." "Your brother Lazarus will stand up again."

Verse 24—Martha said to Him, I know that he will rise again in the resurrection of the last day. Now, Martha knew about this Last Day, or this Day of Judgement, this last Hundred-years. Martha knew of, and believed, the truth of a resurrection back to physical life, this Hundred-year period called the "Day of Judgement," and also called "The Last Day." Martha was thinking physically about a new physical life for Lazarus.

Christ now reveals a spiritual component to this Last Day, the Day of Judgement. **Verse 25—Jesus said to her, I am the resurrection and the life,** which is all about spiritual life. **He who believes in Me,** "He or she who believes in Me..." Now, to believe in Jesus Christ means "to commit to." So, "He who commits to Me," "He who believes in Me or believes what I say," **though he may die,** something physical, he may die a physical death, **he shall live.** Now, Martha would have thought, "Well, yes, he will live. He will live during the Hundred-years." But Christ was actually pointing to something spiritual. A person will be resurrected back to physical life all for the purpose of allowing God and Jesus Christ to live *in* them. So this is that, "and he shall live," because it's about something spiritual.

The purpose of the Hundred-years, the purpose of this Day of Judgement, the purpose of this Last Day, this Eighth-day *is* for the purpose of having mankind resurrected back to a physical life, a physical resurrection, back to a life where Jesus Christ and God the Father can live *in* the person. Because the purpose of life can then be fulfilled. It's a physical death, than a physical life then for the purpose of

having God the Father and Jesus Christ live in them so that they can have a spirit life. And then they can be changed at the end of the Hundred-years.

Verse 26—And whoever lives (is resurrected and has God's spirit living in them, has spirit life dwelling in them) **and believes in Me** (believes the truth, commits to Jesus Christ and to God the Father) **shall never die**. Now, Martha would have been thinking something physical, but Jesus Christ is really pointing to the spiritual. "Whoever lives," everyone who is resurrected during this Hundred-year period of time, this Day of Judgement, "and actually commits to God and Jesus Christ," believes in Me, believes in Jesus Christ, believes Jesus Christ is the Word of God, the Logos, the Word made flesh, believes in the Passover sacrifice of Jesus Christ, believes the truth, "shall never die." They will never die because they will be changed to spirit in Elohim, given life-everlasting in the Kingdom of God. They will *not* face the second death. Isn't that an encouraging outcome for this Day of Judgement?

Do you believe this? was the question that Jesus asked Martha. **She said to Him, Yes, Lord, I believe that You are the Christ** (You are the Messiah), **the Son of God, who is come into the world**. So although she answered a question, she really wouldn't have probably comprehended what was really being said here. But she believed who Jesus Christ was, that He was the Messiah sent by God, He was the Son of God who has come into the world for the purpose of saving. But she wouldn't have understood at this point the reality of what Jesus Christ's role was, which was the Savior for all mankind, not on a physical level, but on a spiritual level.

Acts 24:24. So Martha and others at that time knew about this Last Day, and they believed that there was a resurrection back to physical life where mankind would have a choice. And Jesus Christ explained here the outcome of what this Eighth-day is really all about, that mankind would be given the opportunity to choose to commit to God and Jesus Christ that they will never die again. There won't be a need for a physical death because they can be changed to spirit. But there *is* the opposite in that, saying, which is, "Those that are resurrected and do not believe in Me," do not commit to God and Jesus Christ, do not believe the truth, "they *shall* die," which is the opposite to that verse 26.

So here in Acts 24:24 we have Paul before Felix. **Verse 24—And after some days, when Felix came with his wife Drusilla, who was Jewish, he sent for Paul and heard him concerning the faith in Christ**. So it was about God's way of living. It was about the faith that Paul had, his faith and belief in Jesus Christ as the Anointed Messiah, the Savior, the Son of God.

Verse 25—Now as he reasoned about righteousness, as Paul reasoned about this (which is, righteousness is about God's way, God's way of thinking, the Way, it was commonly called then). It was called The Way. Well, this is The Way that Paul persecuted. Now he is discussing this with Felix. He talked about this righteousness. He talked about **self-control**, this need for the control of self, which is this pulling down of selfishness, which is a spiritual matter, and that Felix probably wouldn't have been able to understand, but Paul was explaining how it was through the power of God's holy spirit that one could have self-control, this pulling down or this controlling of the self or controlling of the selfishness.

...and the judgment to come, so here it is, Paul is explaining to Felix about this Hundred-year period, that there is a time of judgement, which is this separating of whether or not a person chooses right or

wrong. And from this **Felix was afraid**. Why was Felix afraid? Because what Paul said about the Day of Judgement. Because Felix realized that he was going to be held accountable and responsible. There is going to come a time where he is going to be judged on his decision making, and therefore, he was quite fearful of all this, of what he heard.

...and answered, **Go away for now; when I have a convenient time I will call for you**. He was in fear of what was being said. Because this Day of Judgement *can* strike fear into some people, because it is about being held accountable and responsible for our thoughts, words, and actions, and that's what the judgement is about. This Hundred-year period, this Day of Judgement, this Last Day, this Eighth-day is about 100-years where mankind will be measured. They'll be measured and then a decision, the outcome of the judgement will be, which will be provided. One is to life-everlasting, and the other one is eternal death, death forever.

This Hundred-year period is also reflected in Psalms 1. So if you'd like to be turning to Psalms 1. This is about a time when mankind is going to have to make decisions, make choices. **Psalms 1:1-6—Blessed** (happy) **is the man who walks not in the counsel of the unGodly**, so somebody who chooses not to walk in wickedness. Now, that word "unGodly" is the "wicked, uses the selfish carnal mind to make decisions." So this is the time, if we apply it to the Hundred-year period, it's, "Blessed (happy) is the person who chooses to walk in God's way, but the person who does not walk in God's way, there is going to be a consequence." So we're only going to be "Blessed and happy is the man who walks not in the counsel of the ungodly," listens to falsehood, listens to error, and leans on their own understanding, and makes decisions based on human reasoning.

Nor stands, which is "remains," **in the path of sinners**, because sin will still exist during this Hundred-year period. Although Satan and his demons have been removed, sin, because of selfishness, will exist. So we're not to walk in this path of sinners, using the natural carnal mind, the mind of selfishness. They repent and do not practice sin. So if we don't "stand in the path of sinners," we're actually repentant. We *repent* and we don't practice sin. We don't practice it as a way of life. We may stumble or err or fall into error, but we repent of it. Therefore, we're not standing or remaining in sin, because of this repentance.

Nor sits (dwells) **in the seat of the scornful**; we're not arrogant and we're not mockers, because that's what that word really means.

Verse 2—But his delight (his pleasure and purpose) **is in the law of the Eternal, and in His law he meditates**, so he thinks about God's way, **day and night**. He is now committing himself to God. He is now believing in Jesus Christ. He is now committing *to* Jesus Christ, and his delight is God's way of life, and he delights in it because that's his thought, that's the choice that he has made during this period of 100-years (he or she).

Verse 3—He/she shall be like a tree planted by the rivers of water, that brings forth its fruit, so now it's something physical, but it's pointing to spiritual because it's "*like* a tree planted." Well, if we ever see a tree planted by a river, because of the source of fresh water that's there, it produces massive growth

and it produces fruit. Well, the same on a spiritual level. During this Hundred-year period it *can* be "like a person that is planted by the rivers of water." Well, we know that the "rivers of water" are symbolic of God's holy spirit. So during this Hundred-year period where God is pouring out His holy spirit on mankind, making it available to all of mankind, and if mankind is yielding and believing in Jesus Christ, believing in God, and believing what is said, and choosing to yield to, to commit to God, they will bring forth spiritual fruit, as outlined in Galatians 5, this spiritual fruit. ...**in its season**, what season? The Hundred-years, **whose leaves shall also not wither**, so we won't die spiritually in that time. Those that are alive and resurrected at that time will not wither spiritually through making right choices. **And whatever he/she does shall prosper**. So they will prosper because of this spiritual knowledge that will be available, this spiritual understanding, and the ability to live wisdom, because they've developed the thinking of God in their mind. They have made a choice.

Now the Psalm goes on and makes a comparison. **Verse 4—The ungodly are not so**, so the first group are those that have yielded to, committed to, and believe in God's plan of salvation, believe God, believe what is being taught. "But," (there's a comparison) those that don't, "And the unGodly are not so," **But are like the chaff which the wind drives away**. So here is the time when they will disappear because if they keep making this choice and don't repent, they will be like chaff which will be driven away. It will be blown away. They *will* disappear. **Therefore the unGodly shall not stand in the judgement**. Those that have committed the unpardonable sin will not be resurrected at the start of the Hundred-years, but after it is completed. Because those that have lived during the 7,000 years of man, that have committed the unpardonable sin, will not stand (not be resurrected at the second resurrection) to stand in the judgement. Because? It's going to be a time period later at the end of the Hundred-years where they'll be resurrected for the purpose of being destroyed.

Nor sinners in the congregation of the righteous. So sinner, unrepentant sinners, will not be changed at the end of the Hundred-years. They will not stand "in the congregation of the righteous." What's "the congregation of the righteous?" Well, we know in the physical aspect of it that it's God's Church, *but* the spiritual component of "the congregation of the righteous," is in the Family of God, in Elohim. So here we have it clearly said that sinners, unrepentant sinners, those that have committed the unpardonable sin during the Hundred-years will not be changed to spirit.

Verse 6—For the LORD knows the way of the righteous, they will be given spirit life, **but the way of the ungodly shall perish**. Why? Because at the second death they will not have life ever again. It is a death forever! So, "the ungodly *shall* perish," and their way shall perish, just like Satan and his demons. The ungodly way of life, anything that is opposite or opposing God will be destroyed at the end of 7,100 years.

Isn't this a beautiful Psalm? Because it explains God's plan for the Hundred-year period. One is, one to righteousness, the other is to destruction, which is that second death.

We're going to look at Revelation 20. So while you're turning there, there is a lot of symbolic language being used in Revelation 20. These verses start by looking at one part of the final 1,100 years. They first

look at and refer to the thousand years, and it doesn't cover all of the 1,100. This covers the 1,000 years, the Millennium, which starts at the first resurrection. So here we have the 144,000 that are resurrected at the 7th Trump, the return of Jesus Christ. They're "changed in a twinkling of an eye, at that last Trump," when it sounds, which is at the very beginning of the Day of Pentecost. And then Revelation 20 now goes into this period where we're going to see the 1,000 years being discussed first.

Revelation 20:1—Then I (John), now, he's in vision here, seeing these things... **I saw an angel coming down from heaven, having the key to the bottomless pit...** The angel actually doesn't actually have a physical keys—pointing to the ability or the authority to open or to close this particular location. Now, "the bottomless pit" is "a place of restraint." ...**and a great chain in his hand.** So this is all symbolic language and it is about power and authority to hold or to restrain or to release. This "key," which is an authority, and this "great chain in his hand," well, there is not a "great chain" that can be holding the third of the angelic realm that has rebelled against God and has been located here on this earth. This is symbolically talking about this authority to hold, which is to hold or restrain the third of the angels. Now, this will actually take place *during* the Day of Pentecost in 2019.

Verse 2—He (the angel) **laid hold of the dragon, that serpent of old, who is *the* Devil and Satan, and bound him for a thousand years,** well, that implies that it's Satan, but it's also those that followed Satan who need to be restrained during this 1,000 year period that we're now looking at. ...**and he cast him into a bottomless pit,** which is that "place of restraint." So Satan now, and his demons, are now confined and restricted for this 1,000 year period that we're looking at. ...**and shut him up,** and it's those demons that followed him also, **and set a seal on him**—Why? So why is he sealed? What's this action, the outcome of it? Why?—**so that he should deceive the nations,** which is all mankind, **no more till the thousand years were finished.** That's the purpose of "why" he is being restrained. So during this Millennial period, which we've talked about and which we've covered during the last seven days of the Feast, we understand that Satan and his demons are going to be removed. They are no longer there to influence mankind.

But after these things, which is *after* the third resurrection, because we have the first one, which is the 144,000, then we have a second resurrection, which takes place at the end of the thousand years, then we have a third resurrection. So *after* these things, after the 7,100 years, **he shall be released for a little while,** for the purpose of death, along with those that are resurrected back to physical life at a third resurrection and who are "set against" God.

Now it looks at the first resurrection when Christ returns and this 1,000 year period, but does not cover the rest of God's plan at this point. **Verse 4**—**And I saw thrones,** which points to rulership and authority, **and they,** the 144,000 that had been changed at the blowing of the 7th Trump, **sat on them,** so they have this authority, **and judgement,** "the authority and ability to make righteous decision, issue rulings, judgements, sentences, teach, and correct," because that's what this whole "judgement" is about, this authority is about. It's a role of teaching, of making decisions, of enabling people to grow in the way of

growing in God's character, **was committed to them**. So they have this authority to rule this earth for this 1,000 year period.

Then I saw the lives of those who had been cut-off, and that is cut-off from the world's thinking. Why? Because of **their witness to Jesus and for the word of God**. They had the evidence of God's spirit living and dwelling in them. What was that evidence? **...who did not worship the beast nor his image, and they had not received the mark on their foreheads or on their hands**. They obeyed God's law—the Sabbath, the Holy Days—and did not yield to Satan's thinking, Satan's day of worship, Sunday worship. **And they (144,000) lived and reigned with Christ for a thousand years**. So this is that Millennial period that is being discussed.

Now, **verse 5—But the rest of the dead...** At this point there are others that have died during that 6,000 year period, but they won't be changed at this time. They won't be resurrected at this time because they're going to have to be resurrected at the end of the thousand years for the purpose of the Day of Judgement, the Eighth-day, the Last Day. **But the rest of the dead**, that are all in the graves at that time, at the time of the first resurrection, **did not live again until the thousand years were finished**.

Now we can see that verses 1-4 were all about this first resurrection. Then the statement says, **This is the first resurrection**, which is talking about verses 1-4. The first resurrection is complete. Now, the first resurrection is about the return of Christ with those called *and chosen* to be part of the 144,000.

Verse 6—Blessed and holy (blessed and pure) **is he who has part in the first resurrection**. So why are they blessed? **Over such the second death has no power, but they shall be priests of God**, which is a spiritual office of service, **and of Christ, and shall reign**, they shall rule **with Him** (with Christ) **a thousand years**, so this thousand year period, which we've celebrated, the Millennium.

Now it looks at the next period and refers to the end of the Hundred-year period. So we need to be careful how we read this because it's not necessarily in a flow, as in a time order. It's actually inserts that are placed in here. And the way that John has written this is not so that people can understand, it's so people cannot understand, because it requires God's spirit to understand.

Verse 7—Now when the thousand years had expired (had passed), and the Hundred-years had passed, **Satan will be released from his prison**—at the end of the Day of Judgement, at the *end* of the Eighth-day, at the *end* of the Last Day—and **will go out to deceive the nations which are in the four corners of the earth, Gog and Magog**, those that have been resurrected back to physical life who have become "set against" God. Now this is all taking place at the end of the Hundred-years. **...to gather them together to battle, whose number is as the sand of the sea**. They are deceived into thinking that they can fight against God and win! So this is that delusion. They've already set their heart. They've committed the unpardonable sin. They've "set themselves against" God, but in that delusion, in that self-deception, and because of Satan's deception—because he is the one who deceives them. He deceives them into thinking they can actually fight against God and win and be successful. Now, that delusion is

exactly the same as the delusion that Satan had when he was Lucifer. He was deluded. He was self-deceived into thinking that he could fight against God and win. Because he wanted to sit and be "like" God. He wanted to sit in authority "like" God. Well, Satan's delusion is now transferred into those that have committed the unpardonable sin, and he will gather them together for a battle. Because they believe that they want to fight against God and God's elect—spirit beings! Now, there's a lot of them, because it says, "as the number of the sands of the sea."

Verse 9—They went up on the breadth of the earth and surrounded the camp of the saints... Now, what is "the camp of the saints." It's of the holy ones, those changed to spirit. ...**and the beloved city.** So we're going to remember this is symbolic language, and it's talking about something that's spiritual. The "beloved city," is Jerusalem—*spiritual* Jerusalem, which is the Kingdom of God...the Kingdom of God, those that have been changed that are now in Elohim. Now, they were "gathering together" for the purpose of a battle. But there is no battle against the saints. They desire it. They'd like to overcome and take it, just like Satan did at some point in time, but God intervenes. **And fire came down from God out of heaven and devoured them.** So there is no fight. It's just simply God destroys them. "Fire came down from God out of heaven and devoured them." It consumed them. They were destroyed by fire. It is the gehenna fire, the second death.

So now it's still referring to this same time period and event. **Verse 10—And/also the devil (Satan) who deceived them,** because he deceived them in their life, but he also now has deceived them during this "short season" that they could go up and fight against God. And that word "deceived" is "to cause to stray," **who convinced them they could fight against God and win, he was cast** (which was thrown or thrust) **into the lake of fire,** this fire from heaven, **and brimstone,** and what's the purpose of fire and brimstone? For the purpose of death, never to have life again.

Now, we understand that he is a spirit being and God has not revealed *how* He will achieve this, which is the death of Satan and a third of the angels that have followed him. ...**where,** and now this next part is not talking about a human individual or an individual person. It's actually talking about a system, a Babylonian system, a government system called **the beast, and the false prophet,** which is a religious system. Now, both of these systems were cast into this lake of fire, because at the time of the destruction of those people that have committed the unpardonable sin, the beast and the false prophet were destroyed. Not the human beings, but the systems! Because they made up that system that was in their thinking. This Babylonian system was in the thinking of those that were against God, those that had chosen to be against God. So "the beast," this system of thinking, this governmental system was destroyed when the fire came out of heaven and devoured them. That's when it was destroyed. And the false religion that was in their thinking, those that were against God, the false prophet (not as a person) —this whole system of falsehood, this false religion, this deception was actually destroyed, when? When they were consumed, when everyone was facing the second death.

Well, at that time, it says here, that Satan is going to be cast into that same lake of fire and he will be destroyed. So continuing on in that, **the beast and the false prophet,** which are the Babylonian system and false religion, **the beast and the false prophet also,** because it is individuals that made up those various aspects of false system of government and false religion, **were destroyed at that time, also,**

will be tormented day and night forever...into forever. Now, we *tend* to think physically in reading this scripture because of false religion, because of the thoughts of mankind. But remember, it's talking about symbolic language. It is not referring to a "hell fire" concept of being tormented by fire day and night—in other words, never dying—because they *are* physical, remember, and they have been resurrected to physical. Now they've been destroyed from fire from heaven. They don't have eternal life. They don't have an immortal soul. So they are now destroyed.

It can be best translated and read as, "Both indeed (both groups of people that make up this Babylonian system and this false religion), both groups were tested day and night during their lifetime *into* forever." The result of the testing during their lifetime was death *into* forever. So the best way to read that and to understand it on a spiritual level is: "Both groups that make up this false religion and the Babylonian system of government against God, they were tested day and night during that 'short season.'" Because they had already been tested day and night previously in their lifetime, which is either during the 7,000 years or that last Hundred-year period, for those that have committed the unpardonable sin. So, "During their lifetime they were tested day and night. Now the result is they are tested into forever." The result of the testing during their lifetime *is* now death into forever.

Now it moves back in time to look at a judgement, the Day of Judgement, this Last Day. And more symbolic language covering this day is being used. **Verse 11—Then I saw** (in a vision) **a great white throne**, pointing to righteous judgement. The Great White Throne is a time of judgement, and the "white" refers to the righteousness of God. **...and Him who sat on it**, which is referring, really, to God the Father who has the power and authority over all His creation. Now something that will happen in the future... **from whose face** (which is from God's presence) **the earth and the heaven fled away. And there was found no place for them.** Scripture has to be read in the context. It's going through a time order. It's saying, basically, "Then I saw a Great White Throne," which is this judgement period, the Day of Judgement, "and Him who sat on it," which is God the Father, "and," now it's saying what is going to happen in the future. It's not talking about right there and then, "that the heavens and earth will flee away from Him."

Verse 12—Now it's dropping back to this time of judgement. **And I saw the dead** (the rest of the dead from verse 5) **small and great, standing before God**, on the earth because they have just been resurrected back to physical life, **and the books were opened. And another book was opened, which is the Book of Life.** Now, the Book of Life is God's word has now been opened to their thinking, their minds. They can actually now see spiritually. They now could see a spiritual matter by the power of God's holy spirit. **And the dead**, those resurrected to live in this last Hundred-year period, **were judged according to their works.** Now they have to live for this Hundred-year period, which they are now in, and during that time they are *being* judged. They *were* judged according to their works. So it's about this choice that is given to them—choose life or choose death. So it's during this whole Hundred-year period that they're judged, **by the things which were written in the books.** So now their thought process, their thoughts, words, and actions are going to be measured against the standard that God has put in His word, that He has established in His word. They are judged based on their thoughts, words, and actions, which will be measured according to God's word.

Now, that's the same for us, brethren. This is how we are judged. We are under judgement. Remember in the scriptures it says, "The Church of God is under judgement." We're under judgement. We're being judged over our lifetime to see what we will do, how we will respond. Will we yield to God's spirit? Well, during the Hundred-years this is exactly the same judgement that comes on mankind that has been resurrected at the end of the Millennium to live this Hundred-year period, this Day of Judgement. They are now under judgement. And their works (their thoughts, words, and actions) will be now held accountable. They will be *measured* against God's word. So just like us now in God's Church, we are under judgement now, they will also have this same opportunity that we have to live by *every* word of God.

Verse 13—The sea gave up the dead who are now in it, and death and the grave were delivered up, the dead who were in them. And they were judged, each one according to his works. So no matter where a human died, whether it was in the sea, on the earth somewhere, in any location, it wouldn't matter, both are going to "deliver up the dead," and they're going to be brought into this judgement.

Now, there is another physical resurrection at the end of the Hundred-years. **Verse 14—Then death and the grave were cast into the lake of fire. This is the second death.** So now this "death and the grave," so from this resurrection, both are going to be destroyed. Death will never happen again. This is the last time we're going to see death, because mankind has lived and died during that 7,000 year period. Now at the end of 7,100 years, death will finally be gotten rid of. It will have no control anymore. So "death and the grave," which are "cast into the lake of fire," which are going to be destroyed, "this is the second death." There is not going to be death ever again.

And everyone not found written in the Book of Life was cast into the lake of fire. They will be destroyed, turned to ashes, and never have life again. It is an eternal punishment, not an eternal punishing. Because it's an eternal punishment. So the outcome of the judgement, the outcome of the Day of Judgement, this Hundred-year period, is either life in Elohim or death forever, never to have life ever again. It's not an eternal punishing, which the concept of "hell" has been preached by false religion. Well, that's all going to be destroyed. The end result is eternal life or eternal death.

2 Peter 2:4—For if God did not spare the angels who sinned, but cast them down to tartaros (tartaroo, the deepest abyss, or the bottomless pit, a place of restraint), because that's what happened to them, **and delivered them into chains of darkness—why?—to be reserved for judgement,** because there has been a judgement, but the *penalty* of that judgement has not been given to them yet. The penalty of their judgement is death.

Verse 5—and did not spare the ancient world, and He did not spare the ancient world because of their sin, **but saved Noah, eighth, a preacher of righteousness, bringing in the flood on the world of the ungodly.** Why? Well, we went through this not long ago, to save their spirit for another day. To save the spirit for this Hundred-year period, this Day of Judgement, this Last Day, or this Eighth-day, because this was an act of mercy. The Day of Judgement, this Eighth-day, is actually a sign of God's great mercy. How merciful is God that He is willing to give man the opportunity to have life? Now, in this world, according to God's plan, we see man deluded, we see man living his own way of life under the influence and the

power of Satan, "the prince and power of the air," who is broadcasting to them, who is magnifying sin. Well, we see once Satan is removed for 1,100 years, mankind is going to be given the opportunity to choose right and wrong, to choose life or death. And now, this is a great act of mercy, that God will take away this influence; therefore, mankind will have a greater opportunity to enter Elohim—all because of the love and mercy of God.

So God destroyed those at the flood all for the purpose of giving them this opportunity to live in the Day of Judgement. If you look at this particular scripture, "bringing in the flood on the world of the ungodly," the "ungodly," are those who are "destitute of fear and respect for God," because they don't fear God and they don't respect God. So the best thing for them is to be destroyed so they can be resurrected at another time.

Verse 6—and turning the cities of Sodom and Gomorrah into ashes, condemned to destruction, and that is "the execution of the judgement," making an example to those who afterward would live ungodly. So now we see that Sodom and Gomorrah was turned to ashes. Why? Because it was saving the spirit for another day, *but* they had been "condemned to destruction." This is the actual "execution of the judgement." And it was all done "for an *example*," for anyone that would live after this time. Anybody that chooses to live ungodly, to rebel against God, they face this same thing, this "turning into ashes," because of the destruction that's going to take place, which is the execution of the Day of Judgement. That is what they face. Now, that's why Sodom and Gomorrah was an example to anybody that wants to choose to go against God. And God says, "I do not change," and He will stick to His word.

There is a time of destruction where people will be turned to ashes because they have been condemned to this destruction *because* they live ungodly. They willingly have chosen to "set their mind against" God.

Verse 7—and delivered righteous Lot, oppressed by the filthy conduct of the wicked, so Lot, here, is distressed, or he's oppressed, and he's vexed in his mind (in his thinking) because of the unbridled lusts, because of people's behavior, because of the rampant sin.

Verse 8—for that righteous man, dwelling among them, tormented righteous life, this is what was actually distressing to him, was their conduct, **from day to day—how?—by seeing and hearing *their* lawless deeds**— their behaviors and what was going on around Lot distressed him greatly because he could see it and he heard of it and the way that they lived their life.

Verse 9—the Lord knows how to deliver the Godly out of temptations, and that is tests and trials, **and to reserve the unjust under punishment for the day of judgement,** so this is that reserved for the punishment of the day of judgement, which is at the end of the Day of Judgement, which is the end of the Hundred-years.

Verse 10—and especially those who walk according to the flesh in the lust of uncleanness and despise authority. Presumptuous, self-willed, they are not afraid to speak evil of dignitaries, that word "dignitaries" is "glorious ones." They are not afraid to speak evil of God's people, the ministry, God's way of life. To be "not afraid to speak evil of the glorious ones," to not be afraid to speak evil of God's people, God's Church, well, that is actually a "lust of the flesh." They are actually *in* this way of thinking.

...whereas the angels, who are greater in power and might (than these people), do not bring a reviling accusation against them before the Lord. Because they know the consequence, they know the might of God.

Verse 12—But these (these men), like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, which are all spiritual things, and will utterly perish in their own corruption, because they're going to face a second death because of their minds being set so determined against God. It's willful and its deliberate. This is the way they want to live their life.

Verse 13—and will receive the wages of unrighteousness, which is? "The wages of sin," is? Death. ...as those who count it a pleasure to carouse in the daytime. *They are spots and blemishes, carousing* (delighting) *in their own deceptions while they feast with you, having eyes* (intent) *full of adultery.* "Adultery" is an unlawful relationship, which is not talking just physically, but talking spiritually. "They have eyes full of adultery." They are in an unlawful relationship and they're enjoying it, this unlawful spiritual relationship, and they enjoy it. It's willful. ...and that cannot cease from sin. There is no repenting. There is no change going on. They don't even want to change. They're happy as they are. ...enticing unstable lives, which is Satan entices us. Now, we have to be careful that we're not unstable. But these people *are* unstable and they are willing to entice or lead others to be unstable, to lead them astray. *They have a heart* (mind) *trained*, and this is that "practicing of sin," *in covetous practices, and are accursed children.* So they are under the curse. What is that curse? "The wages of sin is death."

Verse 15—They have forsaken the right way and gone astray, following the way of Balaam, which is the way of greed, the *son of Beor, who loved the wages of unrighteousness.* He had pleasure in sin. He loved greediness. He loved what he could get out of life.

Verse 16—but he was rebuked for his iniquity (for his sin): a dumb donkey speaking with a man's voice restrained the madness of the prophet. *These are wells without water...* What's a well without water? Empty and worthless. ...*clouds carried by a tempest.* They change direction. So a "cloud with a tempest," it just gets blown around everywhere. It has no strength to hold its course; it just gets carried away. ...*for whom is reserved the blackness of darkness forever.* So these people that have committed the unpardonable sin, who willingly choose and enjoy going against God and actually choosing unrighteousness *will* face a second death.

2 Peter 3:7—But the heavens and the earth *which* are now preserved by the same word, are reserved for fire until the day of judgement, until the end, the judgement is given, the penalty for sin is going to be dished out, and perdition of the ungodly, the destruction of ungodly men.

Jude 1:5—But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, that was Israel that He saved, afterwards destroyed those who did not believe. They did not commit to God. God will destroy those that refuse to believe the truth. Now, this is the outcome for all of mankind. If we refuse to believe. If we refuse to commit to God's way of life, we will be destroyed.

Verse 6—And the angels who did not keep their proper domain (or their beginning), but left their own abode (their dwelling place, which was Satan and the third of the angels that followed him), He (God) has reserved in everlasting chains, they are held by a restraint, under darkness, they are under spiritual darkness as they cannot see spiritual matters. They are spirit in composition but not spiritual in thinking. To be spiritual in thinking requires God's holy spirit. Now, they are reserved for the judgment of the great day, for the separating at the end of the Hundred-years. They are separated for death. The final decision has been made. They are being held for the Day of Judgement, the end of it where they will be separated to be destroyed.

And how is it going to happen? **Verse 7—as Sodom and Gomorrah, and the cities around them in similar manner to these, having given themselves over to sexual immorality, gone after strange (or another) flesh, are set forth (presented) as an example, suffering the vengeance (punishment) of eternal fire.** Because "the wages of sin is death."

What makes the Hundred-years so unique is the promise of God's spirit to all mankind.

John 7:37—It actually says, On the last day, but the real reading of that should be, But in the last day, that great of the Feast, which is a Holy Day, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink. Now, they wouldn't have understood this because it was something on a spiritual level, and they would think, "Well, if you're thirsty, just come to me and I'll give you a drink of water." But He was talking, of course, about God's spirit. This is about spiritual thirst, if anyone thirsts on a spiritual level. If we desire spiritual knowledge and understanding and God's spirit, we are to come to Christ by accepting Passover and we can "drink," we can take in God's holy spirit. We can take in more of the mind (the thinking) of God.

Verse 38—He who believes in Me, "he who commits to Me," as the scripture has said, out of his heart (so out of his inner thinking, out of a person's mind) will flow rivers of living water. God's thinking will flow out from the person to the benefit of others, and it's all powered by God's holy spirit.

Verse 39—But this He spoke concerning the spirit, whom those believing in Him, those committing to Him, would receive; for the holy spirit was not yet given, because Jesus had not yet been glorified. Jesus was prophesying about a future time, the last Hundred-years when God's spirit would be offered to all those resurrected to physical life. So this is a time on this Eighth-day, which is this Day of Judgement, this Last Day, that anybody that thirst, anybody that desires a relationship with God and is willing to believe God, out of their heart (out of their inner thinking) will flow rivers of living water, will flow God's mind. God's thinking will flow out from them. And this is something that God has committed during this 100-year period, that He will pour out His holy spirit at this time.

And now this is what makes this Hundred-year period unique, because without God's holy spirit it would just be another hundred years of mankind and man's natural thinking. But the difference is the fact that God will provide His spirit in abundance to mankind, those that desire it, those that *thirst*. All those resurrected for the time of judgement will be required to commit their life to God's way of being. They will have to be transformed in thinking.

So what is happening to the Church today, this transformation, and what will take place during the thousand years, the transformation, it's exactly the same in this Day of Judgement, this last Hundred-years. Mankind will be resurrected for the purpose of transforming their thinking, to have their thinking changed to be like God, to think like God, all for the purpose of changed into spirit to enter Elohim.

John 6:28—Then he said to Him, What shall we do, that we may work the works of God? So the question to Jesus Christ was, "Well, what do we have to do to do the very works of God?" **Jesus answered and said to them, This is the work of God, that you believe in Me whom He (God) sent.** So this is exactly the same during the Hundred-year period. The work of God is believing in Jesus Christ, believe what Jesus Christ says, and commit to Jesus Christ and God's way of life. And we have to believe what is being spoken at that time. In the Hundred-years there is knowledge going to be revealed to people that we don't know today. There is so much more knowledge and understanding that will be given, because mankind will have existed for a total period of 7,000 years. And in this last Hundred-years, can you imagine the understanding, the spiritual understanding and the knowledge that will be given to mankind?

So the work of God is required to be achieved during the Hundred-years, which is to believe in Jesus Christ, which is to believe Christ as our Passover.

Verse 30—Therefore, they said to Him (to Christ), What sign will You perform then, that we may see it and believe You? What work will You do? "What miracles?" So they're looking for something physical. **Our fathers ate manna in the desert; as it is written, He gave them bread from heaven to eat.** So they were looking at something physical. **Then Jesus said to them, Most assuredly, I say to you, Moses did not give you the bread from heaven, which was physical, because it was God that gave it, but My Father gives you the true bread from heaven.** So Christ is talking about something spiritual here, which is the true bread, which is Himself.

Verse 33—For the bread of God is it, the Word, who came out from heaven and gives life to the world. So this is all achieved through the power of God's holy spirit.

Verse 34—Then they said to Him, Lord, give us this bread always. They're thinking physically. **And Jesus said to them, I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.** Because it is about something spiritual. Well, this same principle is going to apply during this Hundred-years. It is about anybody that comes to Jesus Christ, the bread of life. And if they come to Jesus Christ, to believe in Him, to believe what He says, to commit to Him, they shall never thirst, because this living waters (God's holy spirit) will be poured out to them. It will be given to them.

Verse 36—But I say to you that you have seen Me and yet you do not believe. Because it was all physical. **All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.** So they won't be denied. They have this choice to be made, choices have to be made, whether or not we want to commit to, whether we want to believe what God is giving through Jesus Christ. And the same applies for the Hundred-years. What truth is going to enter the Church at that time, people will have a choice what they want to believe, whether they believe in God, whether they

believe it comes from Jesus Christ or not. Because the main issue will be that familiarity; that after 50 years or 60 years or 70 years, or even earlier, maybe, that familiarity will cause problems, because the same attitude has affected God's Church over the centuries, can affect those people, because of this familiarity of having people walking around that are of the God Family, and people growing up with it and being familiar. Keeping the Sabbath, keeping the Holy Days, it's familiar. Giving tithes and offerings, it's all about familiarity. And therefore, it can be a problem.

And so it *does* require God's spirit to obey God. And people have to yield to it, have to choose. And that's what this Hundred-years is about, it's about this yielding or this choosing to yield.

Verse 38—For I have come down from heaven, not to do My own will, but the will of Him who sent Me. This is the will of the Father who sent Me, that all He has given Me I should lose nothing, but raise it up at the last day. So this is part of that 144,000 that He's referring to. That everyone who had been given to Christ at that time, that Christ would raise it up at the last day, and that last day is the end of 6,000 years, this Day of Pentecost that we are coming to. That is what Christ is referring to. It's not talking about the Last Day, the Judgement. **And this is the will of Him who sent Me,** "This is the will of God the Father, who sent Me (Christ)," **that everyone who sees the Son and believes in Him,** because that's the key to it. We have to believe what Christ places in the Church, believe what Christ says as our Passover and the truth that He places in the Church... **may have everlasting life; and I will raise him up at the last day.** Because this is referring to this time order. Because there are other "last days." There is a "last day," which is at the end of 6,000 years. Then there's another "last day," at the end of the Millennium.

Verse 41—The Jews then murmured against Him (against Christ) because He said, I am the bread which came down from heaven. And Christ was talking about something spiritual and they were thinking physically. **And they said, Is not this Jesus, the son of Joseph,** He's just a physical man, **whose father and mother we know?** "He's from around here! Don't we know who He is?" **How is it then that He says, I have come down from heaven?** And the reason that He's saying that is because He *did* come from heaven in the sense that He is the Word of God made flesh. He actually had the thinking of God. He had the mind of God, the Word of God, the Logos of God living and dwelling in Him, therefore, He could say, "I have come down from heaven."

Verse 43—Jesus, therefore, answered and said to them, Do not murmur amongst yourselves. No one can come to Me (to Christ) unless the Father who sent Me (the Word made flesh) draws him (it requires a calling); and I will raise him up at the last day, this last day at the end of 6,000 years, the last day at the end of 7,000 years. **It is written in the prophesies, And they shall all be taught by God. Therefore, everyone who has heard and learned from the Father comes to Me.** So this is by the power of God's holy spirit. This is like saying, "My sheep hear My voice." We can only follow God based on God's voice, and we can only hear God's voice if God's holy spirit lives and dwells in us.

Verse 46—Not that anyone has seen the Father, except He who is from God; He has seen the Father. And He's talking on a spiritual level. He "sees" God in His thinking. He "sees" the way God *is*. It's not

something physical to be seen and not something spiritual to be seen in the sense of a spirit being, seeing a spirit being. This is referring to spiritual sight. It's about "seeing" God's character.

Now, we, brethren, can say something similar. He has revealed Himself to us. God the Father has revealed Himself to us so we can "see" the Father. And by keeping the Sabbath and the Holy Days, the High Days, by obedience to God, we "see" more of God. And we only "see" more of God because God reveals Himself to us in our thinking. That's how we "see" more.

Verse 47—Most assuredly, I say to you, he who believes in Me has everlasting life. So we have this potential to have everlasting life, because *if* we believe Jesus Christ, if we commit to Jesus Christ we have everlasting life. Now, the only way we can believe in and commit to God and to Jesus Christ is by the power of God's holy spirit.

Verse 48—I am the bread of life. Your fathers ate manna in the wilderness, and are dead.

Verse 50—This is the bread which comes down from heaven, that one may eat of it and not die. Well, this is that exact same principle that is going to apply in this Hundred-year period. **I am the living bread which came down from heaven. If anyone eats this bread, he will live forever; and the bread that I shall give is My flesh,** which is pointing to Passover, **which I shall give for the life of the world.** So during this Hundred-years people are going to read this very scripture, as we are today, and come to understand it, possibly even in a greater and deeper way than we even see it today. Because? God is going to pour out more and give more knowledge and understanding during this Hundred-year period.

Verse 52—The Jews, therefore, quarreled amongst themselves, saying, How can this Man give us His flesh to eat?

Verse 53—Then Jesus said to them, Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you shall have no life in you. Now, this same principle will apply. Unless people are willing to take the Passover they cannot have life in them. If they're going to not humble themselves, if they're going to remain in pride and not yield to God and not yield to God's commandments (which is taking the Passover, keeping the Days of Unleavened Bread), all those things are required by God, God's Holy Days, and this particular Feast, the Eighth-day, by living it. Because they'll actually be living the Eighth-day. So during that Hundred-year period, when they read scripture and they see the commandment to keep the Eighth-day, they are going to turn around and know their location. They're going to say, "Well, we're actually *living* this Eighth-day. We're *living* this Day of Judgement. We're *living* the Last Day." And they will be taught the principles of this last day and they'll come to understand this very scripture that they can have no life unless they believe in and yield to and commit to Jesus Christ and to God the Father.

Verse 54—Whoever eats My flesh and drinks My blood has eternal life. This will have so much more meaning to those people living there, because they will "see" the need to commit to Jesus Christ and to take the Passover, because this is the only way that they can have life, knowing that it will be taught during this period, that there *is* a second death that is going to be implemented after this Hundred-year

period of judgement—that the outcome of the judgement, the result of the judgement is either eternal life or eternal death. ...and I will raise him up at the last day.

Verse 55—For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides/dwells in Me, and I in him. Because this is the only way that we can have life. This is the only way that *they* can have life, *true* life, which is through Jesus Christ.

Verse 57—As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. Well, this exact same thing applies during this period. This is that bread which has come down from heaven—not as your fathers ate manna, and are dead, physically. **He who eats this bread will live forever.** Which is that Word of God. To "live forever" is to have life, to have spirit life. And the only way to do it is to eat the bread of life, which is to consume the Word of God, to take on the mind of God in us.

Verse 59—These things He said in the synagogue as He taught in Capernaum.

John 12:44—Then Jesus cried out and said, He who believes in Me, who commits to Me, believes not in Me but in Him who sent Me. So if we believe in Jesus Christ, if we commit to Jesus Christ, we believe God the Father, because it was God's Word in Christ that made Him who He was. So, "He who believes in Me, believes not in Me but in Him (God the Father) who sent Me." **And he who sees Me sees Him who sent Me.**

Verse 46—I have come as a light into the world, that whoever believes in Me should not abide in darkness. And if anyone hears the words and does not believe, I do not judge him; for I did not come to judge the world but to save the world. So this principle applies now, which is that we are now under this judgement. But Christ came to save the world. He didn't come to judge for the purpose of condemnation. That is yet for a time period in the future.

So, **verse 47** again, **If anyone hears My words, hears the words of God, and does not believe, so they can't believe because they don't have God's holy spirit, I do not judge them, I do not condemn them, for I did not come to condemn the world, but to save it.** Because this is a different period of time. This period of judgement for condemnation is at the end of 7,100 years. **He who rejects Me, and does not receive My words, has that which judges him—the word that I have spoken will judge him in the last day.** In that Hundred-year period, that's when the judgement will happen for the purpose of a condemnation, a separating.

So at that time when Christ was there, He wasn't there for that reason, for the purpose of that final judgement, that Day of Judgement. He was there not to condemn, but to save. And He saved through the sacrifice which He offered, which is that Passover sacrifice. But the words that He was using will at some point be used to judge for a condemnation at the end of a Hundred-years. So during that Day of Judgement there is a Hundred-year period where people will have choices to make, but the outcome is that judgement, the outcome of the judgement will be a condemnation for those that do not hear the words of God, who do not commit to or believe in God or in Jesus Christ.

Verse 49—For I have not spoken on My own *authority*; but the Father who sent Me gave Me a command, what I should say and what I should speak. So it was all from God's thinking. **And I know that His command is everlasting life.** Because life is in the Word of God. **Therefore, whatever I speak, just as the Father has told Me, so I speak.** So these are the very words of God. What Christ was talking about was actually from God, because it is God's plan.

Matthew 12:24—But when the Pharisees heard *it* they said, This *fellow* does not cast out demons except by Beelzebub, the ruler of the demons. So here they were, they were accusing Jesus Christ as being demon possessed. **But Jesus knew their thoughts, and said to them: Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand.** Well, this principle is, "Two can't walk together unless they agree," but also, if we fight against each other, we can't stand. "A house divided," if there's an argument going on or there is a division within the house, "how can it stand?" Eventually it will crumble. So here He is saying as well, "If I was casting out demons and I had a demon, I'd be fighting against Myself! Against demons." So He was casting out demons because of the power of God, and He wasn't divided against Himself. In other words, He didn't have a demon possession. **And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?** Well, it wouldn't. It couldn't because he'd be fighting against himself.

Verse 27—And if I cast out demons by Beelzebub, by whom do your sons cast *them* out? Well, that's a good question. **Therefore, they shall be your judges.** So He's turning it back on them.

Verse 28—But if I cast out demons by the spirit of God, or by the power of God, surely the Kingdom of God has come upon you. "So, if I'm casting them out and you see this, just like your son's are, here I am doing it with greater power and authority. Surely it is from God. God's Kingdom has come to you. This is the evidence. This is the witness before you of what is happening. God's Kingdom, God's authority has come before you." **Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? Can't be done because the strong man would overpower the burglar. And then he will plunder his house.** So in other words, there has to be a level of control first, which He was demonstrating. He had control over the demon world.

Verse 30—He who is not with Me is against Me, so that's a good principle. "He who is not with Me is against Me." So we're either at one with God or we're not. We're either for God or against God, one or the other. It's black and white. **...and he who does not gather with Me scatters abroad.**

Verse 31—Therefore, I say to you, every sin and every blasphemy will be forgiven men, so all sin can be forgiven based on our repentance, **but the blasphemy *against* the spirit,** so this is now referring to the unpardonable sin, this willful sin, **will not be forgiven men.** So this knowingly and willfully and unrepentantly speaking against God's power and rejecting God's authority, not committing to God willfully and deliberately is unpardonable, because they don't desire to repent. They don't desire to change. Now, somebody that may not have had God's spirit can still commit an unpardonable sin, because they are willful, they are deliberate, and they have *no desire* whatsoever to listen to anything of God. They do not want God in their life. And if God was to give them that opportunity to know Him, they would only choose to set their mind against God because they've already set their will. They don't

want God. They're not interested in God. And God knows the spirit of man. He know whether or not a person would yield to Him or not. So these people that may not have had God's spirit have committed unpardonable sin; they have set their mind against God even though they didn't know God.

Verse 32—Anyone who speaks a word against the Son of Man, it will be forgiven, which is sin, but whoever speaks against the holy spirit, which is against the power of God, and has committed and set their mind deliberately against God, it will not be forgiven him. So they resist God's spirit. They do not want God's spirit. They do not want God's thinking. They don't want to change. They are happy as they are, therefore, they have rejected God. They've rejected God's thinking altogether. ...**it will not be forgiven him, neither in this age (then) or in the age to come,** which is in the future. During the Millennium and the Hundred-years it's exactly the same.

An unpardonable sin, this willful sin, this deliberate setting of the mind against God will not be forgiven. And it won't be forgiven during the Hundred-years, and therefore, they will face this second death. They will go through the Day of Judgement and the judgement will be condemnation, which is death, a gehenna fire.

Verse 33—Either make the good tree and it's fruit good, or else make the tree bad and it's fruit bad. For the tree is known by its fruit. So whatever we do, whatever we yield in the way of thoughts, words, and actions, that's how we'll be known. We'll either be known as being righteous or unrighteous.

Verse 34—Brood of vipers! How can you, being evil, speak good things? Well, it's not possible. Because a good tree can only yield good fruit and a bad tree can only yield bad fruit. **For out of the abundance of the heart (the inner thinking) the mouth speaks.** So it's what we think, comes out in words or in attitudes. **A good man out of the good treasure of his heart (out of his mind) brings forth good things,** so if we have God's spirit we will yield good things. ...**and an evil man out of the evil treasure brings forth evil things.** The natural carnal mind can only bring forth evil things.

Now, a lot of people will think the natural carnal mind has a level of good in it. Well, that good is still evil because it's still selfish. It's only doing *perceived* good things because of its selfishness, because of the way it is. The only thing that is good is God. Remember Christ said, "Only one is good, that's God," and therefore, only goodness can come from God. And the only way that we can produce good is by having God's holy spirit.

Verse 36—But I say to you that every idle word that men speak, they will give an account of it in the Day of Judgement. So whatever happens during this Hundred-year period, every word spoken is going to have to be addressed. Every word spoken during that Hundred-years is going to have to be addressed. The people in that period are going to have to address themselves. They're going to be brought to an account, and it's going to happen during this Hundred-year period. And the only way you can bring it into an account is by repentance. We're either going to repent of the sin or we're not. So we're under judgement now. We're either going to repent or not. Well, during this Day of Judgement they're either going to repent or they're not. But they're going to have to address *every word*, every attitude, every thought, and it's going to be brought into a judgement. There's a choice to be made during this period.

And the end result of the judgement, this Day of Judgement, is a decision, and it's either life-everlasting or eternal death.

Verse 37—For by your words you will be justified, if we're willing to repent, **and by your words you will be condemned**, no repentance. So this is that Hundred-year period. This exact same account will take place. Verse 36 and 37 are addressing this lifespan of man. But if we focus in on the Hundred-years we can see that *every* word is going to be brought into an account, and we're either going to be justified by repenting or we're going to be condemned by not repenting.

Verse 38—Then some of the scribes and Pharisees answered, saying, Teacher, we want to see a sign from you, "We want proof of who You are." **But He answered and said to them, An evil and adulterous**, because they are in spiritual adultery here, they've got a false relationship, **An evil and adulterous generation seeks after a sign**, they want proof, physical proof, **and no sign will be given to it except the sign of the prophet Jonah**.

Verse 40—For as Jonah was three days and three nights in the belly of a great fish, so will the Son of Man be three days and three nights in the heart of the earth. So actually be in the grave for this whole period of time, three days and three nights.

Verse 41—The men of Nineveh will rise in the judgement, so this is that Hundred-year period, **with this generation**, so the generation that Christ was talking with, **and condemn it**, so there's people of Nineveh will rise up and say, "What do you mean Jesus Christ was there? What do you mean the Word of God was there? And He did all these things and He spoke all these things and *what?* You didn't change? You didn't listen to Him at all? You didn't believe in Him? You didn't commit to Him in any way? And why? ...**because they repented at the preaching of Jonah; and indeed a greater than Jonah is here**. "The Son of God is here! And yet you people wouldn't even listen to Him." But if the Son of God had turned up in Nineveh they would have changed, they would have listened to the Word of God. They listened to the preaching of Jonah, which was God speaking through Jonah, but at least they changed and repented on a physical level. They changed their behavior. "Well, a greater than Jonah, the Son of God is here, and you wouldn't even listen at all! Not even on a physical level. You wouldn't listen!"

Verse 42—The queen of the South will rise up in the judgement, so she'll be resurrected during this resurrection for this Hundred-year period, **with this generation**, with all of those people that are there with Christ, **and condemn it**. So she's going to go and say the same thing, "You didn't even listen to what was going on. And you saw all these miracles and you wouldn't even listen?!" ...**for she came from the ends of the earth to hear the wisdom of Solomon**, so she travelled all that way to hear the wisdom of Solomon, something that was physical, but actual fact was the mind of God being revealed. Wisdom from God was given to Solomon to write down. Well, she travelled all that way to hear what Solomon had to say. She did all that on a physical level. "And here is the Son of God, God's Word in the flesh, to this generation, speaking to you and you wouldn't listen at all? Nothing? You wouldn't believe anything? You wouldn't believe in Him? You wouldn't commit to any of it, even on a physical level?" ...**and indeed a greater than Solomon is here**.

John 7:24. There is a principle here that will apply to mankind now, but in this period in particular. **John 7:24—Do not judge according to appearance, but judge with righteous judgement.** So this principle is that God does not judge according to appearance. It's not about our own thinking or the way that we look. So the encouragement here is that we shouldn't look out and judge according to the way somebody looks, the way they appear. "But judge with righteous judgement." What is the "righteous judgement?" "Well, it's using God's word as our guide, by the power of God's holy spirit.

So Jesus Christ actually says that He will not judge according to the appearance. This principle is going to be applied during the Hundred-years. It's not about the way a person looks. But Jesus Christ will judge with righteous judgement. So over this whole period of time on this Day of Judgement, Jesus Christ is going to make His decisions based on God's Word, which is righteous judgement.

John 8:16—And yet if I do judge, My judgment is true; for I am not alone, but I *am* with the Father who sent Me. So Jesus Christ's judgement during this Hundred-year period will be based on truth, the Word of God. And it is from God the Father; it's God the Father's Word living and dwelling in Him. So Jesus Christ *will* judge and He will make discernments, and He will make decisions, and He will make the choice of the separation. Because that's what's been given to Him as King of Kings and Lord of Lords. He has come to *judge*, to discern who is righteous, and who is unrighteous, who is Godly, and who is ungodly. And at the end of that judgement period, the Day of Judgement, the Eighth-day, the decision of who is going to be separated one way or the other (one to life and one to the second death) will have to be made. And it is Jesus Christ that is going to make that decision, because His decision making, His judgement, is true. It is righteous because it is from the very Word of God.

We're going to close by going to Revelation 21:1-8. Now, this is at the end of the 7,100 years and we see the destruction of those that have set their mind against God and the destruction of Satan and his demons.

Revelation 21:1—And I saw a new heaven and a new earth, or a new estate, for the first heaven and the first earth (estate) had passed away. Their purpose is no longer required. Because the purpose of the earth, the physical earth, was about "bringing many sons to glory." **Also there was no sea.** So there's no more people there. Everything is going to be made new. **Then I, John, saw,** and remember this is all talking about spiritual language that mankind is not meant to understand, but only those with God's spirit can understand.

Verse 2—Then I, John, saw the holy city, New Jerusalem, which is Zion, coming down out of heaven from God, prepared as a bride adorned for her husband. So everything is now spiritual in nature. And now we see everything as spirit. All are spirit beings.

Verse 3—And I heard a loud voice from heaven saying, Behold, the tabernacle of God (God the Father, the dwelling place of God the Father) *is* with men, and He (God) will dwell with them, will dwell in the Kingdom of God, and they shall be His people. And God Himself will be with them *and be* their God. So this is that process of this conversion and this changing, this transformation of the mind is completed. Now mankind that are righteous have entered Elohim.

Verse 4—And God will wipe away every tear from their eye; there shall be no more death, because it's done, the 7,100 years is finished, there is no more sin, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away. So everything old is gone and everything is new. It is now spiritual.

Verse 5—Then He who sat on the throne said, Behold, I make all things new. And He said to me, Write, for these words are true and faithful. And He (God) said to me, It is done! I am Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. In other words, God's spirit will not stop flowing into Elohim, into those that have been changed. There is a new purpose for God's Family and God says He will not withhold His spirit to them. Everyone in Elohim will have the mind, the thinking of God. They'll have the same attitude. They cannot sin and they cannot die, because God is going to provide His living water, His life *in* them, and it's been given to the freely and it will never stop. God's holy spirit will never stop flowing *in* Elohim.

He who overcomes shall inherit all things, and I will be his God and he shall be My son. So that is those that have entered Elohim. They are now sons of God. Isn't that incredible? We're currently begotten sons of God. Well, here it is we are now sons of God in Elohim.

But, and as we know that's the difference, the contrary, **But the cowardly, the fearful, unbelieving,** those that wouldn't commit to God, wouldn't commit to Jesus Christ, didn't believe in Jesus Christ or believe what He said, **the abominable, murderers,** talking about those that are haters, **sexually immoral,** those that are perverse in their thinking and seek unlawful relationships with the world, with Satan's system, **sorcery's,** which is like witchcraft, which is trusting in something false, **idolaters,** putting things before God, **and all liars,** those that aren't genuine and sincere, **shall have their part in the lake which burns with fire and brimstone, which is the second death.**

So the outcome of the Day of Judgement is a second death.

So with that, brethren, we'll finish this sermon today. Because the end of it all is about a plan of 7,100 years, and that plan, God says, will be completed. And at the end of that plan there is those that enter Elohim and God will provide His spirit in them, God will live in them for life-everlasting, or there is those that need to be destroyed. And they're destroyed because of God's great mercy. Because evil must be destroyed.□