To Love the Truth

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October 3, 2026

Last Great Day

Welcome, brethren, to this seventh annual Holy Day of the year in the Roman calendar, 2026.

The title of today's sermon is *Love the Truth*.

The Last Great Day is about a resurrection back to physical life. So, all of those who have died over a period of 6,000 years, and there are others who will have died during the Millennium. And if they haven't necessarily achieved what the Millennium is about will be resurrected in this last 100 years. So, they're resurrected back to a physical life, then they will have the most important thing happen that could happen to a human, which is have access to the gift of God's holy spirit. This time is a time of judgment.

So, the last 100 years really is about a time of judgment, whether or not a person will be given the gift of Elohim or not and a person will be judged. Therefore, to be judged, a person has to make a choice. We understand that judgment is on the house of God now. We have a choice to be made, or choices to be made.

I want to start off with Truth #13, because it is a lot about the Last Great Day and what it's really about:

> **13 (10) The resurrection to judgement.** The resurrection to judgment is the Great White Throne Judgment (Rev 20). This period of judgment covers 100 years and follows the time of the Millennial reign of Christ on earth. God has not been trying to "save" the world…

Now, the world, they don't understand anything about the last 100 years or the Last Great Day. They know nothing. They have people proselytizing, going out trying to "save" people (so-called). Well, God hasn't been working there to save mankind because it's not their time. God's been working with a remnant now for that very purpose of creating a Family.

> … and the billions who have not had the opportunity for salvation during that time [which is this last 6,000 years] will have it coming in this time of judgment.

So, we understand that the Last Great Day is about this time of judgment.

> Their time for salvation is coming. Over this time of judgment, those resurrected to a second physical life will have to prove they wanted to live differently than they did in their first life.

That's the end of that truth. So, it covers everything about what the purpose is. It's a time of judgment, and then everyone has to then make a choice to see which way they want to live. Many will choose their own selfishness.

Leviticus 23:36. I'm just going to read this one scripture because it covers the eighth day. **Leviticus 23:36—Seven days you shall offer an offering made by fire to the Eternal. On the eighth day** (which is this Last Great Day), **you shall have a holy convocation** (which is Holy Day, which we're keeping), **and you shall offer an offering made by fire to the Eternal; it, a sacred assembly, you shall do no customary work on it**.

So, this period of time, things will be different. We understand there's a lot of physical things that will change. For example, the animals: a lion will eat straw. So, the animals will change. The weather will have already been changed during that 100-year period, and so it's a totally, totally different world than we have even today because everything will be gotten rid of. Evil: we know that Satan's been removed; therefore, evil has been gotten rid of. Not the natural carnal mind, which is evil, but that temptation that comes from Satan, that evil that comes from Satan. That broadcasting will stop.

Now, man has a choice to make – to fight self or not. That's the choice in the 100-years that man has to make – fight self or not.

So, Satan has been placed in a place of restraint during this period of 1,000 years. Now, the 100-years, he is still in that place of restraint. Then everybody will be resurrected at the beginning of the 100-years and be able to hear the truth. Hearing it, hearing the truth, because we have 57 Truths. There'll be a lot more truth in the Millennium, but there will be also truth available to people in the last 100 years.

Now, hearing it and having access to the truth does not mean someone will choose to live it. One of the great things about the Apostasy, which it revealed, was a person with God's holy spirit, who has access to God's holy spirit, can still rebel. That's an incredible thing that people will now understand that. They'll be taught about the Apostasy, and they will see even though a person may have access to God and be able to have God's holy spirit, what does that really mean? Well, there's still a choice to be made, a choice to fight self and to deny self.

We're going to look at John 7:37. This is Christ. Because Christ mentions this time, this very day, a few times, and there are aspects of it that we have to come to understand, that people that have had opportunity to have access to God (whereas these people didn't), but in the future they all will, they'll have access to God, but it doesn't mean to say everyone is going to choose to live it.

John 7:37—On the last day, the great day of the Feast, which is this eighth day, **Joshua stood and cried out, saying, If anyone thirsts**… When we read this, we have to understand that people there didn't have God's holy spirit, therefore, they could only think of thirst, human thirst, and therefore, they'll look at all this physically. But Christ was talking about something in the future, which is about God's holy spirit.

If anyone thirsts, let him come to me and drink. Now, they would have thought physically, but it really is about God's holy spirit. So, it's spiritual, which we have access to. We can now understand what Christ was talking about.

Verse 38—He who believes (has faith) **in me, as the scripture has said, out of his heart** (out of his mind, his thinking, his intent) **will flow rivers of living water** (the power of God's holy spirit). So, we have the opportunity to change. Well, in the 100 years they will have the same opportunity – everybody.

Verse 39—But this He spoke concerning the spirit, which those believing unto Him would receive; for the holy spirit had not yet been given, because Joshua had not yet been glorified.

So, we can understand now really without God's holy spirit, really, mankind will just simply live his natural carnal mind. Without a calling from God, no one is really interested today in the truth. But in the hundred years, it's going to be the key aspect of life, the truth.

Now, we have access to it, and it's important for us that we hang on to the truth, the trunk of the tree, as Mr. Armstrong would say.

So, no one knows the truth because the truth is spiritual and the truth's intent is spiritual. They can hear words, but they can't understand the intent of it. They can't believe it. They can only believe the truth with God's holy spirit.

Well, in the hundred years, people will be given that ability. To understand the truth, a person must be called and then have the gift of God's holy spirit impregnated in them. Now, before they're called, of course, they can start to see things spiritually because God can allow access to His spirit, but it's still not impregnated in them.

Now, during this hundred-year period, those resurrected will have access to God's holy spirit. And we've talked about the truth. Well, we have 57 truths presently, and they're not just a list of information for information's sake, but they're a spiritual revelation from God to His called-out ones. There are currently 57 truths that God has given to His Church at this time. In this period, people will have access to the present truth (which we have), plus truth given in the hundred years, plus the truth that was given in the thousand years.

The title of the sermon, of course, is *Love the Truth* or *To Love the Truth*, because that's really what people have to do in the hundred years, is to love the truth, and it's something that only can happen with the gift of God's holy spirit.

So, people in the world don't love the truth. It's impossible. We have the ability to love the truth. But the day is coming during the thousand years, and the hundred years in particular, where mankind will have the ability to love the truth. Now, we know that not everyone will choose that.

> **13 (10) The resurrection to judgement.** The resurrection to judgment is the Great White Throne Judgment [which we can read in] (Rev 20). This period of judgment covers 100 years and follows the time of the Millennial reign of Christ on earth.

So, that really outlines everything about the timing of that. But it is a judgment, and that's important to have us consider. We're under judgment. Well, the people of the future are going to be under judgment because life, physical life, is only about one thing. It's the purpose of life. They'll learn that. They'll learn other truths. They'll learn about the Sabbath, which will basically have been lived for a thousand years during that period. It'll take time to introduce it. But everyone at the end of the thousand years and the beginning of the hundred, people will be resurrected and the Sabbath service will be there. There won't be other services going on because they'll have been put down, gotten rid of.

During the Last Great Day, which is this spiritual judgment period, following the great resurrection, people will be called to hear the truth, have a choice to repent, be baptized, and then, with the power of God's holy spirit, they can now see spiritually. They can now see the truth, understand it, its spiritual intent. But does that mean everybody will choose it? Well, we know the answer – no.

Those in the hundred-year period will have to make a choice whether to implement all the truths of God into their lives or not. So, that's the choice, and that's the judgment. The judgment period is simply a judgment about whether a person will choose to live the truth. That's what this day is about – a hundred years to make choices.

They will be called to see the truth spiritually, and they will be given the personal choice whether or not to implement it into a person's life. Because people can hear the truth—and we've had a history within the Church since 31 AD of people hearing the truth—but it doesn't mean that a person will live it, actually implement it into their life, which is an important aspect of the truth.

During the Last Great Day, this 100-year period of spiritual judgment, people will come to learn the purpose of why they were created with a physical life and why they have been given a second physical life. They're going to learn why.

Because there's going to be a lot of questions about, "Well, what's this, what's going on?" There's going to be a lot of "What's going on?" But they're going to learn why they have a physical life, a second one, and that purpose of it, which is to qualify, so to speak, but to make right choices, to hear the truth, and then choose to live it, implement it into their life.

They will have the power to see their selfishness because the natural carnal mind can't see the depth of the selfishness that is in us all. But they're going to be able to have the power now to see it and go, "Oh, boy, am I selfish."

The purpose of this Last Great Day split sermon is to consider that all in the Great White Throne, which is this time of judgment, will have to make a choice: repent of their selfishness and listen (they're going to listen), learn to love the truth, or choose to be selfish and work against the truth.

How does somebody really work against the truth? They won't live it. They don't live it. Because a person can have the power of God's holy spirit and hear, and hear a sermon, but going home and

meditating on it and actually physically changing conditions around us and spiritually examining self (looking at intent), well, people have to now live this. It's a choice they're going to have to make.

There is a spiritual principle that applies to everybody now and those that are blessed with a second physical life, and we're going to look at that. And it really covers an aspect of faith because we now believe God, and therefore, it's accounted to us for righteousness. We are righteous in the sense that because we believe God, God accounts it to us for righteousness, and faith is living the truth.

So, we can hear these things. Well, hearing is not enough. We have to be the doer. We have to actually implement it into our life. So, we can have faith and believe God, but that's not enough, we actually have to now live it, and then it's accounted to us for righteousness. And that's what faith is, living what we believe.

Ezekiel 33, we're going to look at Ezekiel 33 because there is a spiritual principle here, and we're going to look at it. It's an Old Testament scripture, but we're going to look at it from our perspective, which is those who have the spirit of God. Therefore, in the hundred-year period, they will have God's spirit, have access to it, and therefore they'll be able to understand this on a spiritual level, not just a physical level.

Ezekiel 33:10—Therefore you, O son of man, say to the house of Israel… Well, we know we are the house of Israel on a spiritual level. **Thus you say, If our transgressions and our sins lay upon us, and we pine away in them, how can we then live?** This is looking at it not just as a physical thing. It's a spiritual thing. So, everybody in the last hundred years has the potential to be part of the Body of Christ, spiritual Israel.

Say to them, As I live (this is God), **says the Eternal God, I have no pleasure in the death of the wicked**. We understand the wicked will be destroyed. Well, during this period of a hundred years, the end of it, God says He doesn't have any pleasure in the death of the wicked, **but that the wicked turn from his ways and live. Turn, turn from your evil ways!** This is God speaking to spiritual Israel. Turn, turn. What is turn, turn? Repent. Change direction. To turn means to turn. We're heading in this direction, thinking this way; turn and think differently. Repent.

For why should you die, O house of Israel? Therefore you, O son of man, say to the children of your people, The righteousness of the righteous man shall not deliver him in the day of his transgression. In other words, if he sins and does not repent. Now, that's the key. We all sin. During the hundred years, everyone is going to sin, because it's natural. We have a natural carnal mind; sin dwells in us.

Well, God is saying, "Turn from it and repent." And if we repent, God says there is not a second death. So, God is saying He will not deliver a person who does not repent.

For the wickedness of the wicked shall not fall because of it in the day that he turns from his wickedness. If a person repents, they will not fall, they will not die is what's really being said. So, the person has to repent.

Nor shall the righteous be able to live because of his righteousness in the day that he sins. So, a person can, you know, go fifty years believing God and then sin but not repent. He doesn't turn, the person doesn't turn, and God says, "Well…" You have to repent is what this is really all about. And this hundred-year period is all about God's spirit and repentance because everyone is going to still have the mind that they had before.

Verse 13—When I say to the righteous that he shall surely live, but he turns in his own righteousness to commit iniquity, none of his righteous works shall be remembered. It's an important spiritual principle, brethren, that we also, we can obey God for years and be repenting, and then something may happen that a person doesn't repent and thinks they're deceiving others, maybe around them, that they're living a righteous life, but this one sin they refuse to repent. Well, God says all the rest of it, all the other righteousness that you were doing, which is, in other words, keeping God's word, living God's way, is counted as nothing because a person refuses to repent. No different now. No different in the hundred years.

So, all the righteous works will not be remembered, **but because of the iniquity that he has committed, he shall die**. Unless he repents, it's the second death.

Verse 14—Again, I say to the wicked, You shall surely die, if he turns from his sins, if he repents, **and does what is lawful and right…** If he repents, God says there is not a second death.

If the wicked restores the pledge, gives back what he has stolen, and walks in the statutes of life, which is God's way of life, **without committing iniquity**; in other words, fight selfishness, and when he sees it or the person sees it (I say "he"), but it's anybody that's in the Body of Christ, if they see sin, God reveals it to us, we repent of it, God says He will forgive it and forget it, and we move on. And we then live a righteous life because God accounts our faith, our belief in Him, and the belief in our forgiveness as righteousness, and we'll be accounted righteous and therefore can be changed to spirit.

…he shall surely live, and he shall not die. So, repentance is a key part, and this is exactly what's going to happen in the last hundred years. The key to it is the gift of God's holy spirit, the truth of how to live, and then ongoing repentance when we don't live the truth.

Verse 16—None of his sins which he has committed shall be remembered against him; he has done what is lawful and right; he shall surely live. I mean, it's just so encouraging, so beautiful, that if we're willing to repent, willing to admit our pride, willing to admit the lust of the flesh, the lust of the eyes, and the pride of life, if we're willing to acknowledge them, that they dwell in us and when we see it nip it in the bud, God says we shall live. It's talking about being a spirit being in Elohim.

Verse 17—Yet the children of your people say, The way of the Eternal is not fair. **But it is their way**, their selfishness, **that is not fair!** Because it's easy to get into a mindset thinking that we are of much more value than what we really are. The natural carnal mind will lift itself up thinking it's important and

it's of great value on this physical earth. But the real value is if we have God's holy spirit. Then we become valuable because we're an instrument of God.

When the righteous man turns from his righteousness, turns away from God, **and commits sin** (commits iniquity or really practices sin) … Because that's what the issue really is whether we practice it. This is not just a slip-up, and we repent; this is about someone who now has chosen to practice it because there's a temporary pleasure in it. …**he shall die because of it**. In other words, there will be a second death.

Verse 19—But when the wicked turns from his wickedness (repents of their selfishness), **and does what is lawful and right** (becomes a doer of the word and not just a hearer only), **he shall live because of it**. Isn't that a beautiful scripture? "He shall live because of it." The person will live because of their repentance.

Verse 20—Yet you say, The way of the Eternal is not fair. O house of Israel, I will judge every one of you according to your ways (your own ways). We are going to be judged now by our choices. In the hundred years, people will be judged according to the choices, their ways, what they have chosen. Chosen God's way – chosen selfishness.

Christ referred to this time of judgment to His disciples at two other times. There are certain things that were said there that are really quite incredible when we understand them. So, Joshua had commanded the disciples to go out to the tribes of Israel. That was Paul, of course, and the disciples were preaching elsewhere. So, Paul had been called and, of course, he was sent out to the gentiles.

And here we have Christ who had travelled around these areas, and people had come. Well, Christ was speaking to His disciples about this very event, the fact that when they were out and about that things were going to happen.

Matthew 10:14—And whoever will not receive nor hear your words… In other words, when they're out there talking about Christ, and they're being rejected, the words are being rejected, they've been refused, or they refuse to listen.

…**when you depart from that house or city, shake off the dust from your feet. Assuredly, I** (this is Joshua) **say to you, it will be more tolerable** (more bearable) **in the land of Sodom and Gomorrah in the day** (time) **of judgment than for that city!** What He's saying there is that because the cities of Sodom and Gomorrah never had what Christ did… Christ was there preaching, and Christ did miracles, but Sodom and Gomorrah didn't see the preaching of Christ or any preaching, and they didn't see miracles from God that Christ was fulfilling, that God was fulfilling in Christ.

So, people should have listened when Christ had the power to do miracles because God did them through Him, and the power of God was revealed when Christ preached to them. So, here they are, the disciples are preaching, Christ is preaching, and nobody listened. But the people of Sodom and

Gomorrah were not told about a Messiah or shown the power of God. They were, in the end, of course, because they suffered punishment.

Matthew 11:20—When He (Joshua) **began to find fault with the cities in which most of His mighty works had been done, because they did not repent**… They didn't think differently. It was even on a physical level. They could have changed on a physical level and thought differently about things, and did it, but they didn't do that either.

Verse 21—Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they (the people) **would have repented long ago in sackcloth and ashes**. That was all physical, but they would have changed. Here Christ has been there preaching, and nobody listened, nobody did anything, nobody changed.

But I say to you, it shall be more tolerable (more bearable) **in Tyre and Sidon in the day of judgment**… So, this last hundred-year period they'll be resurrected, and they will remember what Christ had said. And all the other cities will be resurrected, and they'll go, "Ah." But it's going to be more tolerable for those people because it's basically they're going to say, "Oh, I didn't have this opportunity before. You did, and you rejected it." This time they're getting it, and they will receive it.

They did not listen the first time, even after all the evidence. Now, here we have all this evidence that Christ showed who He was and the power of God, and nobody believed Him.

Verse 23—And you, Capernaum, who are exalted to heaven, in other words, they're full of pride, **will be brought down to hades**, which is the grave. They'll be humbled. They'll be very humbled, because you think you're something and then all of a sudden you're resurrected and you're nothing, with none of the wealth that you so-called thought you had, talking about the people. Because we have to remember that any wealth that we have or anything we have is a gift from God, and God has given us access to use it. It's only temporary. It's only a short time, and not to be lifted up by it, thinking that we gained it. No, God allowed us to use it.

For if the mighty works which were done in you had been done in Sodom, it would have remained until this day. In other words, Sodom wouldn't have been destroyed because preaching there, and they probably would have changed. Who knows. But Christ is saying, "Well, if all these mighty works were done in Sodom, they wouldn't have had to have been punished because there would have been a lot that would have listened."

Remember when Abram came back to God saying, "Well, I won't destroy it if there are 20. I won't destroy it if there are 15." And kept going, going, going, going. At some point you realize there wasn't any down there much except the few that He was going to save.

Verse 24—But I say to you that it shall be more tolerable (more bearable) in the land of Sodom in the day of judgment than for you. So, during that last hundred-year period it's going to be quite interesting

to see how things really work out, because a lot of people are going to hear things and see things that are just going to be absolutely incredible.

We think we live in an advanced society now; this is going to be amazing after God, through Christ, is on the earth, as Christ and 144,000 on the earth. It's just going to be amazing what's going to be gotten rid of and what is now implemented and the truth that's going to be given.

Matthew 12:31. This is coming about what is actually going to take place in the last hundred years in some ways. **Matthew 12:31—Therefore I say to you, all manner of sin and blasphemy**, speaking against, **will be forgiven men**, which is at baptism and ongoing repentance. So, anything like that that is said or done it is forgotten because we've repented and changed.

…**but blasphemy** (which is speaking against) **against the holy spirit will not be forgiven men**. Someone who has God's holy spirit and refuses to repent, now, that is the unpardonable sin. Because it's not pardonable because a person refuses to repent; therefore, can't be forgiven. Because God will forgive sin if it's repented. But if it's not repented, it can't be forgiven.

Anyone who speaks a word against the son of man, it will be forgiven him; but whoever does so against the holy spirit (because they refuse to repent**) it will not be forgiven him, neither in this age or in the age to come**, which is the hundred years.

So, it is about a personal choice that a person has to make. It's a choice. A person will be known by what they do, what choices they make.

Verse 33—Either make the good tree and its fruit good (choice) or **make a bad tree bad and its fruit bad; for a tree** (it's referring to a person) **a tree** (person) **is known by its fruit**. If we have the gift of God's holy spirit we should be bearing good fruit. But if we choose not to repent, we will not bear good fruit, not according to God's will and purpose.

So, we have to make a choice. We're either going to live our selfishness or we're going to use God's holy spirit. People in the hundred years, exactly the same choice: live selfishness or live the fruit – the words of God – put it into their lives.

Verse 34—Brood of vipers! How can you, being evil (carnal), **speak good things?** Absolutely impossible. It can't be done. We can't speak good things. Even if we said something positive there is a selfish motive behind it. It is something that we will learn over time. The longer a person is there in the hundred years looking at it and they're twenty years into it, they'll start to see a lot more of themselves and start to change a lot more because they see it. And at the end of the hundred years, you can imagine that person, if they really see themselves compared to God.

For out of the abundance of the heart the mouth speaks. Intent motivated by selfishness. There's a choice. Intent motivated by the power of God's holy spirit or the intent motivated by our own selfishness. It's the same in the hundred years: choice, which way.

A good man (someone who uses God's holy spirit to guide their thinking) **out of the good treasure of his heart brings forth good things. An evil man** (natural carnal mind of selfishness) **out of the evil treasures brings forth evil things. But I say to you that every idle word men speak, they will give account for it in the day of judgment**. People will be resurrected to change. Some will accept that challenge, others won't.

If God is first in a person's life they would listen to God on the Sabbath, then implement what is heard, change the way they think, and change the way they live. It's a choice. We know that not everybody in the Last Great Day will choose to fight selfishness because that's a choice that people have to make themselves.

We'll turn to **1 John 1:6—If we say we have fellowship with Him** (God), in other words, we have a relationship with God, **and walk in darkness** (practice living sin) **we lie**… We deceive ourselves; we're liars. …**and do not practice** (do not live) **the truth**. So, that's something we've been called to, brethren: live the truth.

People in the Last Great Day will have to choose to believe and live the present truth, the truth, all of it, not just the 57 we have, all truth that is given by God to them. They're going to have to implement it into their life, make a choice. Hear it, then implement it. Because hearing is no good; we have to be doers of the word.

But if you walk in the light (walk in the truth) **as He is in the light, we have fellowship with one another, and the blood of Joshua the Christ His son is cleansing us from all sin**. How? It's a process. It's about accepting Passover for that first forgiveness of sin, covering of sin, baptism (all the past sins are gone), then it's ongoing repentance from that point on. So, it is cleansing – it's a process if we repent.

Same in the hundred years. Baptism, sin of past is forgiven – which they have to be revealed that there is sin – then on that path, next part forward, which is Ezekiel 33. It's this repenting which is an ongoing process, "Turn, turn." Change the way we think.

Verse 8—If we say that we have no sin we deceive ourselves. The natural, carnal mind is very self-deceptive if we allow it to deceive ourselves to think, "Oh no, I'm doing all right." No, compared to God, we're not doing all right. We're only doing all right if we're changed to spirit. But prior to that, there's an aspect of our carnal mind. Same in the hundred years. An aspect of the carnal mind then is always active, always thinking. It's a matter during the hundred years of whether people want to fight or not.

"If we say we have no sin." If anybody in the hundred years says they have no sin, "They deceive themselves and the truth is not in them." Which, this one says **the truth is not in us**. Well, for them the

truth isn't in them because they're deceived; they're deceiving themselves. They're not living according to God's word.

Verse 9—If we confess, which is acknowledge our selfish, **If we confess our sins**, which is this ongoing repentance where we acknowledge it, "Ah. That's me. That's what I'm really like. I'm actually selfish by nature." If we do that and we confess it, **He** (God) **is faithful and just to forgive us our sins and to cleanse us from all unrighteousness**, which is exactly what's going to happen in the hundred years if they choose to repent and choose to acknowledge what they're really like.

Verse 10—If we say that we have not sinned, we make Him (God) **a liar, and His word is not in us**. Because God clearly outlines in scripture that we, with our nature, just sin. We live sin. Our minds are drawn to sin.

The outcome for each individual during the Last Great Day, this hundred years, is totally dependent on what choices people make, and everybody is going to have to make a choice. That's what the last time of judgment is about, making a choice. Having access to the truth, (the majority for the first time), but them having to hear it, but more importantly, implement it into their life.

The choice is to love God's way and to love the truth. So, that choice: love God's way and the truth, or not – don't, don't love God. How do we love God? By loving His word, by loving the truth, and more importantly, living it, implementing it into our life. And therefore, everyone is going to have to make that choice.

That's what the Last Great Day is about. It's a time of choice, a time of judgment. Being physical is one thing, but having the opportunity, God in His great mercy has offered this to us, and yet people will choose not to accept it. People will choose their own selfishness.

Well, this Last Great Day is all about this period of judgment, and some are going to do really well, and others, not so well.

So, I hope you enjoy and have enjoyed this Last Great Day.