

The First and Second Death 2

We want to go over something we already know and add to our knowledge other things that are important in distinguishing who we are from the nations. Rev 21 and Rev 22 tell us who we are as distinguished from the nations. We see in Rev 20:12, the judgment of the nations. This is not talking about the judgment of the Body of Messiah, this is the judgment of the nations. We see that Rev 20:11 is 1000 years later than when the Body of Messiah was judged, which is when our Master had returned to earth. He returned to earth and the angels gathered all of the elect from the 4 winds, wherever on the earth they were. The Body of Messiah is us, the elect. We are the elect.

We have learned that Yahshua returns after the days of the tribulation period. We learned that in Mt 24:29-31. Our Master told us when he would return for His elect, though not the day or the hour. Who are the Elect? (1 Pet 1:1-2; Rom 8:33; Col 3:12; 2 Tim 2:10).

The elect are gathered “immediately after the tribulation” and not before. The Elect are those chosen of God for salvation (Eph 1:4-14; 2 Ths 2:13). Right after the tribulation we would be taken up to meet Him in the air and taken to a place where we would be judged. That would determine who will rule with Him in the next age and who would not. This is what our Father is after, that we would rule with Messiah. Our Father needs many sons; Messiah needs many brothers who are flesh of His flesh and bone of His bones — people to be one Spirit with Him (1 Cor 6:17).

The things I want to speak to you about are things that have been misunderstood in the Bible for at least 1900 years. That is because the Bible is written in a way that assumes that you already know what it is talking about by the *second death* and the *book of life*. But for 1900 years it has been misunderstood. The apostles back then would travel from village to village, from house to house and teach these things verbally, and then they would write a letter confirming some things they had already spoken about. Everybody already knew what they were talking about — they did not explain it all again in the letters because it was understood. But this understanding has been lost. People in Christianity do not have it. Peter said (2 Pet 3) that in his letters some things are hard to understand by the untaught. Christianity today twists and distorts the scriptures because they are untaught — they have been taught by the wrong people.

Do not get Rev 20:6 and Rev 2:11 confused with the second death of the nations in Rev 20:14 and 21:8. Also, do not get the book of life in Rev 3:5 confused with the book of life in Rev 20:12-15. They have nothing in common with each other. The second death in Rev 2:11 is the second death for *believers*, the recompense (NASB, 2 Cor 5:10) at the first resurrection judgment (1 Jn 2:28; 4:17). The second death in Rev 20:14 is the second death for the *unbeliever* (Heb 9:27). After the first death (Gen 2:17; 3:19,24) he was raised to stand judgment in Rev 20:12. His name was not found in the book of life (Rev 20:15). Many were, many were not. Rev 20:6 has nothing in common with the second death of Rev 20:14-15 and Rev 21:8.

Rev 20:6 and Rev 2:11 refer to the same second death that is for believers only. The book of life in Rev 3:5 and Dan 12:1 refers to the book of life that believers must be regarded in order to enter the kingdom — “worthy of the kingdom” (2 Ths 1:4). The second death is a result of their unworthiness to rule with Messiah for 1000 years (Lk 9:62). Rev 20:4-6 are those who had a part in the first resurrection (Phil 3:10-12; Dan 12:1; Rev 2:26; 3:20-21). The second death in Rev 20:6 is 1000 years apart from Rev 20:14 as you can see by following Rev 20:1-15. You can see that the second death in Rev 2:11 and 20:6 are the same.

You can see the *book of life* in Rev 3:5 and the one talked about in Rev 20:12,15 are 1000 years apart and refer to different nations and books of life. The book of life in Rev 3:5 refers to the Holy Nation Israel (1 Pet 2:9). The book of life in Rev 20:12,15 refers to the nations who are judged at the second resurrection judgment and found worthy or unworthy according to their deeds (Rev 20:12). 1000 years before (1Ths 4:16) the believers had been raised from the dead. Rev 20:13 speaks of the unbelieving dead who had not rejected a sent one with the good news (if they had, they would be judged already, Jn 3:18-21), but who lived according to their conscience or did not live according to

their conscience, their knowledge of good and evil (Rom 2:12-16).

The second death in Rev 20:14-15 and 21:8 is forever and ever, as Rev 20:10; 14:11; 19:3. But the second death in Rev 2:11 is not the same. It is not forever and ever but is remedial, where Rev 20:14-15 is for the punishment of all who willfully did evil and is without remedy — the Jew first and also to the Greek (Rom 2:9,10). Mt 18:34-35; Lk 12:46; Mt 5:27; and Gal 5:19-21 refer to the judgment for believers. They would naturally shrink back at his coming because of the sins and guilt of his own conscience (1 Jn 2:28; 4:17; Heb 10:38-39).

Rev 3:20-21 tell how we all who are truly His will never experience death of any kind if we overcome as He overcame, if we follow Him and obey Him (Jn 10:27-29; 8:51). The second death for believers does not unseal the Holy Spirit whom we have been sealed with (Eph 1:13-14), for He is safe from the second death that unbelievers must experience if they are so judged at the second resurrection judgment (Rev 20:11-12). The believer in Him will never perish forever and ever but he will be separated from Him during the millennial kingdom on earth (Rev 5:10; 20:4-6; 2:26) if he does not overcome and is not found worthy of the kingdom at the first judgment — the judgment seat of Messiah.

Col 1:23; Mt 5:22,26,29,30; 18:34-35; Jms 1:21; 5:20; 2 Pet 3:17-18; 1 Jn 5:16-17 — These are sins leading to death and not leading to death. 1 Jn 5:21; Ps 24:4; Jms 1:21 — Your soul is your intellect emotions and your will (2 Cor 5:10; 1 Jn 4:17; Mt 12:33-37; Ecc 12:14; Mt 7:22; 1 Cor 4:5). 1 Jn 2:28 is a severe warning.

So the judgment of the Body of Messiah is 1000 years before the judgment of the nations (Ecc 12:14; Rev 20:7-15). Rev 21:24; 22:2 — We see the people of the nations alive and well-kept in the perfect age (new heavens and new earth). The nations are distinct from the wife (Rev 21:2-3; Eph 2:22), the bride of the Lamb who are the light themselves to the nations, men. There will be a renovation of the earth after the 1000 years. The earth will be restored, burned by fire. [No remnant of a past age will ever be found again, no artifact or manmade or natural resource. We will not be able to find anything of a past age — everything will be new (Rev 21:5).]

Everyone will be taken up during this fire and the Holy City will come down afterwards and shall be adorned as a bride and the Dwelling of God will dwell among men (nations).

Rev 21:1-12 — "...the city had a great high wall, with twelve gates and at the gates, twelve angels; and names were written on them, which are those of the twelve tribes of the sons of Israel." So therefore, we see that the Holy City, the Dwelling of God will be manifested in twelve distinct tribes with twelve gates. Our Master said (Jn 10:1) that the only door or gate to come into salvation is through Him. So the Body of Messiah has twelve gates — that is, Israel has twelve tribes and twelve gates to enter through by. Wherever in the world you are you have to come in through one of those twelve gates (baptism).

By the time our Master was alive on the earth, only two tribes remained in Jerusalem and ten tribes were still scattered into Assyria. Some drifted back, but then all were known as Jews because Judah still lived in Judea. They had lost their identity as twelve tribes. In 70 AD the remnant who were not killed were all scattered everywhere in the world. A few Israelites who are known as Jews kept their identity. Even most of them have lost their identity today, of their own will because they did not want to bear the reproach and persecution. Only a few million, a remnant stayed and kept their national identity, but most were lost some 2500-2700 years ago. Those who stayed in Assyria and Babylon were the great majority and they were scattered to all the world also without knowing who they were hundreds of years later, as we ourselves do not know who we are or where we are originally from. The Bible in many places confirms that Israel has been scattered all over the earth. The Jews today only know that they are *Jews* or maybe they know they are of Levi according to their name. But other than that, they do not know what tribe they are from, so they just call themselves *Jews*. But there are twelve tribes, not just one.

Our Father has to restore Israel as a spiritual Body. That means the Israel of God, the Israel who has the Spirit. Israel is scattered in the world innumerable as the sands of the sea. Many of you are descendants of natural physical Israel. Everyone in here goes back to the sons of Noah — Shem, Ham or Yapheth. Israel came out of Shem — Shemites — Semitic. Israel is very important. It is important that we know who we are as a people (1 Pet 2:9) according to the New Testament scriptures and the Old Testament scriptures (Isa 49:5-6). In the Old Testament, all those outside of Israel who were to be saved had to come into Israel and be circumcised. And even, in the days of John the Baptist, they had to be baptized. He *excommunicated* — cut off — the whole

nation (Mt 21:43) as did our Master. Today our Father is calling His people to restore Israel. Mal 1:5-11 teaches us that our God will be magnified beyond the border of the natural physical land of Israel. We see in Isa 49:6 that the tribes of Israel must be raised up among the nations of the earth to be the light of the world (Mt 15:14). Paul wanted to take the remnant of the ten tribes (Gentiles) nations, and unite them with the other two tribes in Jerusalem who were of the first tribe of the new nation (Mt 21:43), Judah, the redeemed Jews. He wanted to break down the wall of hostility of the sacrificial system that was between them, the ordinances and commands pertaining to sacrifices (which Yahshua Himself fulfilled and annulled, being the reality of all the sacrifices and ordinances pertaining to the, that Yahshua would be the one sacrifice (Eph 2:15; Heb 10:1). "For the Law (of sacrifices)," the shadow of He Himself. All men would be saved through that one life incorporated into the new commonwealth of Israel (Eph 2:12). Our Father wants to save all men — Shem, Ham, Yapheth — that we will all be sons of God. There is no superior people in Messiah. All are brought in by grace where the law excluded them from the covenants of promise. Our Father loves all men. He likes the Spanish and French and German and American but he does not like any of them by themselves any longer (Acts 17:26). He wants one to rub off on the other. He is making a new man out of all of us. This is the Body. That is what our Father is going to establish on earth before Messiah can return (Heb 10:13; Acts 3:19-21; Eph 2:15-17; Dan 9:5-7). The Jews were *near*, the other tribes were *far away* in the nations (Eph 2:18-22; Acts 2:39; Eph 2:13-17; 3:6).

In the Eighth Day we see the Holy City in Rev 21:12, twelve-tribed Israel. In the Seventh Day, we see Israel — twelve tribes. Our Master told the apostles that they would rule over twelve tribes (Mt 19:27). That is the restored land promised to Abraham in Gen 15. Israel has never possessed it as a lasting possession but God made a covenant that Abraham's seed would possess the promise. But Israel has always been an obstinate people. But Balaam saw an Israel without malice, iniquity, divination or sorcery. He could not prophesy except what God told him even if he wanted to (Num 23 and 24). He saw Israel dwelling in the tents, peaceful, blameless. He was not speaking of natural, physical Israel because they never enjoyed that. They were always obstinate and disobedient. They never kept their obedience for 50 years till a year of jubilee (Lev 25). They never did it. David said it is left for a people yet to be born (Ps 102:18). The book of Daniel prophesied that in the last days, the God of heaven will do a magnificent thing. Paul took those words and said our Father is going to do a great work which you would not believe (Acts 13). You can see that Num 23 and 24 is not talking about the next age. If it was talking about the next age, what would be such a big deal about that — Satan is bound in the next age. Balsam was talking about a new covenanted Israel (1 Pet 2:9; Eph 2:12; Heb 8:10), the house of Israel — who are made up out of the two separate and distinct groups — both groups are made into the one new man. Eph 2:15 spoke of the house of Israel with the house of Judah — those who were *near* and those who were *far off* (Heb 8:8). The one Spirit made the one Holy Nation no longer divided, without God, hopeless in the world (Eph 2:12-13). But now in Messiah, the commonwealth of Israel, the Jews in Jerusalem were included in the covenant of promise, but the Gentiles, those scattered in the nations who had lost their identity, were not included in Israel through Messiah. Paul reminds them that at that time, they were lost from the sheepfold. (Jn 11:52; 10:14-16). Eph 2:12-19 says that they both now, having been made one new man are now God's household, as Heb 8:10 says having made the two one. This is the mystery hidden for ages past (Eph 3:5).

All men, both Jew and Gentile and Greek are now welcome in Israel — the Israel who is made up of *both* natural descendants and strangers of Shem, not of Shem's race (Gal 3:28-29; Col 3:11-12). But, the lost sheep of the house of Israel must return along with all men everywhere (Acts 17:26-31). Who *knows* who the natural physical seed of Jacob is. So God calls all men everywhere to repent then, not only Israel's descendants will come but *all* races are welcome for His house will be a house of prayer for all men and nations (Isa 56:7; Mk 11:17).

In the Eighth Day, Satan is tormented in the lake of fire. But before, at the end of the Seventh Day, he is released for about a 50 year period to deceive the nations to see if they are really in the New Covenant or not (as Mt 13:41 in the last age), to test their hearts (Eph 6:10-13). That is his work — to deceive, to devour. Every minute

of the day he is looking for someone to devour. When he finds no one, then Messiah will come back. When he finds no division or dissension (Jn 17:22-23), *but his people perfected in unity.*

Divisions are the work of the flesh. No one who has the work of the flesh in him will rule in the next age (Gal 5:19-21). When we come to an end of the work of the flesh, he will come back (Heb 10:13). Acts 3:19-21 — Peter said that heaven will retain Him until the “days of restoration” — a specific period of time (49 year period till the Jubilee).

He is coming back for a people who are eagerly expecting Him with no reproach in their conscience — perfected in unity; blameless before Him in love; without division; the blood covering *all* of their shortcomings and sins nothing will divide them. 1 Jn 3:6-8,10; Dan 12:10; Mt 13:19).

Paul said that the works of the flesh are obvious. They are what keeps unity from being expressed without diversity, dissension, or disunity of any kind. This is the Israel He is taking us to. We can do that only if we are filled with the Spirit, grace and love. And that, only if we ask for it. If we allow Satan’s work in our lives, then we cannot do it. When Satan is subdued from dividing God’s people, Yahshua will return. That is the Word.

That is the bride without spot or blemish. That is what Israel has to be in this age.

In the next age, the apostles will rule over Israel restored to the land of promise (Gen 15:18). They will sit on thrones judging these twelve tribes. Before that age comes, Israel today must not live like the Gentiles (Eph 4:17-18), doing what the Gentiles and children, do to their cows, chickens, goats, etc. Nor should they eat anything that comes along. Some Gentiles raise chickens in tiny pens and pump them full of things that make them grow to the size you can eat them in 14 weeks instead of the normal 6 months. Then people eat them and all the diseases of the nations come upon them. Paul told the Ephesians not to live like the nations in the futility of their minds. We know that God’s holy law will be fulfilled if we live by the power of the Spirit, in obedience to the commandments of Yahshua and the commandments of our God (Rom 8:4). Thus we will be that distinct people (Num 23 and 24), a distinct people not reckoned with the nations. Christianity today is reckoned with the nations. They eat dogs, cats, snails, buzzards, hedgehogs because “everything is clean,” not just pigs.

Heb 6:4-6 talks about a people who have tasted the power of the age to come. The Edah are the people who have tasted the power of the age to come, who will be obedient to His law, who keep his holy feasts, who keep the appointed times because they are shadows of things to come (Col 2:16). The Sabbath has not passed away. The Catholic Church and all of her daughters have changed the Sabbath to Sunday in 336 AD at council of Laodicea.

How much were they spit out of Messiah’s mouth by this time to annul Ex 20:8-11. When they did that, of course, they took the sign away that they were God’s people. It was a cutting off forever that they were God’s people. Rome got together with the Greeks in Laodicea and by “God’s decree” changed the law of God proving that the god they serve was the devil (Jn 8:44) cutting themselves off, taking away the sign (according to Ex 31:13) that they were God’s people. Today all of the Catholic churches daughters still hold to the decree of the council of Laodicea and are not God’s people (Rev 17:5).

In this day, all things must be restored. Headcovering for example. 1Cor 11 is the Word of God. Headcovering has to be restored in the last days. When you see that, you know the authority of God has come again to His people. It is the recovery of all things. Women are recovered to their place before they fell. In the world in Christianity, they are rebellious and obstinate. They claim to know God but are disobedient to His commandments and prove they are liars (1 Jn 2:3-5). We do not want to be that. We want to be obedient to Him and hold to the testimony of His name. The power of His grace has been given to us. Israel never did it and Yahshua came to fulfill the law and the prophets — everything the prophets said. Everything that is not fulfilled, He came to fulfill by establishing a people, the Israel of God, His Body who will fulfill all things. Now all things must be restored and fulfilled.

Rev 21 — Who is the Body of Messiah and who is the twelve tribes. There is no distinction between them, His Edah, Israel. Israel means God’s prince, those who rule with Him. Those being incorporated into Messiah are the seed of Abraham (Gal 3:16,29), one — without any division. Any outward division is a negation of unity. In Rev 21:24 we see *peoples* —nations here. Here, it is not talking about the Holy City. These peoples (nations) walk by the spiritual light of the spiritual Body of Messiah, the twelve tribes, those who are to be a light in this age. In the Eighth Day, they are still a light and the nations are still walking by that

light. The *peoples who have been saved* (nations) shall walk by that very light. What were these peoples in the Eighth Day saved from? These people were saved from the second death, the lake of fire. They were not saved from the first death. After the first death there was a judgment of the people in the nations (Rev 20:12). The Body of Messiah judges them. In Messiah we judge the world (1 Cor 6:2). How are they judged? Balaam says (Num 24:9) the nations will be judged by how they treat Israel. Our Father said this to Abraham in Gen 12:3. How will the nations be judged? One way is how they treat Israel, the Body of Messiah.

If they are going to be judged by how they treat us, how blameless must we walk before our God among the nations. In how we are and speak to outsiders? (Gen 17:1). When I walk down the street, I know some of those people don't want to see me because of the lies that they have heard about us. But still I have to be obedient to my Master in Mt 5:47-48. What would He do if He was here? He would greet them. I have to say, "Bon jour madam or monsieur" and not let any kind of intimidation stop me. If we do not speak or are unfriendly, how are we any different than the Gentiles. When we start speaking to outsiders, heaven will open up to us or, verse 48 says, we will be perfect as our Father in heaven is perfect. We have to be friendly as our Father is friendly — show the same love He would show. What kind of godly lives must we show then? If we are persecuted for being righteous, we can rejoice. We have been persecuted but sometimes it was because we were unwise. We said the wrong thing, gave the wrong impression. But if we are persecuted for righteousness sake, then we are blessed. So you see what kind of godly lives we must show forth (Mt 5:14-16), as salt to the earth which retains its flavor only when it stays together. We have to love as He loved. What if we do not love as He loves or trust as Abraham did? Abraham was no different from Lot until he trusted our Father and then our Father made that covenant with him in Gen 15. But until he trusted he would have gone to the same place Lot did, if he had died. Abraham trusted our Father to the utmost degree. How did Abraham trust? He gave his absolutely only son, the son of the promise, and Abraham gave him up. Our Father told Abraham to kill him. He had just come to that age that his father had raised him up for, about draft age. Isaac was raised to be useful to his father and inherit the promise. You cannot imagine how much Abraham loved his only son. But his heart was totally circumcised. There was no disobedience in his heart whatsoever, Through that deed, our Father told him that his descendants are going to control the gates of their enemies (Gen 22:17). This was not talking about natural physical Israel, but twelve tribes, the spiritual new covenant in this age, unity without dissension, one heart and one mind. That is the new covenant. Bringing the two into one in order that the house of Israel must once again come forth on the face of the earth (Heb 8:10; Eph 2:19). Who else but the twelve tribes Israel of today could Lk 1:46-55; 68-75 be speaking of but the Stone kingdom or Israel (Lk 2:29-32; 3:5-6).

Rev 21:24 speaks about the nations. All suffered death as the result of Adam's sin — the first death, Once, twice — First, Second. Heb 9:27 — It is appointed for man to die once (all must experience death once), then the judgment. Adam's transgression condemned him to the first death at least until Yahshua died and went to the center of the earth and delivered all those who waited in hope and had walked with him on the earth. So after everyone who dies in Adam's death who has never heard the gospel are raised, Paul says they are going to be judged by their conscience, their knowledge of good and evil (Rom 2:15-16; Rev 20:11-15). Their conscience will excuse or condemn them (which it is doing now while they are in death) At the judgment they will be saved from or go to the second death, the lake of fire. Those saved from the second death go to the nations (Rev 21:24-25). Rev 20:15 — Those whose names are not found in the book of life are cast into the second death. This book is the book of life for the nations (Rev 20:15).

Everyone in the Old Testament died. Not one single person was good enough to go to heaven. Hob 11:13 says Enoch died — even Enoch and Eliyah (Jn 3:13). Everyone had to experience death until Yahshua came and delivered them, at least to Abraham's bosom (Lk 16:22-23; Eph 4:8-9).

Rev 20:13 — The dead were judged according to what they did (Rom 2:12-16). Hell is only temporary (Rev 20:14), but the second death is the lake of fire which is permanent. If one's name was found in the book of life, they were found worthy of life in the nations. We learned that every one of the nations in Adam goes to hell (first death) and after that they are all judged and some go to the nations. If they have rejected the Holy Spirit, they are judged already to second death. Mt 25:34 — The judgment of the nations. We know that the nations are

judged at the second resurrection. Those whose names are in the book of life are saved from the second death. Those are the 'saved of the nations'.

Zec 14:16 — A remnant of the nations will live through the holocaust. Our Father spared them and they will populate the nations in the seventh day and the Body of Messiah will rule over them. Here is the judgment of the nations (Mt 25:32), all the people of all nations. He will separate the sheep from the goats. What was the basis of their judgment? Mt 25:34 — Those who did not do good, did not share with their neighbor, were selfish, took everything for themselves; they will go to the second death. It is not a temporary place (verse 41), everlasting fire, the second death. Where will the others go? (verse 46) — eternal life, the righteous Lots into the saved sheep nations. These people did not reject the gospel. They just loved us. Like Chester from Nova Scotia who came here. He did not reject, he did not say anything, he just could not take it in, but he loves us. A lot of times they are not destined for salvation, they are not chosen. They Just love us. There are those destined for the nations and those who are chosen. Some reject the gospel — they reject us, hate us. But those destined for the nations help us (verse 34) they are destined for a kingdom prepared for them from the foundation of the world. So we have to be merciful. "If they are not against us they are for us" (Lk 9:50).

Also in Mt 10:41 — there will be those who do good to you *because* you are a disciple. They will not lose their reward. Whoever receives you receives Me. If they reject you, they reject Yahshua and they reject the gospel. It is not that they reject the gospel, but they reject *you* (and the gospel) if you are sent by the Body of Messiah. Whoever gives a drink of water to one of these who are sent in lawful service [because he is going to undo every bit of lawlessness, Titus 2:14]. Evidently there are going to be people who are going to know we are disciples and do good to us because of it.

Look at Rom 2:7,8,12,13,14. You can see that God is going to judge people fairly. Our Father would never have given Adam and Eve the knowledge of good and evil if He was not going to judge them according to their conscience. The lake of fire is called the second death because there is a first death (Rev 20:12). The first death has a resurrection, the second does not.

1 Jn 2:28; 4:17; Heb 10:38-39 — We have confidence in the day of judgment. If we do not, that means there is sin on us and they are piling up as high as heaven like the harlot. But we have a high priest. Our sins can be forgiven

What if we are lawless ourselves and do lawless deeds before the world. We will be judged. We will not lose our eternal life, but we will go to the second death (Rev 2:11) and our name taken out of the book of life (Rev 3:5). Balaam is talking about the Body of Messiah, which is the Israel of God, empowered by the Holy Spirit. He is talking about the Israel of Isa 49:6, what our Master based the great commission. The world cannot be condemned until that stone comes up — in the later days before the next age begins. Num 23:21 — Balaam did not observe lawlessness in Israel, or malice (verse 23) no sorcery in Jacob; no working of evil spirits in Jacob; nothing done by the power of an evil spirit. We know by Rev 18:23 that the whole world was deceived by the sorcery and divination of the harlot church. Sorcery is taught in bible school — how to talk by another power. Not all who say, "Lord, Lord... He will say depart from Me, you who worked divination and sorcery." How do you practice sorcery? You get so far apart and start working in your own strength and you start working in a power that is not His. Balaam said that he saw none in Israel (verse 24). Israel is going to demolish all of God's enemies (Num 24:8).

Balaam saw Israel far away in the New Covenant when they would possess the Holy Spirit, when the law would be in their hearts, not up on a wall, and they would fulfill the righteous requirements of the law and the prophets by the Spirit.

Dan 2:45 is speaking about the last days of this age. The "last days" is a period of time. The days of the ten kings when you see the ten toes (which depicts the ten nations), you are going to see the stone forming — a Holy Nation. The great God has made known to the king what will come to pass in the future — in the days to come which are now here (1 Cor 10:11).

God's people will not be a passive people because they declare the excellencies of His name not only by what they say but by their lives behind it.

Dan 2:27-28 — We are still in the same age as Daniel. This age lasts close to 6000 years. The Seventh Day is

1000 years ago. It is the 7000th year. Then the Eighth Day is a new day, never ending — time never ends in this age. Somewhere around the year 2000, the God of heaven will set up that kingdom *if it is in conjunction* with the ten toes (Dan 2:34,35,44,45) so that no nation or power will ever again have control over Israel. The kingdom of God just be in our midst, raised up in the last days by the power of the Holy Spirit, the power of the Word of God. Right now Yahshua is the invisible King of that kingdom (the Holy Spirit invisibly dwells in us). When Yahshua returns, he is going to manifest Himself. Now He is manifested in us, His Body on earth. The fifth and final kingdom will bring an end to this world — this age. That is the gospel of the kingdom. How is the gospel of the kingdom received?

[Someone answered: Like the parable of the sower.]

What is revealed to you by the Holy Spirit is yours forever and your children's. But if you do not understand it, you cannot repeat it, live it or proclaim it because you are not hearing it. If you receive it in shallow ground that has rock and all kinds of things in it, it will not last. Some people hear in good soil and remember at least 30% of it. So we are always going to have those in the Body who remain, endure — who produce 30 times, 60 times or 100 times as much. The gospel of the kingdom (2 Pet 1:11). Are you going to have a rich welcome to the kingdom or be barely welcomed. It is according to how you hear, how you see. We see that our Father is a wonderful, merciful heavenly Father who judges everyone fairly.

Meshullem — It is clear that whatever we want to be in the next age we have to be in this age, we have to be it today — have unity, be a light to the nations, we have to do it now. If we cannot live together now, we will not be able to do it in eternity (there will not be an eternity). Our Father still wants what He wanted from the beginning

Where is the proof that Yahshua came — because I see people in unity. When the works of Satan are done, the Israel of God, twelve tribes who love one another — not fighting — our Father is going to have this on the earth. Yathed — I am thankful that the gospel of the kingdom is a gospel that can set people free and allow them to walk in the way he said they should. Mt 16:26-27 — “For what will a man be profited if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul? For the Son of Man is going to come in the glory of His Father with His angels; and will then recompense every man according to his deeds.” And so our Father sent the Son so man could walk in a good conscience. It does not mean that once he believes, he is not accountable. It means they are more responsible. That is justice.

If you need to speak, speak. Otherwise you lose your privilege after a while. Our God wants His voice to be heard on earth. His voice cannot be heard by passing out Bibles or freepapers. If anyone speaks, let it be the very utterance of God (1 Pet 4:8-9).

We learn to speak in the only Bible college recognized by God, living together. The church's nature has not changed. Our Father is going to restore the church to its proper nature.

Yael — This teaching shows me the character of our Father, how merciful He is. He gives a chance to everybody to receive His life.

We do not want to ever misrepresent our Father's character (Mt 5:48).