

The Three Eternal Destinies #116 *The Last Day*

Dan 12:1-3; Jn 11:24; Jn 6:39,40,44,54.

Dan 12:2 — Many will be raised to life, but not all. This refers to Messiah's return at the end of this present age **to judge His people** as to their worthiness to enter into the kingdom age where Messiah reigns on Earth for 1,000 years (Rev 3:4,6; Heb 10:26-30; 1 Jn 2:28). This is the *first resurrection*, as Rev 20:6 says. But Jn 5:28-29 refers to the *second resurrection* after the 1,000 years, since it says **all** who are in the graves will hear His voice and come out. This is not referring to verse 24, those who hear His voice and believe unto Eternal Life and have already passed out of eternal death and into eternal life. The first judgment will not determine this, since it is already determined by one's believing in Him.

Jn 5:25 — A time is coming and has now come when the dead will hear the voice of the Son of God and those who *hear will live* (1 Ths 4:16, *shout* is a "cry of incitement").

Eternal Life is crossing over from death to life (Lk 16:26; Heb 3:7,15; Col 1:13). The Holy in Rev 22:11 are those who in this present life pass over out of eternal death and into a Holy set-apart life of following the Son (Col 1:10-14). These are the ones of whom Jn 5:24 speaks, and Jn 5:25 speaks of a time to come *and has now come* when the dead will hear the voice of the Son of God and those who hear will live. Verse 27 speaks of judgment and His authority to judge.

The *dead* in Jn 5:25 are the *spiritually* dead who are made spiritually alive now in this age so when and if they die the time will come as 1 Ths 4:14-18. There are those who have done what Jn 5:24 says, and if they die (as all have died of the first century believers) they are either absent from their bodies (which are in the grave) and present with their Master Yahshua, or as those in Rev 3:4 who stained their garments, they are waiting in death to be resurrected and to stand judgment to determine whether they will have a second death, since the entry into the millennial kingdom is according to their works (1 Cor 4:5; 2 Cor 5:10; Rev 3:5,21). Good works are not carried out in stained garments (Dan 12:2,3).

We know that in Rev 22:11 the Holy ones are not angels, but those of us who have heard the voice of the Son of God (Jn 10:14,27-29). So in 1 Ths 3:13, we know that we who are alive at this time, as Paul taught in 1 Ths 4:14,15,17 and 2 Ths 1:10, are His Holy (people) ones who will be caught up with Him (Rev 17:14).

Crystallized in Character

The three categories of mankind in Rev 22:11 had become set, crystallized in their character. Rev 22:11-12 — Let the dishonest man act dishonestly still. Let the Filthy make himself filthy still. Let the Righteous practice righteousness still, and let the holy be made Holy still.

The word *still* denotes the development and *crystallization of character*, on account of which (verse 12) the Judge is coming to render to every man according to his work (unjust works, filthy works, righteous works, holy works; Rom 2:6,7,10). Righteous works are as Acts 10:35 — those worthy of the nations. Heb 9:1 — Ordinances (#1345) of divine *service* (#2999), as in Acts 26:7, "our Twelve Tribes who earnestly *serve* (#3000), and the "works of service" in Eph 4:12 — these are the *good works* of Eph 2:10 which have been prepared beforehand for us to walk in. Rev 19:8 — The righteousness of the Holy ones were made obvious and evident by their rendering of sacred service in His Body. This is how we "bear much fruit" (Jn 15:8) and so prove to be His disciples by doing the good works that build up the Body (Eph 4:12-16). These "works of service" are worship, as a person only worships that which is "God" to him. Speaking and working are the completed works of service we render, as in 1 Pet 4:10-11, which glorifies God. So service and works and worship is *the same action* as in Acts 26:7.

Our service brings out the fact that He has *saved* us from eternal death. We are always found doing them, "night and day," as Rev 22:11 brings out that we are Holy *still*, for throughout eternity we show that we belong to Him by doing His works (Rev 22:3). Service or worship here cannot have even a *hint* of being done out of compulsion. The works we do reveal whether or not we are the *Holy ones*. It is the same with the Righteous of Rev 22:11, and also the Filthy and Unjust. A person's works tell who they

are.

Our works do not *make* us Holy — we do these works *because* we are Holy to God. The righteous deeds of the Righteous do not make them righteous — they do these righteous deeds *because* they are righteous. That is, they *maintained* their natural righteousness as human beings made in the image of God, as Gen 3:16-19 and 9:1-7 were simply expected of them to achieve God's plan for them. But the Unjust and Filthy *became* so degraded by their works. The Holy became Holy by hearing the good news, and as a result of being Holy they served the One who made them Holy — they did what Holy ones do. Eph 2:10 is *assured* by Heb 13:17 and Eph 4:12.

The Holy ones do not fall away from the Community, although they do fall away from the Body life of Eph 4:12-16, staining their garments, not serving to the building up of the Body, not growing up in every aspect into the Head, becoming unworthy (Col 1:10) to walk with Him in white garments (Rev 3:4-5). So after the millennial reign they will have the same legal right as all the Holy ones who kept their garments clean and pure (Rev 22:14). But as far as Dan 12:3,10 and Mt 25:2, it is uncertain what their occupation will be as a part of the Holy City and whatever Dan 11:35 means.

The foolish virgins who stain their white garments are not of those in 1 Jn 2:19. They are *still* part of the “us” but are not being *purified* now in this present age. They do not seek for, ask for understanding; they are not wise, but are foolish (Pr 2:1-5). They did not offer up righteous offerings in the minchot. They could not because (Rev 3:4) their garment was or had become stained due to not judging themselves right (1 Cor 11:24-32). They fell into a spiritual stupor (Eph 5:14; 6:18,23,24; 1 Cor 16:22; Rev 2:4; Pr 28:13-14). The foolish at the minchot says, “I’m just going to wait over here and see who comes to me.”

This purifying work for the wise goes on *before* the millennial reign of Messiah. But for the foolish it goes on the whole of the reign of the saints with Messiah. Dan 12:2 — *Everlasting*, that is, lasting for an age (Rev 22:14; Heb 10:26-32; Mt 25:30). The Holy can be those who try to look good outwardly for awhile (Lk 16:15). Heb 4:16 determines who the wise and foolish are.

The call to repentance for all mankind will one day cease. Man's intentions to change will never have another chance to become real. What they are at His return is how they/we will always be (2 Ths 1:8-9) — endless ruin and devastation.

The Holy ones, because they were willing to do the will of God (Jn 7:17), could hear His voice (Jn 5:25) and become Holy (verse 24), and then for the rest of their natural lives, Col 1:10-12 qualified them to share in the inheritance of the (Saints) holy ones in the Kingdom of light, since (verse 13,14) they have all been rescued from the kingdom of darkness and brought into the kingdom of His beloved Son, in whom they (the Holy Ones) have redemption (Eph 1:7-14).

Eph 1:4 — *to be holy and blameless in His sight...* Eph 5:3,5,8,13 — Verse 5 promises that only the ones who are blameless (as verse 3, which is the reason we were chosen, Eph 1:4), as Abraham (Gen 17:1) and as Eph 5:1-4, have any inheritance in the kingdom of Messiah and of God (verses 6 and 7).

So when He comes people will be *fixed* in the same state they are found in (Rev 22:12, RSV). They will be Holy still, Righteous Still, Filthy still, Unjust still.

1 Ths 4:13 — Hope is not only the knowledge one has, but knowledge with the *feeling* that it is possible and will come about. The feeling that what is desired is not possible is “no hope,” while “hope” is the feeling that what is desired *is* possible and will surely come to pass. Rom 8:24-25 — to set one's hope on eternal life to come (1 Jn 3:2-3; Mk 10:30). Through persecution we have the hope of eternal life, even if we are killed for our faith (Rom 5:4-5).

Eph 2:12 — We will always be with Him. We will never be told that we have to depart (1 Ths 4:17; 5:9-10). The true Holy ones are known by how they obey 1 Ths 4:18 and 5:11. If they do not do this then they are not the *true* Holy ones of Rev 22:11 and will receive their *true* reward or recompense when He comes. These *true* Holy ones are those that our Master is speaking of in Jn 5:25, who are worthy as Rev 3:4-5. They performed their works in their bright and clean garments (Eph 2:10; 4:12; Rev 19:8; 1 Pet 4:11; Acts

26:7).

The Rest of the Dead

But in Jn 5:28-29 He is referring to *all* who are in the graves. The unbelievers are *the rest of the dead* and will be resurrected and judged either to be found in the Book of Life or not found there, either judged worthy or unworthy of the second life, and only those whose names were not found in the Book of Life were cast into the second death. They were the first category in Rev 22:11, the Unjust and the Filthy. Those who were worthy of a second life, whose names were found in the Book of Life, were the second category in Rev 22:11, the Righteous. As Rev 22:12 says, this was their eternal reward based on what each one had done during his short life during this present age. ***This life has one purpose — to determine one's Eternal Destiny. This puts everything into proper perspective.*** Man's life in this present age is so short on the time scale of Eternity, yet it determines *everything*. Our Creator wants to know whom He can accomplish His eternal purpose through (Gen 1:26-28, but now extended to the universe). How then should man live during his short life?

Rev 20:4 (first sentence) — Then I saw thrones and those seated on them were given authority to *judge or rule, making decisions*, as Rev 2:26-27, NRSV and Mt 19:28. The believers in the first Edah and in the restoration Edah of Mark 9:12 will rule in the Restoration Age of Acts 3:21.

Rev 20:4 (second sentence) — those who lived in the last days who were sent out during the Tribulation period, that is, the Male Child (Rev 6:9-11; Mt 25:31-46 — *Yahshua's brothers*), the 144,000 who preach the "Everlasting Gospel" of Rev 14, the "Everlasting Covenant" in Isa 24:5-6; Rev 16:8-9.

1 Ths 4:14-17 are all the faithful overcomers of Rev 17:14, those *worthy* in Rev 3:4-5, and were part of the *St one* that crushed the *Statue* of Dan 2:44. So, in Rev 20:5, the "rest of the dead," those who did not overcome in their lifetime in the Edah, were judged unworthy of His rule to judge, as verse 4. They went to a *second death* for the whole duration of the 1,000 year rule of Messiah and His faithful ones who overcame for Him and were made ready — spotless (Rev 19:7-8), refined and purified (Dan 12:1-3,10). They endured this refining process and were able to stand upright and not shrink back when Messiah came back (1 Jn 2:27-28; Heb 10:38; Jms 1:12,21; Lk 21:36; 2 Tim 4:8; Heb 9:28; 1 Jn 4:17; Mt 24:9-13). Those who *endured* all these things are those in the first sentence of Rev 20:4, and those in the second sentence are the ones in Rev 14:1-5 who were sent out in Rev 12:5-6 when the Edah, the *good woman*, fled to the wilderness. They went out to be slaughtered, sacrificed (Rev 6:9). Rev 20:6 speaks of the *overcomers* as in Rev 2:26 and 3:4, who did not stain their garments, but kept them spotless, serving our Master until He came (1 Pet 4:10-11; Mt 25:14-30). They were good stewards, not worthless stewards — bondservants (#1401) to their Master (Lk 12:42, #3623; Mt 25:23, 30). Both a steward and a servant we are all to be, and overcome all things that would keep us from being faithful (Rev 17:14; Mt 24:45-51; Rev 3:3; Eph 5:14-17).

So the *rest of the dead* in Rev 20:5 are either unbelievers who will be resurrected for judgment after the millennium (Heb 9:27; Rev 20:11), or believers who did not overcome to rule with Messiah during His Millennial reign, as Rev 20:6 seems to indicate. The overcomers were not affected by the second death (Rev 2:11; 3:5), and as our Master spoke about in Jn 11:21-26 — *your brother will rise again* (Jn 8:51).

Our Master came to break the power of death (Heb 2:14-15). Everyone is afraid of death except fools (Ps 14:1) and those who have been delivered from the fear of death (Heb 2:15).

Did Martha know about the future resurrection, at the Last Day (Jn 6:39,40,44,54), the Last Day of this present age, when Messiah comes again (1 Ths 4:13-18), the day when the Faithful will be taken up to be with Him in the air (Rev 17:14; 1 Ths 4:16; 2 Ths 1:10; 1 Cor 15:51-52; 1 Ths 3:13; 2:19; 5:23; 2 Ths 2:1,8).

Rev 17:12-14 speaks of the ten kings of Dan 2:44, and Rev 19:14 speaks of the Holy ones (1 Ths 3:13) riding on white horses dressed in fine linen (Rev 3:4-5; 19:7-8), those who were blameless in doing good deeds they were saved to do (Eph 2:8-10).

The Bride did not just overcome and purify herself by being "good" per se (a major misunderstanding by Christians), but by doing the good deeds that glorified her Master (1 Pet 4:10-11; Mt 25:14-31). Rev 19:8 are

the overcomers in the community (Mt 12:30; Isa 49:17), enduring in the deeds prepared for them to do (Mt 24:13) which actually built up the Community (Isa 49:17; Eph 4:12,16).

So Rev 17:14, the overcomers, the faithful followers of Yahshua, these faithful, holy ones will rule with Him. The Holy ones were *with* Him, the same word as in Mt 12:30 — *with* —and He was *with* them. 1 Cor 6:17 — They were one spirit with Him, that is all who had joined themselves to Him in baptism (Gal 3:27).

Rev 17:14; 19:14-15; Dan 2:44 — This is *the last day* — the Last Day, the 1260th day when He comes. 1 Ths 5:4 — The last day does not and will not surprise us, like a thief comes when you least expect him (1 Ths 5:2,3), when all the armies are gathered to make eternal peace and safety for the Earth (Rev 19:19-21; Rev 16:14-16). That last day of Rev 12:6, the last day of Mt 24:40-41, when the Faithful will be taken up to be with Him in the air, 1260 days from her flight into the wilderness. And those days will be cut short for the sake of the elect (Mt 24:22) and the last day will be Mt 24:29-31; Rev 11:11-15.

The *Last Day* — 1 Ths 4:14-18 and Jn 6:39,44,54 — the *last day* of this present age — *until He comes*. Rev 12:6 is the last day of this age; then comes the intermediate period in Dan 12:12 of 75 days. The 30-day war and the 45-day judgment — not hearing the words *Depart from me*, etc., but *Blessed are you*, etc. (Mt 25:23,30).

The last day of this age, the day we are taken up to meet with Him in the air, is the *last day* of the 1260 days in Rev 12:6. This is the day of the resurrection of the overcomers in Messiah (Rev 17:14), the “faithful followers” taken up (Rev 19:14), the *Stone* (Rev 19:7; Rev 3:4,5; Col 1:10). The *Stone* in Dan 2 is made up of those who have been saved, cut out of this world (1 Jn 2:15-17; Rom 5:5). All who still love the world and the things of it will be *left behind* on that last day (Mt 24:40,41). The rest will be taken up to that *great battle* (Rev 19:17-18; Lk 17:32-37).

Dan 12:11 is 30 days after the 1260th day, after the war has been won (Dan 2:34,35,44,45). The next 45 days will be the *judgment* (2 Cor 5:10) for the overcomers, the faithful followers of Messiah to be *rewarded*, and the ones who loved the world, as maybe Achan in Josh 7, to be *excluded* from the overcomers who rule with Messiah for 1000 years on the earth (Rev 2:26; 5:9,10; 20:5-6). This *first resurrection* is the participation in that Kingdom Age of this special resurrection from the dead to be part of Acts 3:21. But only those who gave themselves to the *first restoration* of Mk 9:12 with their whole heart, exercising all their gifts and grace (Mt 12:30). *With Him now* — *with Him there* (Rev 17:14). This is the *first resurrection*. Only those who “followed the Lamb” will be there with Him on that day. Those who used all of their talents in Mt 25:14-30, as 1 Pet 4:10,11 says, glorified Messiah. The Holy were *absolutely* set apart for Him. They did all that was prepared for them to do. They were led by the Spirit (Eph 2:10; Rom 8:14). They were *true* disciples and no falsehood was found in them (Jn 7:18). To receive them was to receive Messiah. To receive Yahshua is to receive Him through one who brings Him near (Mt 10:41).