Two Scenarios concerning the resurrection of the dead

This paper is the second part to the resurrections of the dead paper. It presents

a timeline of events that occur based on two different scenario`s; One presented by the churches of God and the second one presented by the author based on trying to harmonize the scriptures on this important subject. Two charts have been provided

to the reader to illustrate the differences between the two viewpoints.

I spend time of the judgment of mankind and take the course that mankind will not enter the Millennium on the basis of "a come as you are" mentality. I believe there will be an “accountability” on the part of mankind before they enter the Millennium. I see a more selective process of those entering into that period instead of a wholesale entrance of grossly corrupted individuals who despise any notion of repentance from their ways.

Universal Salvationist believe that everybody will be saved regardless of their disposition to the gospel. The individual doesn't have to do anything yet they will attain the status of sons of god. That gospel even goes to the extent to say that Satan will be saved and return to the former glory he had with the Father and the Son.

Paul is used, from his teachings on grace, to develop this theology, but Paul also says in those same letters that those who practice evil ways will not enter the kingdom God. I realize that all of us have sinned and fallen short of the glory of God and that the world has been blinded by Satan. I just wonder if there is a, point of no return, where the individual defies their conscience to such an extent that it is impossible to renew them?

Scenario #1 represents the commonly held beliefs in the church`s of God and

puts those beliefs on a timeline. A timeline chart is provided in the article and

should be viewed as one reads the text.

Saints are resurrected at Christ`s return not before. A resurrection of “all mankind” does not exists. There is no judgment day for them when he returns. It is also doubtful whether there is a judgment for those that remain alive, after the seven last plagues.

To what extent they are judged remains vague in this timeline. The church`s

of God doctrine relating to the judgments is unclear. It is described as a judgment “over time” not a formal judgment in a court-like setting.

The earth is in ruins and there will be a small population of people alive. These remaining individuals will be the ones to enter the Millennium.

Since, the concept of the whole house of Israel being resurrected and going into the Millennial period is rejected. The Millennial period is devoid of that population of Israel until after Satan is removed and cast into a lake of fire a second time. They live one to two generations then they are judged at the white throne judgment. The restoration of ancient Israel to it`s homeland and the establishment of the new covenant is an important and common theme in the writings of the prophets. The time period is referred to as “those days” or “in that day” which takes placed at the Messiah’s return .

And also, the construction of a temple, when he returns, figures predominately in the scheme of things. Some, not all, of the scattered groups of the church`s of God believe in a temple being built during the Millennium but they do not understand that it becomes a questionable event without the priesthood to run it.

The Sons of Zadok

(Eze 44:10) And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

More than likely this occurred during Rehobam`s reign

(2Ch 12:1) And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

(2Ch 12:2) And it came to pass, *that* in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,

(Eze 44:11) Yet they shall be ministers in my sanctuary, *having* charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them.

(Eze 44:12) Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

(Eze 44:13) And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place:* but they shall bear their shame, and their abominations which they have committed.

(Eze 44:14) But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

(Eze 44:15) But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD:

(Eze 44:16) They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge

Phinehas has an everlasting covenant

(Num 25:11) Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

(Num 25:12) Wherefore say, Behold, I give unto him my covenant of peace:

(Num 25:13) And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

The sons of Zadok ,who will be the priests in the temple according to Ezekiel,and the Levites –, as a [kohen](https://en.wikipedia.org/wiki/Kohen) (jewish priest), being from the descendants of Ithamar and not Eleazar, as are Zadok and sons.

So, the construction of the temple is in question according to this scenario. If it is built who would serve the functions in it? The human population will be primarily gentile without any priestly duty experience. There is a temple institute, in Israel, presently working to establish the priesthood . But they are seeking to establish the ranks with kohen`s-- not the sons of Zadok --as the scripture indicates. It is doubtful whether Christ will be using the “Temple Institute” in reestablishing the priesthood when he returns.

Scripture says that David will be king over Israel but that passage is placed after the Millennium and after Satan is placed in the Lake of fire. Once again, he will not be King until after the millennium. So, his reign will only be about 100years.

Satan is released from his prison and goes after Gog and Magog. They are deceived and war against God in Jerusalem and are destroyed. They will be resurrected at the white throne judgment and most probably will be in the lake of

Fire.

It is after Satan is put away a second time that the rest of the dead, all mankind, are resurrected. This is the day of judgment for them but they will be given their chance at salvation. A judgment “over time” as they say; a probation period

not a “formal judgment” as the scriptures says, that addresses their sins.

After 100 years of this period the white throne judgment appears. All in the Millennium will be judged, those of the 100 period are judged and gog and magog are judged .

So, what this scenario presents is a Millennium that is almost devoid of the children of Israel, his people, and filled with the gentile world. And the erection

of a temple devoid of the individuals to run it.

It is the desire of the Messiah that all mankind should be saved. He gave his life for that purpose but the prophecies in the Old Testament clearly say that the time of Israel`s restoration is when the Messiah returns. Paul talks about this restoration of Israel in Romans 9-11 and expresses deep emotion for his people to be converted and receive the holy spirit as a nation, not just a remnant, as was the case in the first century. This event he thought would take place at the return of Christ not after a 1000 yrs.

All the old testament and new testament prophecies that talk about the resurrections of the dead are delayed until after the Millennium is over.

It is interesting to note that in the book of Ezekiel 37 the valley of dry bones

is placed after the 1000 yrs. while the reconstruction of the Temple in chapter

44 of the same book is placed in the Millennial period. It is very plain to see that the two events belong together in the book of Ezekiel not separated into two different periods.

In addition, in Ezekiel: 47, the resurrected twelve tribe are placed in their millennial homeland, coinciding with the building of the Temple. The churches of God doctrine places these individuals in the 100 yr period. See chart #3

All the important activities; restoring Israel, converting all mankind and restoring

society en masse to a “Garden of Eden” scenario are delayed for 1000 plus years.

It all gets compacted into a nebulous figure of 100 years.

Scenario #2.

In Scenario #2 we describe a much different picture of life at the Messiah`s return.

It is a much fuller representation of the Kingdom and seeks to fulfill the Old and New Testament prophecies in their context.

To begin our discussion of this scenario we begin with the topic of the saints; their Judgment and resurrection.

The Saints are being judged now and will be resurrected before Messiah sets foot on the Earth. He will meet his saints in the air then return to heaven before the

Judgment seat of Christ and then to the wedding supper of the Lamb. This is a different picture than what we see in the teachings of the church`s of God. They maintain the belief that the saints will be resurrected when the last trump is sounded as Christ`s return to Jerusalem in the air and then immediately come with him to the earth. But when you analyze the rest of the scriptures on the subject a different scenario becomes apparent.

But just before the Judgment seat of Christ there is an event on the earth which signals the time of the resurrection of the saints

(Rev 11:3) And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

(Rev 11:4) These are the two olive trees, and the two candlesticks standing before the God of the earth.

(Rev 11:5) And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

(Rev 11:6) These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

(Rev 11:7) And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

(Rev 11:8) And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

(Rev 11:9) And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

(Rev 11:10) And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

(Rev 11:11) And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

(Rev 11:12) And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

(Rev 11:13) And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

(Rev 11:14) The second woe is past; *and,* behold, the third woe cometh quickly.

The main event that we see described is the resurrection of the two witnesses.

They are resurrected to a spiritual body then told to rise to heaven. This is not only the celestial heaven but the heaven of God`s abode. That being the case the other saints of history will be resurrected as well . The scripture says that all should be resurrected at the same time. In a certain order.

(1Th 4:14) For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

(1Th 4:15) For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

(1Th 4:16) For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

(1Th 4:17) Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

We will be resurrected with the two witnesses and then proceed to the wedding

Feast after we appear before the Judgment seat of Christ to receive our rewards.

Notice the time sequence; the second woe is passed and the third woe begins, the seventh trumpet sounds and the seven last plagues are set to begin.

(1Co 15:52) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

The seventh trumpet in Revelation is the final trumpet. This ties in with 1Cor15

Where the “last” trumpet is sounded at the resurrection of the saints.

A judgment to works and rewards will take place, after the resurrection ,as it says in the following scriptures;

(2Co 5:10) For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

(2Co 5:11) Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

Even though we are being judged now we still must appear before the Judgment seat of Christ to determine our rewards. We are not being judged for eternal life we have already received that gift by belief in Yahshua.

(Rom 14:9) For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

(Rom 14:10) But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

Romans, again, verifies that the brethren will also stand before the Judgment seat of Christ at his return. The Messiah himself says that it is not a Judgment to condemnation but to life.

(Joh 5:24) Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life

The parables picture this time of judgment. Specifically, the parable of the pounds and the talents. They both emphasize developing oneself in the fulfillment of good works. There is an expectation on the part of Messiah that we produce abundantly with what we have been given. The Son has had many Millennia to judge mankind. We see these judgments from Adam and Eve to the tribes of Israel

His role as high priest will also give him a further advantage of judging righteously

and also with mercy at the onset of the Millennium.

Our judgment before Christ will entail that very subject; what we did with what we were given. This will determine if we receive one or more cities to rule over in the Kingdom. as well as being assigned other responsibilities during that time.

After this Judgment comes the wedding Supper of the Lamb. It is described in Revelation 19;.

Notice the time sequence; the second woe is passed and the third woe begins, the seventh trumpet sounds and the seven last plagues are set to begin.

The resurrected saints are in heaven just before the seven last plagues are released. After the wedding Feast. On the sea of glass, before the temple, --where the throne room is located--- are the saints.

(Rev 19:4) And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

(Rev 19:5) And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

(Rev 19:6) And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

(Rev 19:7) Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

(Rev 19:8) And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

(Rev 19:9) And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

(Rev 19:10) And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

(Rev 19:11) And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

(Rev 19:12) His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

(Rev 19:13) And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

(Rev 19:14) And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

(Rev 19:15) And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

(Rev 19:16) And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

So, we see very definitively that the wedding supper takes place in heaven before the seven last plagues on Earth are dispensed. We will be able to see those plagues being dispensed from the throne room of God as they occur.

(Rev 15:5) And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

(Rev 15:6) And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

(Rev 15:7) And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

(Rev 15:8) And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

If we look at Rev 4 we can see this Sea of glass is before that throne. We are able to see outside of the Temple in heaven the procession of Angles pouring out the seven vials of destruction upon the earth. Many see this as purely mythical; an image dreamlike and ethereal. I see it as the way in which the Father dispenses judgments from heaven in a ceremony of formality.

(Rev 4:6) And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

We then will come out of heaven being a part of the armies of God to the earth.

executing judgment along with the King of Kings.

(Jud 1:14) And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

(Jud 1:15) To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

(Jud 1:16) These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words,* having men's persons in admiration because of advantage.

This event , the marriage supper, could take place on Pentecost. It is the harvesting of the firstfruits, so it does fit in with the meaning of that Feast day.

Another point to consider when inspecting this passage is that of the linen spoken of in verse 8 and verse14. The fine linen is defined as the “righteousness of the saints.” In verse 15 the “armies” that followed him out of heaven were dressed in fine linen. So, those armies are not only the angels but the resurrected saints coming out of heaven with the King of Kings. This is strong proof that the saints will not be on the earth when he returns to the earth. Specifically, the Mount of Olives. They will be resurrected a short time prior to and then return with the Messiah to the earth to establish the Kingdom. Christ then makes a determination as to who goes into the Millennium or the lake of fire.

The Son has had many Millennia to judge mankind. We see these judgments from Adam and Eve to the tribes of Israel. His role as high priest will also give him a further advantage of judging righteously and also with mercy at the onset of the Millennium.

As a side note- My attempts to analyze possible judgments does not compare to

the exacting judgments Christ will display at his coming. I bring them up to get the reader to ponder these areas not much discussed in church circles.

This brings us to the subject of the Judgment itself. How are the determinations made as to the sentencing of the individual, whether good or bad ? It`s an important subject to consider as we examine the description of the day of Judgment in the scriptures. Especially, as it relates to the unconverted masses facing the judgment.

What about the unconverted masses ? Doesn`t the blood of Christ cover their trespasses too? Then why are they subjected to being judged?

Lets take a look at 2 Corinthians as we further explore this question.

2Corithians 5:18-21

(2Co 5:18) And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

(2Co 5:19) To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

(2Co 5:20) Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

(2Co 5:21) For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

In verse 19 the verse states that the Father desire is to reconcile the world to himself. He achieved that reconciliation , legally ,by the sacrifice or atonement of Messiah.; By not imputing their trespasses against their account. So, legally,the world is saved from eternal death because the penalty of death upon it has been paid by the blood of Christ. This gives them the opportunity for salvation.

Righteousness is not imputed to the world only the forgiveness of sins. We,as followers of the way, have the righteousness of the Father imputed to us.

Now, logic would dictate that no charge can be brought against the world legally because of that imputation.-- at the Judgment.

But contrary to that logic, Judgments’ concerning the trespasses of mankind, not the believers in Messiah ,do take place at the judgment mentioned in the scriptures.

(Joh 5:29) And shall come forth; they that have accomplished good things, unto a resurrection of life; and they that have done evil things, unto a resurrection of judgment. This refers to the judgment when Messiah returns.

Paul who wrote in Corinthians writes in Romans

(Rom 2:1) Therefore thou art without excuse, O man, every one judging: for in which thou judgest the other, thou condemnest thyself; for thou that judgest commits the same things.

(Rom 2:2) But we know that the judgment of God is according to truth against them which do such things.

(Rom 2:3) And reckonest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God ?

(Rom 2:4) Or despisest thou the abundance of His kindness and forbearance [holding in His indignation] and longsuffering; not knowing that the goodness of God leadeth thee to repentance ?

(Rom 2:5) But in respect to thy hardness and impenitent [not effected with sorrow for sin] heart treasurest up to thyself wrath on the day of wrath and the unveiling of the righteous judgment of God;

These verses clearly indicates a day of judgment for “impenitent” sinners.

The ones whose heart is harden with sin and does not show any sorrow for their trespasses.

Continuing in Rom 4:22 this verse is referring to Abraham being imputed

with righteousness because of his strong faith.

(Rom 4:22) And therefore it was imputed to him for righteousness.

(Rom 4:23) Now it was not written for his sake alone, that it was imputed to him;

(Rom 4:24) But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

(Rom 4:25) Who was delivered for our offences, and was raised again for our justification.

Here we see Paul addressing the Judgment with the concept of imputation in mind.

He continues to develop more fully that concept.

He begins by introducing Abraham and the righteousness that was imputed to him.

He then tells us that this imputation is for us also that believe in the “Father”,.

the one that raised Yahshua from the dead. This is interesting because it does not say that if we believe in the son. It says, if we believe in the “Father” I`m not saying that we don`t believe in the son as well but Paul is emphasizing the part the Father plays in this concept.

The next important point in this verse is that phrase” if we believe on Him that raised up Messiah from the dead. In other words, the imputation spoken of by Paul in Corinthians is conditional. The individual must believe in the Father to have that imputation applied to him. It is not given without the faith of the individual being

infused. I`m referring to the imputation of righteousness.

Notice verse 20 -21 of Romans 4

(Rom 4:20) He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

(Rom 4:21) And being fully persuaded that, what he had promised, he was able also to perform.

(Rom 4:22) And therefore it was imputed to him for righteousness.

These verses show us that to receive the imputation of the Father we must display strong faith in him and his promises, like Abraham, Then we will be granted the imputation of his righteousness. The father does draw us to him and opens up the mind but we have free choice whether to accept that choice or not.

So, what does Paul mean back in Corinthians? Is the world considered legally sinless by the imputation of Christ sacrifice? But some would say it would make the world guiltless and therefore free from judgment. I believe that this imputation opens the door of salvation to all men and gives the Father the legal right to call those in the world into his Kingdom. This imputation of Christ`s sacrifice saves the world [those that believe]from eternal death by causing it to be justified [brought into right standing with God.] but does not prevent the Father and the Son from judging mankind. There has to be an accounting of one`s life at the resurrection before anything else can take place. That is the principle evident in the scriptures.

(Heb 9:27) And as it is appointed unto men once to die, but after this the judgment:

This imputation gives the Father the right, legally, to send out the calling to mankind and then lets them respond, however they will. The same process is displayed in the parable of the sower and the seed. The word of God can only grow in the good soil ; a person with a mind ready to accept and to continue with the teachings of God.

Even with this aspect of imputation, Christ judges all mankind according to their works. Those that defiled their conscience –don`t know right from wrong.—will possibly go into the lake of fire. “All things that offend” are removed from the kingdom. Others in the world that are hard hearted in their evil ways may be punished for their wrong doings by being thrown into the lake of fire.as well. It is not a pleasant sight for us to see but there will be those whose heart is hardened to the ways of the Eternal. One cannot force the acceptance of God`s rule in the Kingdom. Some will not acquiesce and will have to be destroyed.

Paul gives us an example of the type of judgments awaiting the ungodly

When Yahshua returns;

(2Th 1:6) Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

(2Th 1:7) And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

(2Th 1:8) In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

(2Th 1:9) Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

(2Th 1:10) When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

In this passage Paul tells us that the vengeance of the Eternal is exacted on them.

That do not know God—the gentiles-- and them that do not obey the gospel;

Ones that have rejected the calling. Paul is the one to introduce the concept of

imputation to us and now Peter clarifies it`s limitations. In this passage.

(1Pe 4:17) For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

(1Pe 4:18) And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

We see clearly that we are being judged now in this life and yet we as followers

of Yahshua we have been imputed with the righteousness of the Father and his wisdom. We have also been justified,sanctified and redeemed.All of these imputed attributes are part of who we are now, as followers of Yashua.

Yet, once again, we are under a period of judgment as it relates to our behavior. It`s the same with the world. They can be judged even though they have been forgiven their trespasses through the atoning sacrifice of the Messiah. Many feel that death is the punishment for our sins. However, Paul shows us that physical death is passed onto us from Adam`s sin. It is appointed man once to die for that trangression. Christ paid the penalty of our sin, which is the second death, not Adam`s sin, which was physical death. Those resurrected, without Christ, must be judged at the formal court of Heaven at the judgment to determine if they will be

given an opportunity for salvation or the second death.

(Rom 5:12) Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

(Rom 4:25) Who was delivered for our offences, and was raised again for our justification.

(1Pe 2:24) Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

(Gal 1:4) Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

(Isa 53:5) But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

Romans 5:12 shows that Adam`s sin was imputed to mankind in general.

And that that death was a physical death, not the second death.

The law of sin and death spoken of by Paul is the same sin that was imputed to us from Adam. David says in the psalms that we are “conceived” in sin. This also

supports the same conclusion that we have no choice in the matter; we die a

physical death because we are in Adam. Of course, when we are in Christ we have eternal life. This is called “Federal Headship”.

Federal Headship refers to the representation of a group united under a federation or covenant. For example, a country's president may be seen as the *federal* head of their nation, representing and speaking on its behalf before the rest of the world.

The statement below in Hebrews show that it is “appointed” men once to “die”

and then the judgment. This is referring to a physical death and that we have no choice in the matter. All men die once, whether righteous, imputed righteous or evil. We pay the price of Adam`s sin, by appointment, which is physical death.

(Heb 9:27) And as it is appointed unto men once to die, but after this the judgment:

The remaining verses show that Christ`s death was for our transgressions not

Adam`s. And that it is “our sins” that lead to the second death.

All the scriptures point the conclusion that Yahshua paid the penalty for our transgressions not Adam`s. Adam`s sin was paid for by the death of mankind

through the law of sin and death.

In Revelation ,John mention’s those who “worship the beast” and their punishment.

(Rev 14:9) And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

(Rev 14:10) The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

(Rev 14:11) And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Those that are alive at the return of the Messiah, who worshiped the beast, are thrown into a lake of fire .The passage does not indicate a “second chance”

for them at the judgment.

Concerning the gentile who follow their conscience and show the law written on their hearts, they are judged worthy to enter the kingdom , and will be given a chance at salvation during the Millennium.[ And receive the holy spirit]. They will live out their lives and be judged at the white throne judgment; eternal life or the lake of fire.

The first century generation of Jews will be condemned by gentile Nations resurrected ,at the same time, for not responding to the witness of the Messiah.

To their benefit, he blinded them ; Scriptures says that if rulers knew they would not have crucified him. He had to pay the penalty of sin. That was part of the plan So, they had to be blinded . Given these parameters, it seems, they will be given a chance at salvation.

The whole house of ancient Israel will be resurrected here as well. Many of them have been through a judgment period during their life in the history of the nation of Israel. Their disobedient ways brought the captivities. A new covenant will be established with them. They will receive the holy spirit at that time and also begin their lives anew in the Millennium .

(Jer 31:31) Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

(Jer 31:32) Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

(Jer 31:33) But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

(Jer 31:34) And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

The time period is revealed.

(Jer 31:38) Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner.

(Jer 31:39) And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

Continuing with more timeline proof

(Jer 33:15) In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

(Jer 33:16) In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, The LORD our righteousness.

(Jer 33:17) For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;

(Jer 33:18) Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

All these various groups will live out their lives and the succeeding generations will follow to the conclusion of the 1000 years. And ten to twenty generations later after the 1000 years are complete, Satan is released for a season. Gog and magog; those people that are the last generation of the Millennium, will be deceived by Satan and attack Jerusalem and then be destroyed by fire .They will be resurrected at the white throne judgment for final sentencing .They will not live another life but be judged to a final second death.

The rest of the dead; those that accepted the mark of the beast will be resurrected when Satan is released and thrown into the fire, or are resurrected at the white throne to be thrown into the fire. I have seen two possibilities to whom are the rest of the dead; they are all mankind or those that worship the beast. Based on the scriptures ,I have the scenario to reflect the” rest of the dead” as being those that worship the beast.

After Satan brings an army to try and destroy Jerusalem and that fails he is cast into the lake of fire forever. No record of him being released is recorded.

The appearance of the great white throne comes right after Satan is put away.

There is no transition recorded leading to a 100 year period for a dead mankind to exist.

That scenario, of a resurrected mankind ,after the Millennium, appears in chart #1

In the White throne, death and hell are cast into the lake of fire. This is the second death. “Death”,a second death for physical mankind . And “Hell”. the evil spirits, that have been locked up in chains and darkness since the “days of rebellion”

recorded in Genesis.

(2Pe 2:4) For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment

(1Pe 3:18) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

(1Pe 3:19) By which also he went and preached unto the spirits in prison;

(1Pe 3:20) Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

Paul says of the saints that not only will they Judge the world but also the Angels.

This seems to be the judgment where that takes place regarding those rebellious angles.

The book of Jude speaks of this day and the significance of it.

(Jud 1:6) And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

This great day refers to the Last great day of the Feast; the great white throne judgment. This is the evil spirits time of Judgment

Other verses in Jude speak of the second death that is part of that Judgment

(Jud 1:12) These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

(Jud 1:13) Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

After this judgment is finished the book of Revelation tells us that the earth will be

changed in a spiritual entity with no more sea. [that includes the Universe]

The New Jerusalem is 1500 miles square or in a pyramidical shape. It will come down from Heaven and the Father and the Son will dwell there along with the twelve tribes of Israel. There are 12 gates with 12 tribes named on them. The Apostles and the saints will also reside there. There will be trees of life lining a street of gold with the waters of life running down the middle of it.

(Rev 22:1) And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

(Rev 22:2) In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

The way verse 2 is worded in Rev. It seems that there is only one tree of life

in the New Jerusalem. A plural noun is associated with the word; tree. So, in reality there will be numerous “trees of life” that line the streets of gold in that new city. Not just one tree

In the Millennium a type of that scene is shown to us in Ezekiel.47 There it talks

about trees lining the river from the Millennial temple that flows into the dead sea.

Take time to read the whole chapter if you have not. It is a very inspiring section of the Millennial period.

(Eze 47:6) And he said unto me, Son of man, hast thou seen *this?* Then he brought me, and caused me to return to the brink of the river.

(Eze 47:7) Now when I had returned, behold, at the bank of the river *were* very many trees on the one side and on the other.

(Eze 47:12) And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

Another duality exists in the Millennium pointing to the future city in Revelation

A type of new Jerusalem will exist in the Millennium.

Again, in Ezekiel, we have a description of the city that will be built south of the temple.It will be called Yahovah Shammah, which means Yahovah is there.

It is 12 miles square and will have three gates on each side ,specifically for the twelve tribes of Israel. This will be the city for the Israelities during the Millennium when Yahshua returns not after the 1000 yrs. are over.

(Eze 48:31) And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

(Eze 48:32) And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

(Eze 48:33) And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

(Eze 48:34) At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

(Eze 48:35) *It was* round about eighteen thousand *measures:* and the name of the city from *that* day *shall be,* The LORD *is* there.

This pattern of construction will be the same in the New Jerusalem, But the size of it will be on a grand scale; 1500 miles by 1500 miles by 1500miles.

It will replace the city of the Millennium and ;house all the Saints, Apostles,

and the spiritual tribes of Israel. The saved gentile nations will live outside it`s walls. All humans will become spirit beings.

(Rev 21:10) And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

(Rev 21:11) Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

(Rev 21:12) And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

(Rev 21:13) On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

(Rev 21:14) And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

(Rev 21:15) And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

(Rev 21:16) And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

The rest of the plan of God is not revealed at this point. Only that a society of humans converted to spirit beings will co-exist with the Father, the Son and the angelic realm. And that our sights will be on existing into the Universe together,

Fulfilling the will of the Father.

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