



The Eighth Day is the Great White Throne Judgment

Discipleship Church of God
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Presented by Norman Edwards

Scriptures cited from the ESV unless otherwise noted.



May God bless our study!

This teaching is the result of many years of my study and that of fellow believers who have the Bible many times and pray for understanding. We pay particular attention to verses that are often ignored or that do not fit our present understanding.

I have learned new things from teachings and conversations at this Feast—and made changes to this teaching based upon them.

A few of the things I will say are probably new to most of you. I took me years to accept some of them, so I don't expect you to change your mind in an hour. But please listen and read the scriptures so we can all grow in understanding together.

Our Father is the best!

The next day he saw Jesus coming toward him, and said, “Behold, the Lamb of God, who **takes away the sin of the world!** (John 1:29)

He himself is the atoning sacrifice for our sins, and not only for ours, but also **for those of the whole world.** (1 John 2:2 CSB17)

And we have seen and testify that the Father has sent his Son to be the **Savior of the world.** (1 John 4:14 ESV)

As we heard in a previous teaching, “Belief in a cruel God” is a problem with traditional Christianity. Skeptics say, “the Bible teaches ‘love your enemies’, but God kills his.” God is just and will never give eternal life to sinners, but we must **not** portray him as **less merciful** or **less able to save** than He really is!

**If 7 Days of Tabernacles = 7000 years,
then 1 Eighth Day = 1000 years.**

... with the Lord one day is as a thousand years, and a thousand years as one day. (2 Peter 3:8)

Seven-day Sukkot symbolizes 7000 years.

(Dates are very approximate)

Day 1 Sunday	Day 2 Monday	Day 3 Tuesday	Day 4 Wednes- day	Day 5 Thurs- day	Day 6 Friday	Day 7 Shabbat Saturday	
4000 BC Adam & Eve	3000 BC Noah & flood	2000 BC Abraham & Moses	1000 BC David & Solomon	1 BC Yeshua 1 st coming	1000 AD Dark Ages	2000 AD Bibles Printed	3000 AD Yeshua 2 nd coming Great White Throne Judgment

Is 2Pet 3:8 about the Eighth Day?

But do not overlook this one fact, beloved, that with the Lord **one day is as a thousand years**, and a thousand years as one day. The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, **not wishing that any [1st & 2nd resurrection] should perish**, but that **all [1st & 2nd]** should reach repentance. ... But according to his promise we are waiting for **new heavens and a new earth** in which righteousness dwells. Therefore, beloved **[believers]**, since you are waiting for these, be diligent to be found by him without spot or blemish **[holy]**, and at peace. (2 Pet. 3:8–9, 13–14 ESV)

The “new heavens and new earth” are only here and in Isa 65:17; 66:22; Rev 21:1. This is the second resurrection on the Eighth Day.

A verse that needs to be unsealed!

And he said to me, “**Do not seal up** the words of the prophecy of this book, for the time is near. ¹¹ Let the **evildoer** still do evil, and the **filthy** still be filthy, and the **righteous** still do right, and the **holy** still be holy.” ¹² “Behold, I am coming soon, bringing my recompense with me, **to repay each one for what he has done.**” (Rev. 22:10–12 ESV)

Verses 10 & 12, above, are often quoted, but verse 11 is almost never quoted. Commentaries say little about it. As translated, it commands us to let people do what they want—the exact opposite of teaching the need to repent and receive Jesus as Savior!

In truth, Revelation 22:11 is the key to understanding the resurrections and God’s righteous judgment for all people!

Multiple translation problems

Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy.” (Rev. 22:11)

This verse consists of four nearly identical phrases. Each phrase has two different words, to signify on of the four categories of people who will be judged. The words “let the” are not in the Greek text at all. The Greek imperative mood is used, which implies a command, but the command is not address to the reader (you). It is addressed to the person in that particular category. And we know these are categories of judgment from the next verse:

“Behold, I am coming soon, bringing my recompense with me, **to repay each one for what he has done.**” (Rev. 22:12)

Two translations with correct sense

And when that time comes, all **doing wrong [u]** will do it more and more; the **vile [f]** will become more vile; **good [r]** men will be better; those who are **holy [h]** will continue on in greater holiness.” (The Living Bible)

He that **harmeth [u]**, harm he yet; and he that **is in filths [f]**, wax he foul yet; and a **just [r]** man, be justified yet; and the **holy [h]**, be [he] hallowed yet. (Wycliffe Bible, 1395)

These translations convey the correct sense of: “you belong in a specific category because you do the things that put you in that category.”

Unfortunately, there are a great variety of words used among translators to describe each of the four categories. As you can see above, the Living Bible and Wycliffe only agree on “holy”.

Translation with the best four words

Revelation 22:11, CSB17 Let the **unrighteous** [u] go on in unrighteousness; let the **filthy** [f] still be filthy; let the **righteous** [r] go on in righteousness; let the **holy** [h] still be holy.”^a

The CSB and a few other translations use these most descriptive words for the four categories, which will be marked by four single letter abbreviations [u] [f] [r] [h] in the many Scriptures used in this study. In most cases, the underlying Greek word will be the same—in others cases, there is sufficient description to determine it is the same category.

- [u] Unrighteous people (Greek *adikeō*) Greek “a” means “not” *dikaios*
- [f] Filthy people—very sinful (Greek *hrupoō*)
- [r] Righteous people (Greek *dikaios*)
- [h] Holy people or saints (Greek *hagios*) You can be a saint!

The saints will reign with Christ (1)

Jesus said to them, “Truly, I say to you, in **the new world**, when the Son of Man will sit on his glorious throne, **you [h]** who have followed me **will also sit on twelve thrones, judging the twelve tribes of Israel**. (Matthew 19:28 ESV)

Or do you not know that the **saints [h]** **will judge the world**? And if the world is to be judged by you, are you incompetent to try trivial cases? (1 Corinthians 6:2 ESV)

if we endure, **we [h]** **will also reign with him**; if we deny him, he also will deny us; (2 Timothy 2:12 ESV)

The saints will reign with Christ (2)

It was also about these that Enoch, the seventh from Adam, prophesied, saying, “Behold, **the Lord comes with ten thousands of his holy ones [h]**, to execute **judgment** on all and to convict all the ungodly **[u & f]** of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners **[f]** have spoken against him.” (Jude 1:14–15 ESV)

The saints will reign with Christ (3)

And they sang a new song, saying:

“You [Christ] are worthy to take the scroll,

And to open its seals;

For You were slain,

And have redeemed us to God by Your blood

Out of every tribe and tongue and people and nation,

And have **made us [h] kings and priests to our God;**

And we shall reign on the earth.”

(Revelation 5:9–10 NKJV)

The saints will reign with Christ (4)

Rev 18:4, ESV: Then I heard another voice from heaven saying, “[You] **[h]** Come out of her [Mystery Babylon] **[f]**, **my people [h]**, lest you take part in her sins, lest you share in her plagues; ⁵ for her **[f]** sins are heaped high as heaven, and God has remembered her iniquities. [You] **[h]** ⁶ **Pay her [f] back** as she herself has paid back others, and **repay her double** for her deeds; **mix a double portion** for her in the cup she mixed. ⁷ As she **[f]** glorified herself and lived in luxury, so [you] **[h]** **give her a like measure of torment and mourning**, since in her heart she says, I sit as a queen, I am no widow, and mourning I shall never see.”

Four specific judgment commands are in **boldface**, above. “Double” is a specific punishment like the Old Testament command for thieves to “restore double” (Ex 22:4, 7, 9, etc.) It is **twice as much**—not zero, not an equal amount, not an arbitrary amount and certainly not infinite!

Mystery Babylon punishment

“For this reason her plagues will **come in a single day**, death and mourning and famine, and she will be **burned up** with **fire**; for mighty is the Lord God who has judged her.” ... “You great city, you mighty city, Babylon! For in a **single hour your judgment has come.**” (Rev. 18:8, 10 ESV)

Babylon's Judgments will take time to occur. She will receive the long-term suffering she gave to others and will suffer “famine”—which requires more than “one day” or “one hour”. Her judgments begin in a single day or hour. While some translations say “burned up” or “consumed” by fire, simply “**burned by fire**” is better. Babylon would not suffer her stated judgment if she was suddenly burned up. As we study, **fire** is frequently used as a symbol of great trials—for believers and unbelievers—not a hot destruction.

Fire is used to refine believers! (1)

And I will put this third into the **fire**, and refine them as one refines silver, and test them as gold is tested. They will call upon my name, and I will answer them. I will say, ‘They are my people’; and they will say, ‘The LORD is my God.’ (Zech. 13:9 ESV)

Beloved, do not be surprised at the **fiery** trial when it comes upon you to test you, as though something strange were happening to you. But rejoice insofar as **you share Christ’s sufferings**, that you may also rejoice and be glad when his glory is revealed.

(1 Peter 4:12–13 ESV)

Fire is used to refine believers! (2)

For no one can lay a foundation other than that which is laid, which is Jesus Christ. Now if anyone builds on the foundation with **gold, silver, precious stones [h]**, wood, hay, straw [r]—each one's work will become manifest, for **the Day will disclose it**, because it **will be revealed by fire**, and the **fire will test what sort of work each one has done**. If the work that anyone has built on the foundation survives, he **[h]** will receive a reward. If anyone's work is **burned up** [katakaiō], he [r] will suffer loss, though he [r] himself will be saved, but only as through **fire**. (1 Corinthians 3:11–15 ESV)

[h] - holy – those whom Christ already refined receive a reward

[r] - righteous – those who built on Christ's foundation, but whose work did not endure – saved in first resurrection with more trials

Jesus' teaches on believers' fates (1)

And the Lord said, "Who then is that faithful and wise steward, **whom his master will make ruler over his household**, to give *them their* portion of food in due season? ⁴³ Blessed *is that servant* **[h]** whom his master will find so doing when he comes. Truly, I say to you that **he will make him ruler over all that he has.** ⁴⁵ But if that servant **[u]** says in his heart, "My master is delaying his coming," and **begins to beat the male and female servants, and to eat and drink and be drunk**, the master of that servant will come on a day when he is not looking for *him*, and at an hour when he is not aware, and will **cut him in two** and appoint *him* his portion [Gr. *meros*] with the **unbelievers** **[u, f]**. (Luke 12:42-46)

[h] - holy – the wise stewards are serving Christ now

[u] - unrighteous – bad servant in the 2nd resurrection with unbelievers!

This is not all! The lesson continues!

Jesus' teaches on believers' fates (2)

And that servant **[r]** **who knew** his master's will, and did not prepare *himself* or do according to his will, shall be **beaten with many stripes**. But **he who did not know**, yet committed things deserving of stripes, **shall be beaten with few**. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more. **I came to send fire on the earth**, and how I wish it were already kindled! (Luke 12:47–49 NKJV)

[r] - righteous servants of Christ who did not do His works – like those who built with wood, hay and stubble. Those who knew what to do are judged more severely. Christ will bring **fiery trials** to correct this in the future. He would like to do it now. Let Him!!

Difference between bride & guests (1)

Revelation 19:6-9 Then I heard what seemed to be ^wthe voice of a great multitude, like the roar of many waters and ^ylike the sound of mighty peals of thunder, crying out, “Hallelujah! For the Lord our God the Almighty reigns. ⁷ Let us rejoice and exult and give him the glory, for ^athe marriage of the Lamb has come, and his Bride **[h]** has made herself ready; ⁸ it was granted her to clothe herself **[h]** with fine linen, bright and pure”—for **the fine linen is the righteous deeds of the saints [hagios] [h]**. ⁹ And the angel said to me, “Write this: **Blessed [r]** are those who are **invited [r] to the marriage supper of the Lamb.**” And he said to me, These are the true words of God.”

“Blessed” is often used for the “righteous” **[r]** in judgment.

Difference between bride & guests (2)

Revelation 20:6, NKJV: Blessed [r] and holy [h] is he who has part in the first resurrection. Over such the second death has no power, but they [r & h] shall be priests of God and of Christ, and shall reign with Him a thousand years.

On the contrary, when you host a banquet, invite those who are poor, maimed, lame, or blind. And you will be **blessed [r]**, because they cannot repay you; for you will be repaid at the **resurrection of the righteous [r]**.” When one of those **who reclined at the table [r]** with him heard these things, he said to him, “**Blessed [r]** is the one who will eat bread in the kingdom of God!” (Luke 14:13–15 CSB17)

Difference between bride & guests (3)

And again Jesus spoke to them in parables, saying, “The kingdom of heaven may be compared to a king [God] who gave a **wedding feast** for his son [Christ], and sent his servants [h – O.T. faithful, as in Hebrews 11] to call those who were invited [r & u - ancient Israel] to the wedding feast, but they would not come. Again he sent other servants [h – N.T. saints], saying, ‘Tell those who are invited [r & u – people who heard and read], “See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the **wedding feast.**”’ But they **paid no attention** and went off, one to his farm [u], another to his business [u], while **the rest** [f] seized his servants, treated them shamefully, and killed them. The king was angry, and he sent his troops and destroyed those **murderers** [f] and burned their city. (Matt 22:1-7 ESV)

Difference between bride & guests (4)

Then he said to his servants [h – believers today], ‘The wedding feast is ready, but those invited were not worthy [u]. Go therefore to the main roads and invite to the wedding feast as many as you find.’ And those servants [h] went out into the roads and gathered all whom they found, **both bad [u] and good [r]**. So the wedding hall was filled with **guests [u & r]**.

“But when the king [God] came in to look at the guests [u & r], he saw there a man who had no wedding garment [u]. And he said to him, ‘**Friend [u – God has a plan for His “friend” in Rev 20–22]**, how did you get in here without a wedding garment?’ And he was speechless. Then the king said to the attendants [h Gr. *Diakonos*—“servants” (NKJV)] ‘Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.’ **For many are called [u & r], but few are chosen [r].**” (Matthew 22:8–14 ESV)

Difference between bride & guests (5)

“Strive to enter through the narrow door. For many [u], I tell you, will seek to enter and will not be able. When once the master of the house has risen and shut the door, and you [u] begin to stand outside and to knock at the door, saying, ‘Lord, open to us,’ then he will answer you, ‘I do not know where you come from.’ Then you [u] will begin to say, ‘We ate and drank in your presence, and you taught in our streets.’ But he will say, ‘I tell you [u], I do not know where you come from. Depart from me, all you workers of evil!’ [u Gr. *adikia*— “unrighteousness” (YLT), the same word in Revelation 22:11] In that place there will be **weeping and gnashing of teeth**, when you see **Abraham and Isaac and Jacob and all the prophets [h]** in the kingdom of God but you [u] yourselves cast out. And **people [r]** will come from east and west, and from north and south, and **recline at table** [wedding guests do this] in the kingdom of God. (Luke 13:24–29 ESV)

Difference between bride & guests (6)

I tell you, many will come from east and west and recline at table [r] with Abraham, Isaac, and Jacob [h] in the kingdom of heaven, while the sons of the kingdom [u (even though they could be h or r)] will be thrown into the **outer darkness**. In that place there will be **weeping and gnashing of teeth**.” (Matthew 8:11–12 ESV)

outer darkness - outside the Holy City (Revelation 22:14-15)

weeping and gnashing of teeth occurs when people realize they “missed out” on a good thing. There are 7 scriptures, either in “outer darkness in 7 places, 4 associated with outer darkness [u] and 3 with a place of fire [f].

Two resurrections recap (1)

Revelation 20:4-5, ESV: Then I saw thrones, and seated on them were those to whom the authority to judge was committed [r & h]. Also I saw the souls of those who had been beheaded [r] for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands [r & h]. They came to life and reigned with Christ for a thousand years. ⁵ The rest of the dead [u & f] did not come to life until the thousand years were ended. This is the **first resurrection**.

[r] - righteous

[h] - holy

[u] - unrighteous

[f] - filthy (the worst)

Two resurrections recap (2)

Revelation 20:6, NKJV: Blessed [r] and holy [h] is he who has [present tense] **part** in the first resurrection. Over such the second death has no power, but they [r & h] **shall be** [future tense] priests of God and of Christ, and **shall reign** [future tense] with Him a thousand years.

The timing of this verse is at the first resurrection. Those who have a part in it are blessed and holy at that time. They **shall be** priests and reign in the future. Luke 12:47-49 and 1 Corinthians 3:15 have shown not all believers are immediately ready for to reign with Christ.

“He who has an ear, let him hear what the Spirit says to the churches. He who overcomes [r & h] shall not be hurt by the second death.” (Revelation 2:11 NKJV)

Two resurrections recap (3)

Revelation 20:7-9 And when the thousand years are ended, Satan [f] will be released from his prison ⁸ and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog [u & f], to gather them for battle; their number is like the sand of the sea. ⁹ And they marched up over the broad plain of the earth and surrounded the camp of the saints [h] and the beloved city [r & h], but **fire came down from heaven** and consumed them,

These verses explain the transition from the millennium to the New Heavens and New Earth (Rev 21-22). This is probably a literal fire like Elijah commanded to destroy 100 hostile soldiers. These people have not died their first death yet. The “camp of the saints” are people born during the millennium, pursuing holiness.

Satan from Abyss to Lake of Fire

Revelation 20:10, YLT and the Devil [f], who is leading them [f] astray, was cast [put] into the lake of fire and brimstone, where **are** the beast [f] and the false prophet [f], and they shall be tormented [tested as gold] day and night—to **the ages of the ages**.

Many Bible versions have up to five poor translations here. This Young's Literal Translation has three of them correct. The word "cast" is *ballo* and often means a "careful placement", like putting money in a bank. The word tormented is *basanizo* and is used for testing the purity of gold. Sulfur (brimstone) is specifically added to molten gold to remove impurities, hence the "lake of fire and sulfur".

Great White Throne Judgment begins

Revelation 20:11, NKJV Then I saw a **great white throne** and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them.

People want to escape this judgment, but will not be able to—there will be no where to go to escape.

And **just as it is** appointed for man **to die once**, and after that comes judgment, **so Christ**, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him. (Heb. 9:27–28 ESV)

We only die once, Christ only dies once!

The books are opened for everyone!

Revelation 20:12-13, ESV And I saw the dead, **great and small [u & f]**, standing before the throne, and **books** were opened. Then another book was opened, which is the **book of life**. And the dead were judged by what was written in the **books, according to what they had done.** ¹³ And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them **[u & f], according to what they had done.**

Over 100 Scriptures picture God as a just judge. The **book of life** is opened here but was not in the first resurrection. If people are not in that book, they don't rise in the first resurrection.

The end of Death and the Grave (1)

Revelation 20:14-15, ESV Then Death [*thanatos* – the act of dying] and Hades [the grave] were thrown [*ballo* – put] into the **lake of fire**. This is the **second death**, the **lake of fire**.

¹⁵ And if anyone's name [**f**] was not found written in the book of life [**u & f**], he [**f**] was thrown [*ballo* - put] into the **lake of fire**.

Those not in the Book of Life will go into the Lake of Fire. While the term “second death” makes it easy to assume that the Lake of Fire brings an end to the people put into it, it is actually the act of death and the use of graves that end here.

He will swallow up death forever; ... (Isaiah 25:8 ESV)

The end of Death and the Grave (2)

For he must reign until he has put all his enemies under his feet. The **last enemy to be destroyed is death.** (1Cor 15:25–26 ESV)

and which now has been manifested through the appearing of our Savior Christ Jesus, who **abolished death** ... (2 Timothy 1:10 ESV)

Then I heard a loud voice from the throne: Look, God's dwelling is with humanity, and he will live with them. They will be his peoples **[u, f becoming r]**, and God himself will be with them and will be their God. ⁴

He will wipe away every tear from their eyes. **Death will be no more;** grief, crying, and pain will be no more, because the previous things have passed away. (Rev 21:3-4 CSB)

Immortal, first-resurrection saints can't die or need tears wiped away, but those in the second resurrection do!

The end of Death and the Grave (3)

Revelation 21:5 CSB Then the one seated on the throne said, “Look, I am making everything new.” He also said, “Write, because these words are faithful and true.” ⁶ Then he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. I will **freely give to the thirsty [u becoming r]** from **the spring of the water of life.** ⁷ The **one who conquers [r]** will inherit these things, and I will be his God, and he will be my son. ⁸ But the cowards [f], faithless [f], detestable [f], murderers [f], sexually immoral [f], sorcerers [f], idolaters [f], and all liars [f] —their share [meros - portion in judgment] will be in the **lake that burns with fire and sulfur, which is the second death.**”

Most people in the second resurrection will learn the truth of God for first time and want the water of life. Those who want to sin will be refined in the lake of fire and sulfur.

Holy City happenings

Revelation 21:22 CSB I did not see a temple in it, because the Lord God the Almighty and the Lamb are its temple. ²³ The city does not need the sun or the moon to shine on it, because **the glory of God illuminates it**, and its lamp is the Lamb. ²⁴ And the **nations** of those who are saved **[r & h]** shall walk in its light, and the **kings [h]** of the earth bring their glory and honor [Grk. *time* – translated “money”, “price”, “proceeds”, “value”] into it.

The “kings” here are resurrected saints who were given kingship as promised in Revelation 1:6; 5:10. They can go into the Holy City, but the people living on earth cannot.

The “honor” or “value” brought into the city is for the corrective punishments decreed in judgment to restore what people wrongly took in this life (Matt 18:23-35; Luke 14:14; Rev 18:6). Some of them hurt believers, so they will bring their restitution into the Holy City.

Provision for salvation

Revelation 22:1-2 CSB Then he showed me **the river of the water of life**, clear as crystal, flowing **from the throne** of God and of the Lamb ² down the middle of the city's main street. The **tree of life** was on each side of the river, bearing twelve kinds of fruit, producing its fruit every month. The **leaves of the tree are for healing the nations** [u becoming r],

The water of life (or "living water") brings a person to eternal life (John 4:13-15; Rev 21:6-7). On the seventh day of the Feast, Jesus promised believers living water would come out of their hearts (John 7:37-39). Healing leaves are for physical people, not saints. Believers can take these things from the Holy City out to the people who need them.

All curses ended

Revelation 22:3 CSB and there will **no longer be any curse**. The throne of God and of the Lamb will be in the city, and his servants **[h & r]** will worship him. They will see his face, and his name will be on their foreheads. Night will be no more; a people will not need the light of a lamp or the light of the sun, because the Lord God will give them light, and they will reign **[h & r]** forever and ever.

The Scriptures mention nearly 200 curses—some for specific behaviors, some upon certain nations, individuals and their descendants. All of these will be ended when the Holy City is upon the earth. People who were bound up in generations of curses will be freed!

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The four categories of judgment

Revelation 22:10 CSB17 Then he said to me, “Don’t seal up the words of the prophecy of this book, because the time is near. ¹¹ ~~Let~~ the unrighteous **[u]** go on in unrighteousness; ~~let the filthy~~ **[f]** still be filthy; ~~let the righteous~~ **[r]** go on in righteousness; ~~let the holy~~ **[h]** still be holy.” ¹² “Look, I am coming soon, and my **reward** is with me to repay each person **[u, f, r or h]** according to **his work**. ¹³ I am the Alpha and the Omega, the first and the last, the beginning and the end.

This is the only verse in the Bible that so clearly mentions all **four categories of judgment**. Notice that rewards are emphasized here, punishments in the next few verses.

Salvation in second resurrection

Revelation 22:14 NKJV Blessed **[u becoming r]** *are* those who **do His commandments**, that they may have the right to the tree of life, and **may enter through the gates** into the city **[r]**. ¹⁵ But **outside** *are* dogs **[f]** and sorcerers **[f]** and sexually immoral **[f]** and murderers **[f]** and idolaters, **[f]** and whoever loves and practices a lie **[f]** .

Those who do his commandments (or “wash their robes” – become sinless, as other translations say) can be saved and get into the city as righteous believers. Those who are severely sinning and not interested in the commandments are outside the city—probably in the Lake of Fire and Sulfur.

Bride calls those who thirst & desire

Rev. 22:16 NKJV “I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star.” ¹⁶ The **Spirit and the Bride** say, “**Come.**” And let the one who hears say, “Come.” And let the one who is **thirsty** [u & f becoming r] come; let the one who **desires** [u & f becoming r] take the water of life without price.

This is not “free salvation handed out to everybody. It only comes to those who **thirst** and **desire** and “do his commandments”.

Isaiah was given this understanding

“Come, **everyone who thirsts, come to the waters**; and he who has no money, come, buy and eat! Come, buy wine [symbolizing Jesus’ blood] and milk [white symbolizing righteousness] without money and **without price**. ... Incline your ear, and come to me; hear, **that your soul may live**; and I will make with you **an everlasting covenant**, my steadfast, sure love for David. ... Behold, you shall call a nation [Heb. *goy* – “Gentile”] that you do not know, and a nation [“Gentile”] that did not know you shall run to you, because of the LORD your God, and of the Holy One of Israel, for he has glorified you. Seek the LORD while he may be found; call upon him while he is near; **let the wicked [f]**

● **forsake his way, and the unrighteous man [u] his thoughts**; let him return to the LORD, that he may have compassion on him, and to our God, for he will abundantly pardon. (Is. 55:1, 3, 5-7)

Jesus' 8th Day Teaching (John 8:2-10:21)




John 8:2-11 The woman taken in Adultery

John 8:12-59 Conversations between Jesus and the Pharisees about His role, authority, judgment and relationship to the Father—and their lies, error and corruption. Those who continue in His Word are His disciples.

John 9:1-41 Jesus heals the man born blind

John 10:1-21 Jesus, the good Shepherd, cares for His sheep, unlike the world's hired hands. He has sheep from other folds. People are divided about following him.



Eighth Day: Woman taken in adultery

- The woman was not being judged according to the law. There were not two witnesses required to cast the first stones to put her to death (Deut 13:9-10; 17:6). The man was not present (Deut 22:22-24). She may have been enticed or entrapped to sin. Jesus did not condemn her but told her to “sin no more” (John 8:10-11). She is unrighteous **[u]** could be in the first resurrection if she repents **[r]**.
- The big sin is by the scribes and Pharisees **[f]** who were willing to let this woman die to trap Jesus (v. 3-6).
- The crowd **[u]** left when Jesus wrote their secret sins on the ground—but they will be judged for those secret sins in the second resurrection (Luke 8:17; Rom 2:16).

Eighth Day: The Man Born Blind

- The blind man represents the world [r], largely blind to God's truth (v 39), which will be saved on the Eighth Day.
- Pharisees represent the world's religious and political leaders that know a lot more truth than they admit, but do not obey it (v 41). They are filthy [r] because they use their knowledge for their own gain and do not care about the welfare of the people they govern.
- The blind man's parents knew the truth, but they feared the leaders (v 21-22), which might cause them to be put with unbelievers (Rev 21:8; Luke 12:45-46).

If people in all four categories can be saved, does it matter what I do now?

Someone asked Jesus about the number of people who would be saved. He did not answer the question, but told them what to do:

And someone said to him, “Lord, will those who are saved be few?” And he said to them, “Strive to **enter through the narrow door**. For many, I tell you, will seek to enter and will not be able. (Luke 13:23–24 ESV)

We are called now so we can overcome and be part of the Bride of Christ. We do not want to be the one who hides his talent in the sand.

but as he who called you is holy, you also be holy in all your conduct, since it is written, “You shall be holy, for I am holy.” (1 Pet. 1:15–16)

Therefore, as God’s chosen ones, **holy** and **dearly loved**, put on compassion, kindness, humility, gentleness, and patience, (Col 3:12 CSB)