



Elementary Principles of Messiah, Part 17
Eternal Judgment, Part A
Andrew J. Manuse, Pastor
Sabbath Sermon 07/19/2025

{Title slide} Shabbat shalom, brothers and sisters. We're going to move forward in our sermon series on the "Elementary Principles of Messiah Yeshua," which is focused on the basic concepts in Hebrews 6:1-3 that all new followers of Yeshua ought to master, and today we're going to begin to look at our last elementary principle—"Eternal Judgment." The last four messages presented a broad overview of the "Resurrection of the Dead," a topic I could spend many more weeks discussing with you. I believe we've addressed the critical points. Likewise, "Eternal Judgement" is a prominent topic that we could explore for many months, but I'm going to try and give you the essential highlights necessary for brand new disciples of Yeshua to understand. As I've explained already, these two principles are intricately linked and occur on the same day. Because of this, I've already given some of the higher-level details about this final concept. That being said, there are important aspects of "Eternal Judgment" that I haven't covered, and so that's what we're going to examine for the next few messages, starting with Part 17 of the series today.

{Next slide} Before we move into some of those important details, I want to remind you about the definition of "Eternal Judgment" that we already covered in Part 13 of the series. The phrase in Hebrews 6:2, referring to the last two elementary principles, in the Greek reads "anastaseōs te nekron kai krimatos aiōniou (ἀναστάσεως τε νεκρῶν καὶ κρίματος αἰώνιου)," and this phrase literally reads in English: "... of resurrection both of dead and of judgement eternal." I noted in Part 13 that "krima (κρίμα)" means "condemnation, damnation or judgment;" and "aiōnios (αἰώνιος)" means "eternal, forever, or everlasting," according to Strong's Exhaustive Concordance, and these are straightforward definitions. Thus, Eternal Judgment in this verse refers to what Yeshua called the "resurrection of condemnation" in John 5:29, or more specifically, the judgment of the wicked. As I will show you, the condemnation referred to here is not eternal in the sense that the souls of the wicked will persist in eternal torture—we don't have a sadistic God, but a loving God who desires all people will come to repentance.

The intent of the phrase, which the whole counsel of God bears out to be true, is that the destruction of the wicked will be final, and there will be no opportunity for repentance or grace once this judgment is finalized. It is a final—eternal—judgment. In other words, the souls of the wicked will be destroyed forever; there will be no memory of them whatsoever; their fate will have been sealed. Now, in a one-part teaching I presented in June 2025, called “Judge Not? ‘There is a Time for Everything...’,” I explained a distinction between the judgment God will assess on every soul, which is “krinó (κρίνω)” in Greek, and the judgment that we ought to humbly bring to the table with love, along with gentleness and kindness, when we observe fellow believers going astray. Watch that sermon to learn more about the nuances in those terms. According to the HELPS Word-Studies resource that examines the use of Greek words in first-century secular manuscripts to help us better understand their meaning, the Greek word “krinó (κρίνω)” used in Yeshua’s statement from Matthew 7:1, “judge not, that you be not judged,” explains a situation where one comes to a decision by making a judgment—either positive (a verdict in favor of) or negative (which rejects or condemns).” This “krinó (κρίνω)” “judgment” occurs before the “eternal judgment” noted in Hebrews 6:2. In fact, it happens at the resurrection of the dead, when Yeshua will separate the sheep from the goats—those who will be resurrected into life and those who will be resurrected to condemnation. This is the point of no return, when our final disposition will be determined by God’s “krinó (κρίνω)” “judgment.” The “eternal judgment” of Hebrews 6:2—the “krimatos aiōniou (κρίματος αἰωνίου)” from the root word “krima (κρίμα)” —is a different type of judgment. “Krima (κρίμα)” “judgment” refers specifically to the eternal condemnation of the wicked, and this type of judgment can only be and will only be administered by God Himself. Before I move on to further explain this, I have to stress how important it is to understand that this type of “eternal judgment” is real—an “eternal condemnation” is coming—and this “eternal destruction” is something that we have to both understand and teach as an “Elementary Principle of Messiah Yeshua” to others, because it is critical to our endurance along the narrow path into God’s Kingdom. In fact, without a grasp of this concept, the good news of Messiah Yeshua—that He has died for our sins—loses power. The idea that we need faith and repentance, that we have to seek baptism in water and by the Holy Spirit, and that we have to change our lives to reflect Yeshua’s teachings so that we can inherit eternal life—these teachings seem to be foolish or pitiable to those who have no fear of God because they don’t understand His “eternal judgment.”

{Next slide} Let me give you a hypothetical example to explain what I mean. Look at these two in this AI-generated photo (see below, right). I’m sure you’ve seen pictures like this before. You may have even consulted with advisors who suggested putting

pictures like this up on your wall to inspire you to work harder toward your goals. And let me be clear: there's nothing wrong with working hard toward goals, so long as you have godly priorities while doing so. But let's be honest with one another for a moment: Regardless of whether you're picturing yourself as the guy or the gal in this photo right now, there's something depicted here in this image that I



know everyone listening to me has desired before, and some of us have some of these things. This couple has money, they have fame, they have a nice house, a nice car, maybe children playing in the backyard, they're both healthy, and each of them has an attractive spouse. Let's just say, for the sake of conversation, this guy just got a promotion—their life just got better, from a worldly perspective. Have you ever wanted this before? I know you have. If you had it, would you want anything else? I want you to contemplate this right now. ... Now that you have the idea, I also want you to picture yourself—who you are today—going up to this guy or this gal while they're standing there in this photo at the end of their driveway to tell them about Jesus. You say this: "Brother, sister, you need to confess your faith in Jesus so you can go to heaven." ... What are they going to say to you? ... This is likely what they're going to say: "What heaven? I have heaven right here. Have you seen my house? My car? My spouse? What do I need heaven for? Jesus died for my sins? I don't know what you're talking about, man. What sins? We just got a raise. If there's a god, he seems to be A'OK with what we're up to. You're telling me I have to change what I'm doing? Thanks for the advice buddy; have a nice day." ... This illustration is an extreme, but honestly the attitude I've expressed here can happen to any one of us, even if we don't have everything that's pictured here. Even wanting what's here in this picture more than we want a relationship with God can bring us to the same place that I just described. ... You might say: "I need a better job, so I can buy a better car; I need a better place to live, so I can attract a spouse; I need all of these things that I see here, so I can be happy. I don't have time for this Jesus...." Don't tell me you've never had those thoughts.

{Next slide} I'm going to tell you right now: Without a proper understanding of "eternal judgment," it is impossible for any of us to get to a place where we can lay these worldly ideals besides and truly put "the kingdom of God and His righteousness" first in our lives. Eternal judgment is what gives the Gospel its urgency! In Isaiah 1:28, the LORD explains: "The destruction of transgressors and of sinners shall be together, and

those who forsake the LORD shall be consumed.” If we put the world and all its trappings first in our lives, and forsake the call of the LORD to follow Him into His eternal kingdom, which is more precious than all the treasures of the earth—more precious than any riches, fame, or fortune this life has to offer—then we will be left behind while our soul is burnt up in flames—quite literally. But if we put God first, trusting in Him fully to provide everything we need in this life, then in our relationship with Him He will bless us greatly with eternal riches while also giving us more joy than we can imagine as we walk with Him. That joy may or may not be temporal, but it will be greater joy than anything this world can offer regardless. By all measures, King Solomon of Israel was the wealthiest man to ever live on the face of the earth, even richer than Elon Musk today, by comparison, but he wrote in the Book of Ecclesiastes that everything this earth has to offer us is “vanity” and amounts to nothing. At the end of his inspired love letter to those who would come after him, which he wrote at the end of his life, the King advised in Ecclesiastes 12:13-14: “Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is man’s all. For God will bring every work into judgment, including every secret thing, whether good or evil.” We’re going to get into this fear of God and what it means—and I’m going to tell you right now: It is directly related to the “eternal judgment” principle we’re talking about today. Now, before anyone comes up to me afterward and criticizes me for fear-mongering with this message about God’s judgment today, understand that we’re talking about an “elementary principle” here, and this is God’s Word I’m teaching you, not my own. “The fear of the LORD is the beginning of wisdom,” Solomon wrote in Proverbs 9:10. When we gain greater knowledge of the Holy One and understand what it means to love Him, to serve Him, and to put Him first in our lives—when we choose to surrender to Him and give Him our lives and He comes and fills us with His Holy Spirit—then we will be motivated by an insatiable desire to know Him more and He will respond with an abundance of blessings that never stop increasing. I have experienced a small measure of this that is better than I could have ever imagined before I knew the LORD, and I have not yet obtained the prize, which is incorruptible life in the eternal kingdom of God. It is yet to come. Until you have experienced an intimate relationship with the LORD, you can’t possibly understand what I’m saying, and that this reality is our hope. This is why “eternal judgment” is an elementary principle of Messiah Yeshua. A proper understanding of this principle sets the stage for faith and repentance, for baptism and for a new life in Messiah Yeshua, and for endurance all the way into the Kingdom of God. Don’t let anyone tell you differently. Yeshua said so Himself. In Matthew 10:28, we read: “do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.” Our fear of God has to be so complete that we will be willing to give up

our lives in this age to gain an incorruptible life in the next, if that is what the LORD wills for us. Has your trust in the LORD reached this level yet? Are you prepared for whatever He has for you? Fear of God is the beginning of wisdom. Let's start there.

{Next slide} Outside of Yeshua's own Words, consider the case of this rich governor that the Apostle Paul had the occasion to visit with in Acts 24. Granted, Paul was Felix's prisoner and he was awaiting his own earthly judgment, but I want you to think about this testimony we read about in Acts 24, verses 24-25—and we're going to keep revisiting this encounter throughout today's message—it's important. When Paul had an opportunity to speak with Felix along with his wife Drusilla, who was Jewish, look at what he spoke about "concerning the faith in Messiah." We read: "Now as [Paul] reasoned about righteousness, self-control, and the judgment to come, Felix was afraid and answered, "Go away for now; when I have a convenient time I will call for you." Now Felix at this point was an unbelieving Roman gentile married to a Jewish woman, who besides marrying an unbeliever had also divorced her previous Jewish husband to marry Felix. She was not Felix's first wife, either. Did Paul teach him that all he had to do was believe in Jesus so he could go to heaven? No! This teaching is not the Gospel. So what were the three things Paul taught Felix, the first three things, anyway? He taught Him about righteousness, which is defined by the law of God, which is Truth, according to Psalm 119:142. He taught him about self-control, which means subjecting oneself to the Word of God—the righteous commandments of God, according to Psalm 119:172. And he taught him about the judgment to come, which is the consequence of disregarding God's law and ignoring the salvation available through Yeshua. Solomon wrote in Proverbs 13:13: "He who despises the Word will be destroyed, but he who fears the commandment will be rewarded." These are elementary principles of Messiah Yeshua that we need to bring to the table when we share the Gospel, and indeed, sharing "eternal judgment" is integral to the Gospel message.

{Next slide} Don't take my word for it though; look at what Yeshua said in John 12:48. We read: "He who rejects Me, and does not receive My Words, has that which judges him—the Word that I have spoken will judge him in the Last Day." What is the Word of Yeshua other than "the Good News." The first words in His ministry were: "repent, and hear the good news. But His Word is more than this. Because Yeshua is One in being with the Father (John 10:30-38)—because Yeshua is God and the Word was with God and the Word was God" (John 1:1)—because the Word of Yeshua is the Word of God and the Word of God is the Word of Yeshua (John 1:1)—because Yeshua is indeed the Word who became flesh and dwelt among us (John 1:14)—the Word He has spoken

that will bring judgement on the Last Day is the Word He fulfilled by keeping it perfectly, the law and the prophets, and as we know from Matthew 5, verses 5:17-20, not one jot or tittle of that law will pass away until heaven and earth pass away. — — And just in case we might say that there is an expiration to the Word in this sentence, Yeshua clarified His intent in Matthew 24:35, where we read: “Heaven and earth will pass away, but My words will by no means pass away.” And so, based on Scripture alone, I want to explore the depths of Yeshua's statement in John 12:48. Note Isaiah 66:16, where we read: “For by fire and by His sword the LORD will judge all flesh; and the slain of the LORD shall be many.” Remember Yeshua said that His Word would judge humanity on the Last Day, and here in Isaiah fire and the sword will judge all flesh on that Day. This is a metaphor for the Word of God and a call for all people to surrender to it. In Hebrews 4:12, we read, “For the Word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.” It is God's Word—both His written instruction in Torah and the Prophets and His living example when He came in the flesh as Messiah Yeshua—this Word is what helps us understand what is right and wrong, what leads to eternal life when we keep it or what leads to eternal death when we don't. Here, the metaphor from Isaiah 66:16 is presented as a simile; the Word is like a sword that divides the righteous from the lawless as well as righteousness from lawlessness. There is no in between—there is no gray area. It literally cuts through the middle and separates, and indeed it is by this sword that God will judge on the Last Day. It's not just the sword that will judge, but also the fire, and God Himself is seen throughout Scripture as “a consuming fire.” The LORD explains further in Jeremiah 23:29, where we read: “Is not My Word like a fire?” says the LORD, “And like a hammer that breaks the rock in pieces?” The Word of God will burn up all that is impure in the hearts of those who are seeking and trusting in Yeshua, but it will utterly consume to nothing all that stands in rebellion against the Messiah and His Word. Understanding this concept helps us to develop a healthy fear of God that leads to life, and teaching this understanding is how we ought to bring others into the faith. This is the very elementary foundation of the Gospel.

{Next slide} Let's return to Paul's interaction with Governor Felix for another moment. As Paul reasoned with the governor and his wife about righteousness, self-control and the judgment to come, we're left wondering what exactly he might have said that brought fear into Felix's heart to the point where he had to send Paul away from him. Perhaps it was similar to what Paul taught in 2nd Corinthians 5, verses 10-11, where we read: “We must all appear before the judgment seat of Messiah, that each one may receive the things done in the body, according to what he has done, whether good or

bad.” We’re all going to be examined for the things we’ve done in this life, and without God’s mercy, we can expect nothing other than eternal judgment—that is, eternal condemnation. Without the grace of God that we receive through Messiah Yeshua, we have no hope in this world or in the age to come. Without an understanding that “the wages of sin is death, but the gift of God is eternal life in Messiah Yeshua our LORD,” which Paul explained in Romans 6:23, why would we ever seek the LORD? These are the elementary principles that Paul explained to Felix—the principles that we too must explain to those we encounter after coming to understand them ourselves. Paul continued in verse 11 to the Corinthians: “Knowing, therefore, the terror of the LORD, we persuade men; but we are well known to God, and I also trust are well known in your consciences.” It is through the terror of the LORD that He is coming to judge the earth, it is by the fear of God that we persuade men and women that they need Yeshua. There’s one other point here that I have to make sure you grasp, and it is this. There is no difference between God the Father and God the Son when it comes to this eternal judgment. There is no difference between the God of the Old Testament and the God of the New Testament—they are One God. As Yeshua explained earlier, it is His Word that will judge us when He comes. James exhorted us, saying, “be doers of the Word, and not hearers only, deceiving yourselves” (James 1:22). We will be judged based on how well we have demonstrated our faith in Yeshua, for if we do not receive His Words and therefore do them, we will have rejected Him and His call on our lives to “follow” Him. Consider what Yeshua said in John 5, verses 21-23, where He crystalizes this point for us: “For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will. For the Father judges no one, but has committed all judgment to the Son, that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.” You see, Yeshua and the Father are One, and Yeshua is coming to judge the Earth.

{Next slide} Yes, it is Yeshua Himself who is coming to judge the earth—the same one who now offers us grace. In His first coming, He came with grace and mercy, to save sinners through His sacrifice and direct us toward His righteousness by giving us His example. Now that God has Himself come and shown us how to live, even giving His life in the flesh on our behalf, He expects us to follow Him and walk righteously according to His Word. Scripture records Yeshua saying repeatedly: “Follow Me!” Can we follow Yeshua and simultaneously follow the dictates of our own wicked hearts? The answer is a hard “no!” We read in James 4:8: “Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.” Consider what the writer of Hebrews explained in Hebrews 10, verses 28:31, where we read: “Anyone who has rejected Moses’ law dies without mercy on the

testimony of two or three witnesses. Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? For we know Him who said, 'Vengeance is Mine, I will repay,' says the LORD. And again, 'The Lord will judge His people.' It is a fearful thing to fall into the hands of the living God." This is the New Testament, people. This is the Word of Messiah Yeshua! Judgement is coming!

{Next slide} We have good news in Yeshua. He has offered grace to those who confess their sins and repent, who decide to surrender their lives to Him and walk according to His Way. He has paid the price for our sins. "There is now no condemnation for those who are in Messiah Yeshua" (Romans 8:1). But we have to accept this free gift and then decidedly follow Him. To be "in Messiah Yeshua," our bodies must become dead to sin—we have to surrender our lives to Him—and then our spirit (our soul) will live on because of the righteousness He has shown us (Romans 8:10). If we continue to live according to the fleshly ways of sin, our souls will indeed die in the judgment of Messiah Yeshua. If by the Holy Spirit we put to death the sinful deeds of the flesh and walk in the Spirit of righteousness, we will live when Messiah comes to judge the Earth (Romans 8:13). Remember the severity of what we read in Hebrews 10. The choice is ours to make today. In this life, we can be slaves to sin or slaves to righteousness, but there will come a day when God "will render to each one according to his deeds" (Romans 2:6), and if we retain "hard" and "impenitent" hearts, we have nothing to expect other than "wrath in the day of wrath," for God is a just and righteous judge. We will have earned it. God is good and His righteous judgment is good. The LORD "has shown us ... what is good. And what does the LORD require of [us] but to do justly, to love mercy, and to walk humbly with [our] God" (Micah 6:8)?

{Next slide} We have no excuse, and we have been given every chance to repent. Do not delay! The time is now to surrender to His will. We read in Psalm 7, verses 11-13: "God is a just judge, and God is angry with the wicked every day. If he does not turn back, He will sharpen His sword; He bends His bow and makes it ready. He also prepares for Himself instruments of death; He makes His arrows into fiery shafts." How could we resist the Word of the LORD? How could we ignore it? How could we possibly think we know better than He, the Creator of the heavens and the earth and everything in it, who has given us His commandments for our good, to bless us, and to give a future and a hope; to give us peace. There will come a time when the LORD returns, and at that time there will be no more opportunities for grace. We read in

Psalms 96:13, "For He is coming, for He is coming to judge the earth. He shall judge the world with righteousness, and the peoples with His Truth." His Word is our guidepost, His example ought to be the narrow path we walk.

{Next slide} Now, who is coming to judge the Earth? I've said it: It's Yeshua. But now I'll show you. We read in Daniel 7:13, where the prophet wrote: "I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven!" This wasn't the only prophetic word on this matter, but it's a prominent one that Yeshua confirmed. With the LORD facing the death sentence for our collective sins, the High Priest of Israel confronted Him and asked Him directly, saying "I put You under oath by the living God: Tell us if You are the Messiah, the Son of God!" Yeshua said to him, 'It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.'" Earlier in His ministry, Yeshua also explained what this prophecy meant to His followers and to all the people of the earth. In Yeshua's Last Day prophecy from Matthew 24:30-31, we read: "Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other." Why will the tribes of the earth mourn? Why won't they be rejoicing at this time? Because these men and women are among the multitude that doubted the Word of God, they are those who cared more for the world and the treasures in this life, they are the ones who did not turn away from their sins. Consider the similar prophecy in Revelation 1:7, which is also found in Zechariah 12:10: "Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen." Those who pierced the LORD on the cross did not have faith in His identity as the Son of God—they rejected His testimony. They also lived in lawlessness, holding fast to the traditions of men rather than the commandments of God. Rather than love God and keep His commandments, they rejected both. This is why they will mourn when He comes. They will be resurrected into condemnation. But those who are elect—those who trust in Yeshua and do the will of the Father in Heaven—these will be gathered into the Kingdom of God. I'm going to tell you right now: We want to be in this second group. When we consider the next two prophetic writings about this Day of War, when Yeshua will come on the clouds of Heaven to judge the earth, the "mourning" of the tribes of the earth is going to take on a whole new level of meaning.

{Next slide} Consider what we read in Revelation 19, verses 11-15. The Apostle John wrote: “Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.” Let’s unpack this writing. This One who sat on the white horse was Faithful and True, and it is by righteousness that He will judge the people of the Earth. This is none other than Yeshua, the Word of God, the Son of Man who will come on the clouds of heaven with His angels to bring His elect into His Kingdom and make war with everyone else. He wears many crowns because “all power in heaven and on earth” belongs to Him. Note that His eyes were like a flame of fire, because He is looking at the souls of every man, woman and child to judge them according to His Word. Whatever is not purified by the fire is fully consumed. And the Word that comes forth from His mouth, a sharp sword, also separates the righteous from the wicked, and the nations who opposed Him and His people will be slaughtered by it. His judgment will be final, for His rod of iron cannot be moved. Last but not least, He will tread the winepress of the fierceness and wrath of Almighty God. His robe is dipped in blood. This blood is not His own. When Yeshua returns to judge the Earth, there will be no more mercy offered to sinners—every single person who has rejected Him or His Word will be slaughtered and then burnt up in the second death. Now is the time to repent!

{Next slide} Another prophesy about this event described in Isaiah 63, verses 1-4 makes it abundantly clear what is going on in Revelation 19. We read: “Who is this who comes from Edom, with dyed garments from Bozrah, this One who is glorious in His apparel, traveling in the greatness of His strength?—‘I who speak in righteousness, mighty to save.’ Why is Your apparel red, and Your garments like one who treads in the winepress? I have trodden the winepress alone, and from the peoples no one was with Me. For I have trodden them in My anger, and trampled them in My fury; their blood is sprinkled upon My garments, and I have stained all My robes. For the day of vengeance is in My heart, and the year of My redeemed has come.” It is awesome in both a wonderful and terrible way when the Word of God defines the Word of God in this way—when the spirits of the prophets demonstrate how they are subject to the prophets. Yeshua is coming back to destroy all who oppose Him, symbolized by wicked Edom, His angels with Him, and the blood of God’s enemies will literally rise up to the

horses' bridles over an area that stretches 200 miles, according to Revelation 14:20. This is not a small amount of vengeance. This is why Yeshua's robe will be dipped in blood. Amazingly, as we contemplate the horrors of this reality in Isaiah's prophecy, we also catch a glimpse of the hope that God provides for His people. While Yeshua brings the wrath of God down upon the wicked, it is this very same time when "the year of His redeemed" will have come. Even on this day of vengeance Yeshua will be "mighty to save," and the righteous will be raised up into His kingdom.

{Next slide} These prophecies bring new meaning and understanding to Yeshua's words in Matthew 7, verses 21:23, for it is very clear that many Christians will be among those destroyed when Yeshua returns, and for a very specific reason. We read: "Not everyone who says to Me, 'LORD, LORD,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, 'LORD, LORD, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'" There is a testimony of two among those who are following Yeshua along the narrow path He showed us, and that testimony is best explained in Revelation 14:12, where we read: "Here is the patience of the saints; here are those who keep the commandments of God and the faith in Yeshua." Those who reject Yeshua's identity as the Messiah, the Son of God—that God raised Him from death to pave the way for us—will be tread in the great winepress. But even those who call upon His name and believe that He is the Messiah, when these so-called "Christians" reject the commandments of God in their lives, thinking they don't apply to them, they too will be tread in the great winepress. Paul wrote in Galatians 6, verses 7-8: "Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life." We don't want to be reaping corruption, for as we studied during our messages on "The Resurrection of the Dead," corruption cannot inherit incorruption, and only those raised in incorruption will inherit eternal life (1 Corinthians 15:50-55). How do we sow to the Spirit? By following the example of Yeshua by the power of the Holy Spirit.

{Next slide} And Yeshua said He would help us; He said He would not leave us orphans in this world, but we have to trust Him in the Spirit by living according to His instruction. He said this in John 14:15-18: "If you love Me, keep My commandments. And I will pray the Father, and He will give you another Helper, that He may abide with you forever—the Spirit of Truth ... I will not leave you orphans, I will come to you." Now, what do we do today if we find ourselves at odds with God's will? I'll tell you one thing:

We absolutely do not want to do what Governor Felix did. Sadly for Governor Felix, he responded in a way that should make us all mourn for his soul. After Paul reasoned with the governor about righteousness, self-control, and the judgment to come, likely teaching many of the things we've covered today, Felix was afraid and answered: 'Go away for now; when I have a convenient time I will call for you.'" Felix did not respond with godly fear, but rather worldly fear, which is a fear of losing the things of this world or the opportunity to pursue them on account of faith in Yeshua. Felix was a man much like the man in the photograph I shared with you earlier. He felt the conviction of the LORD because Paul taught Him the truth, but he refused to change his ways because he believed the cost to be too high. He would have had to give up too much. When we see people respond this way to the Word of God it ought to make us mourn for them and drop to our knees in humble prayer. Too many people in this world are like Felix, wealthy, satisfied by their worldly excesses, not willing to bend. And often we will hear a similar response to the words Felix gave Paul: "Go away for now; when I have a convenient time I will call for you." Brothers and sisters, we don't ever hear from Felix again in Scripture. He never called for Paul to revisit the Faith. Instead, he turned back to his riches; back to filling his barns. There is never a convenient time—the time to repent is now!

{Next slide} For governor Felix, the man or woman in the photo I shared earlier, or for anyone not convinced by the Word of God, Yeshua told the following parable in Luke 12, verses 16-21. We read: "The ground of a certain rich man yielded plentifully. And he thought within himself, saying, 'What shall I do, since I have no room to store my crops?' So he said, 'I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. And I will say to my soul, 'Soul, you have many goods laid up for many years; take your ease; eat, drink, and be merry.'" But God said to him, 'Fool! This night your soul will be required of you; then whose will those things be which you have provided?' 'So is he who lays up treasure for himself, and is not rich toward God.'" Everything may appear to be perfect in this life, or if it isn't, it might seem like we can act in our own strength to make it so, but I tell you right now that any worldly pursuit that is not done in partnership with God is frivolous and can very easily lead to death. Only God knows when He will say "enough!" Only God knows that day and that hour when we will breathe our last, or if we remain alive, the hour of His coming. The very next thing that will happen is the resurrection of the dead, and on that Day there will be no opportunity to change our disposition. Our fate will be sealed. Yeshua said in John 5, verses 28-29, "do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection

of condemnation.” The resurrection of condemnation is a real possibility for those who foolishly lay up worldly treasures for themselves—real or imagined—and disregard the will of God. Where have we directed our hearts? Take an inventory today and do not delay with your response to this message.

{Next slide} As the writer of Hebrews explained in Hebrews 10:26, “if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.” Scripture is full of passages like this, and they are all consistent. We could do this all day. In Job 21:30, we read: “For the wicked are reserved for the day of doom; they shall be brought out on the day of wrath.” In Psalm 37:20, we read: “But the wicked shall perish; and the enemies of the LORD, like the splendor of the meadows, shall vanish. Into smoke they shall vanish away.” Yeshua Himself said in Matthew 13, verses 40-42, “Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth.” There is an “eternal judgment” that is coming for the wicked, and this is why we need Yeshua—this is why we ought to surrender our lives to Him. He desires to give us a future and a hope, to prosper us and give us peace (Jeremiah 29:11). He knocks on the door of our hearts today and calls for us to return to Him, without delay. Who knows if this is the night when God will separate our soul from our flesh?

{Next slide} Scripture gives many examples of people who don’t go all in for the LORD, and I believe this teaches us to never become complacent in our walk with the LORD. Like the man in the following story, we ought to ask the LORD, “What do I still lack?” But, unlike the man in the story, we ought to respond in agreement to the Word of the LORD. We cannot become complacent in our faith, like Felix, believing we still have another day when it will be more convenient to follow Yeshua. Today is the day to surrender to God! We may not have another. Consider what we read in Matthew 19, verses 16-30: “Now behold, one came and said to Him, ‘Good Teacher, what good thing shall I do that I may have eternal life?’ So He said to him, ... if you want to enter into life, keep the commandments.’ This is the response we’ve come to expect from the LORD, right? But with this response, we might ask a similar follow-up question. The man said to Yeshua, “Which ones?” And, Yeshua responded: “‘You shall not murder,’ ‘You shall not commit adultery,’ ‘You shall not steal,’ ‘You shall not bear false witness,’ ‘Honor your father and your mother,’ and, ‘You shall love your neighbor as

yourself.” I’ve got to stop here, because it’s important to recognize Yeshua’s list is not exhaustive. Five of these commandments come from the Ten Words—from the Ten Commandments found in Exodus 20 and Deuteronomy 5, but the last commandment Yeshua mentioned here is found in Leviticus 19:18. He was not identifying these commandments alone as a new instruction that disregarded Torah; rather, in typical Hebraic style, He pointed to a list of several commandments in different locations to refer to all of the commandments found in Torah and the Prophets. With this broader understanding, the man’s response to Yeshua makes more sense. “The young man said to Him, ‘All these things I have kept from my youth. What do I still lack?’” Now, if Yeshua responded, “I just told you the full list of commandments I want you to follow,” we’d know that He really did only intend the ones He listed here, but that’s not how He responded. He responded by answering the question directly. And when we pray with such humility, the LORD will answer our prayers in this way, also. When we ask the LORD to show us how to become more like Him, He is going to show us. This is a prayer that aligns with His will. However, when we pray such prayers, we have to be ready to respond willingly to the LORD’s instruction. We cannot respond like this man. First of all, “Yeshua said to him, ‘If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me.’” The LORD desires our whole hearts, and not just part of them. He doesn’t want us to focus only on the instruction we’ve mastered; He wants us to constantly “work out our salvation with fear and trembling,” depending on Him to help us while willingly surrendering ourselves to His will. Unfortunately, this man did not respond in this way. We read: “But when the young man heard that saying, he went away sorrowful, for he had great possessions. Then Yeshua said to His disciples, ‘Assuredly, I say to you that it is hard for a rich man to enter the kingdom of heaven. And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.’” When His disciples heard it, they were greatly astonished, saying, ‘Who then can be saved?’ But Yeshua looked at them and said to them, ‘With men this is impossible, but with God all things are possible.’” Thank God for His mercy, for His mercy endures forever. When God calls us to come in near to Him and we find ourselves wandering away from His call, all hope is not lost. As long as we are still breathing, there is still time for us to return to Him, but return to Him we must. We cannot wander away from Yeshua pursuing the things of this world and expect to inherit heaven. It’s not going to happen. In chasing after the things of this world, we place our possessions as idols in the place of God, and God has commanded that we have “no other god before Him.”

{Next slide} It is on account of the “eternal judgment”—when we understand its implications and that it might come upon us at any time—that we might be driven to respond with humility and repentance when the LORD makes our shortcomings known to us. When the LORD explains to us what we lack to make it into His Kingdom, we ought to drop everything we’re doing and drop to our knees, literally begging the LORD while there is still time to help get us back on track. There ought to be nothing more important to us. There is nothing more important to Him. He so desires that we return to Him and build an intimate relationship with Him that He was willing to humble Himself into human form and die on our behalf. But He won’t force us to return to Him, because “love does not force its own way” (1st Corinthians 13:5), and this is why He repeatedly instructs us in righteousness and urges us to respond. In Matthew 6, verses 24-33, we find one of those exhortations from Yeshua. I’m going to read the whole text, including what’s within the ellipsis’s that I don’t have on the screen. We read: “No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.” This is the basic principle. To enter the Kingdom of God, we must surrender to God’s instruction—we cannot forge our own path. We can’t serve God while seeking worldly treasures, fame or fortune, but we have to put God first in our lives. Yeshua continued, providing us with His instruction relative to the heart condition He is seeking in His people. We read: “Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? Which of you by worrying can add one cubit to his stature? So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these. Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith? Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you.” Brothers and sisters, the LORD God of Heaven and Earth and everything in them came into the world to share His instruction with us, and He explained that when we seek Him first, and His kingdom, we will know Him intimately, and on top of that we will have abundant blessing beyond our wildest imagination. If we pursue the things of this world and the wealth and honor that we can create with our own hands before pursuing Him, then we will lose both our relationship with Him and the things we pursue in this world.

This is reality that we face today, and while the narrow path is difficult for our fleshly minds to contemplate and put into practice, with God all things are possible. We must surrender to His will.

{Next slide} As we get close to the end of today's message, I want to share the LORD's own appeal to you, which He presented through His servant Moses. He has set two paths before you and me—the path to life and the path to death. He has made both of these paths known to us, and He has made it plain to us His deepest desire for us is that we choose the path of life. He has explained it to us. He even helps us do it. But we have to make the choice. In Deuteronomy 30, verses 19-20, we read: "I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live; that you may love the LORD your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days; and that you may dwell in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them." When we cling to Yeshua and obey His voice, He is our eternal life, and He will bring us into the Kingdom that He has promised for us, where we will dwell with Abraham, Isaac, Jacob and all the saints forever and together with God. We read in Psalm 37:27, "the LORD loves justice, and does not forsake His saints; they are preserved forever, but the descendants of the wicked shall be cut off." And in Psalm 145:20, we read: "The LORD preserves all who love Him, but all the wicked He will destroy." He has shown us what is good, He has explained how we can receive His blessing—how to inherit peace and joy, not just in this age but in the eternal age to come—, and He has repeatedly stressed that this is His desire for us. How could we not pursue this course, knowing the alternative is destruction?

{Next slide} In another parable, Yeshua explained the choice set before us in Matthew 13, verses 47-50, where we read: "Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away. So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, and cast them into the furnace of fire. There will be wailing and gnashing of teeth." While the parable certainly presents the same image we've been covering all along today, I want to provide one more example from Malachi 4:1-3 that gives you a more vivid picture of what it means to be "thrown away" or "cast" into "the furnace of fire." We read: "'For behold, the day is coming, burning like an oven, and all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up,' says the LORD of hosts, 'That will leave them neither root

nor branch. But to you who fear My name the Sun of Righteousness shall arise with healing in His wings; and you shall go out and grow fat like stall-fed calves. You shall trample the wicked, for they shall be ashes under the soles of your feet on the day that I do this,' says the LORD of hosts." Brothers and sisters, I hope I've shown you today just how consistent Scripture is about the "eternal judgment" of God that is coming. There will be absolutely nothing left of the wicked in the age to come. I've really just begun scratching the surface here. There are countless examples that tell the same story.

{Next slide} I'm going to leave you with this passage from the Apostle Peter found in 2nd Peter 3, verses 10-13, because it asks the question I want to leave you with today. We read: "The day of the LORD will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the Day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells." What kind of persons ought we be in holy conduct and godliness as we wait for the promises of God to come to pass, knowing what we know about what's coming? What kind of persons ought we be in holy conduct and godliness considering that we do not know the day or the hour of the LORD's coming? — — Next week, as you know, we're going to take a week off from this sermon series on account of the Manuse family trip to Corner Fringe Ministries in Minnesota. I'm going to have a very timely and relevant sermon ready for you to watch, called "the War for your Mind"—and we all know how hard the enemy is working to take control of our minds. Thanks be to God Yeshua is greater than He who is in the world, and if Yeshua is dwelling in you, as He is in me, there is hope for victory in our minds and in the eternal reality of God's creation! When we return, God willing, the following week we will continue in this series and continue discussing additional ideas relative to "Eternal Judgment." In the meantime, let us be focused on helping one another endure until the End so we may be among those who enter the righteous kingdom of God. Shabbat shalom.