

**"One day is with the Lord as a thousand years,  
and a thousand years as one day"**

**Part I**

[Psa\\_90:1-4](#)

**Psa 90:1** A Prayer of Moses the man of God. Lord, thou hast been our dwelling place in all generations.

**Psa 90:2** Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

**Psa 90:3** Thou turnest man to destruction; and sayest, Return, ye children of men.

**Psa 90:4** For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night.

Psa 90:5 Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* groweth up.

Psa 90:6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

Psa 90:7 For we are consumed by thine anger, and by thy wrath are we troubled.

Psa 90:8 Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance.

Psa 90:9 For all our days are passed away in thy wrath: we spend our years as a tale *that is told*.

Psa 90:10 The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away.

Psa 90:11 Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

Psa 90:12 So teach *us* to number our days, that we may apply *our* hearts unto wisdom.

Psa 90:13 Return, O LORD, how long? and let it repent thee concerning thy servants.

Psa 90:14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Psa 90:15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

Psa 90:16 Let thy work appear unto thy servants, and thy glory unto their children.

Psa 90:17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

In this Psalm we will be looking at the inspired supplication of "Moses the man of God" who is also called "the servant of the LORD" who died in the land of Moab, according to the word of the Lord ([Jer 25:21](#) , [Deu 34:5-7](#)).

[Jer 25:21](#) Edom, and Moab, and the children of Ammon,

[Deu 34:5](#) So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

[Deu 34:6](#) And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day. (*no carnal man knows of the mystery that a seed must die and so we have this parable to remind us that the whole unbelieving world is blind* [2Co 4:4](#) , [Joh 12:24](#))

[Deu 34:7](#) And Moses *was* an hundred and twenty years old when he died: his eye was not

dim, nor his natural force abated. (*We have to experience this type and shadow of 3 (judgement) X 40 (tribulation) of the (120) year life of Moses in order to go into the promised land which Moses was denied entry because he represents the law, just as John the baptist whose law filled head like ours needs to be severed in order to know God and His son. That will ultimately only happen on the 3rd day when we go unto perfection*) ([Luk 13:32](#)).

Moses' death in Moab is a shadow for us that reminds us that the law given by Moses is a law that is in the earth (*Moab and Esau relating to the flesh*), a carnal law for the lawless, a schoolmaster that is needed in order for the new law of liberty of Christ to be born within us ([Jas 1:25](#) , [Joh 12:24](#) , [Joh 1:17](#)). One law transcends the other in glory like the sun outshines the moon ([Mat 5:20](#) , [2Co 3:9-14](#)).

[Joh 12:24](#) Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

[Joh 1:17](#) For the law was given by Moses, *but* grace and truth came by Jesus Christ.

Unless a seed dies it remains alone Christ tells us, and all of humanity without the life of Christ in them are none of his ([Rom 8:9](#)), gentiles unto themselves who have not come to see this reality of our need to be grafted into Christ and His Christ and to be judged by the perfect law of liberty in Christ rather than live by the law of the lawless which does not change the heart of man ([1Ti 1:9](#)).

[Rom 8:9](#) But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

[1Ti 1:9](#) Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

This transformation into Christ only starts to happen when we are dragged to Christ ([Joh 6:44](#)) and are grafted into the fatness as it is described in ([Rom 11:17](#)). Christ gives us the ability to no longer be conformed to the pattern of this world but transformed by the renewing of our minds ([Rom 12:2](#)). The perfect will of God is not obtained by being under tutors and governors, which is what we need initially, but rather we become heirs by being grafted into the Vine and as such we become His inheritance ([Gal 4:1-5](#) , [Joh 15:4](#) , [Eph 1:18](#) , [Col 1:12-13](#) , [2Ti 2:20-21](#)).

[Rom 11:17](#) And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

[Rom 12:2](#) And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

[Gal 4:1](#) Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

[Gal 4:2](#) But is under tutors and governors until the time appointed of the father.

Gal 4:3 Even so we, when we were children, were in bondage under the elements of the world: [*not **one day** of the Lord, not everyday as being esteemed alike as it should be (Rom 14:5), but in bondage under days months times and years (Gal 4:10-11)*]

Gal 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

Gal 4:5 To redeem them that were under the law, that we might receive the adoption of sons (*being grafted into this inheritance in Christ*).

Joh 15:4 *Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.*

Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of **his inheritance** in the saints,

Col 1:12 Giving thanks unto the Father, which hath made us **meet** to be partakers of **the inheritance** of the saints in light:

Col 1:13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

Gal 4:7 Wherefore thou art no more a servant, but a son; and if a son, then an **heir** of God through Christ.

2Ti 2:20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

2Ti 2:21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and **meet** for the master's use, *and* prepared unto every good work.

If we look at chapters 8 and 9 of Romans, it becomes very clear that the seed that dies in the land of Moab (Moses) is symbolic of the law of sin that is in our members, and that it is this law for the lawless that makes the sin in our members more evident (Rom 7:7 , Rom 7:23-24 , Rom 5:20-21) provided the holy spirit is convicting us of our need for the life of Christ, whose life gives us the ability to live by the spiritual intent of the law of Moses and to be able to fulfill the "but I say unto you" verses that proceeded forth from Christ's mouth when he contrasted the law of Moses with the law of Christ in our members (Mat 5:44-45 , Gal 6:2).

Rom 7:7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

Rom 7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Rom 7:24 O wretched man that I am! who shall deliver me from the body of this death?

Rom 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

Rom 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Mat 5:44 *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;*

**Mat 5:45** That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

**Gal 6:2** Bear ye one another's burdens, and so fulfil the law of Christ.

Lord willing we won't despise the chastening grace which demonstrates His goodness which is making it possible for us to become a new creation that has a singleness of mind in Him, being able to love our enemies and resists not evil, even as we lay up store or treasure in heaven as we go through the fiery process of becoming mature sons of God who bring forth much fruit ([Mat 5:39](#) , [1Pe 4:12](#) , [Jas 1:12](#) , [Joh 15:2](#) , [Joh 15:8](#)).

**Mat 5:39** But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

**1Pe 4:12** Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

**Jas 1:12** Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

**Joh 15:2** Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

**Joh 15:8** Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

We are in Him so that we can be received through this experience of having Christ work out the details in each of our lives, both to will and to do so that we can become a new creation that is accepted of the Father through Christ, a tree bringing forth good fruit, or a vessel of honour unto the Lord ([Rom 2:4](#) , [2Co 5:17](#) , [Rom 8:9](#) , [Eph 2:18-22](#) , [2Ti 2:21](#)).

**Rom 2:4** Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

**2Co 5:17** Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

**Rom 8:9** But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

**Eph 2:18** For through him we both have access by one Spirit unto the Father.

**Eph 2:19** Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

**Eph 2:20** And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

**Eph 2:21** In whom all the building fitly framed together groweth unto an holy temple in the Lord:

**Eph 2:22** In whom ye also are builded together for an habitation of God through the Spirit.

[2Ti 2:21](#) If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

Our enemies will be of our own household, both within and without ([Mat 10:36](#)). We can measure the enemies within our own temple, but we cannot, and must not measure the enemies without, thinking that we can change this world, which is laying up store today against God's wrath in the day of their judgement that will come in the lake of fire ([Rom 2:5](#), [Job 36:13](#)). God willing we are laying these things up in store: ([1Ti 6:19](#), [Mat 6:19](#)), even as we are brought into judgement today for those things which we have harboured ourselves in our own hearts and need to have burnt out of us today God willing ([Rev 3:18](#)).

[Rom 2:5](#) But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

[Job 36:13](#) But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

[1Ti 6:19](#) Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

[Mat 6:19](#) Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

[Rev 3:18](#) I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

The world, or the court and the camp, are not being measured today ([Rev 11:2](#)) but are under the law of Moses or the law of the gentiles ([Rom 2:14-15](#)). God is teaching His people how to walk circumspectly with all men as we provide witness of the hope of glory that is within us ([Col 1:27](#), [1Co 9:20-22](#), [Mar 16:15-16](#), [Col 1:28](#), [Eph 5:15-16](#)).

[Rev 11:2](#) But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.

[Rom 2:14](#) For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

[Rom 2:15](#) Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)

[Col 1:27](#) To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

[1Co 9:20](#) And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

[1Co 9:21](#) To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

[1Co 9:22](#) To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

Mar 16:15 And he said unto them, **Go ye into all the world, and preach the gospel to every creature.**

Mar 16:16 **He that believeth and is baptized shall be saved; but he that believeth not shall be damned.**

Col 1:28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

Eph 5:15 See then that ye walk circumspectly, not as fools, but as wise,

Eph 5:16 Redeeming the time, because the days are evil.

*our first verse:*

**Psa 90:1 A Prayer of Moses the man of God. Lord, thou hast been our dwelling place in all generations.**

"the man <sup>G444</sup> Jesus Christ" of (1Ti 2:5) is the same anthropos man "the man<sup>H376</sup> of God" in this verse one of our study.

Psa 90:0 A prayer<sup>G4335</sup> by Moses<sup>G\*</sup> the man<sup>G444</sup> <sup>G3588</sup> of God.<sup>G2316</sup> (ABP+)

Psa 90:1 A Prayer<sup>H8605</sup> of Moses<sup>H4872</sup> the man<sup>H376</sup> of God<sup>H430</sup>... (KJV)

The holy spirit inspired these verses of comparison in(Heb 3:3-4 , Psa 127:1) to remind us of the great contrast between Christ and man, not in our flesh, but in regard to the honour which God has placed upon Christ and His Christ for that which He and we must endure and sacrifice to be counted worthy to rule and reign under Christ one day (Isa 53:4 , Joh 1:27 , Mat 11:11 , Mat 19:27 , 2Ti 2:12 , Col 1:24).

Heb 3:3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

Heb 3:4 For every house is builded by some *man*; but he that built all things *is* God.

Psa 127:1 *A Song of degrees for Solomon.* Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

Isa 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Joh 1:27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

Mat 11:11 **Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.**

Mat 19:27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

2Ti 2:12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

[Col 1:24](#) Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

Christ is our high priest today who will be and is the author and finisher of our faith today and eventually all of mankind who will be saved ([Mat 22:14](#) , [1Co 15:22](#)). Christ has also "been our dwelling place in all generations" inasmuch as everyone who has ever been born has lived and moved and had their being in our Lord ([Act 17:28](#)) who is working all things according to the counsel of God's will including the order in which mankind will be saved ([Eph 1:11](#) , [1Co 15:23](#)).

There is also a contrast between the law of Moses verses the law of the spirit of Christ within us, which law when obeyed in our members is building up the house of God even as John decreases within us and Christ increases ([Joh 3:30](#)), which is what will happen if we're granted to fill up what is behind of those stripes of Christ, of his afflictions in His body which is the church ([Col 1:24](#)), his flesh and bones ([Eph 5:30](#)) that must be crucified and be dead to sin and alive in Christ ([Luk 7:28](#) , [Joh 3:3](#) , [Luk 17:21](#) , [Joh 5:23](#) , [1Pe 2:24](#) , [Php 2:9](#) , [Gal 2:20](#) , [Rom 6:11](#)).

[Psa 90:2](#) **Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.**

We're reminded once again of the order of God's creation in this verse throughout ever age "from everlasting to everlasting", and how Christ was the God of the old covenant ([Exo 3:14-16](#)) who was created of our Father and was the beginning of the creation of God ([Rev 3:14](#)) that existed "before the mountains were brought forth". The mountains, the earth, and the world which were created by Christ are also symbolic of the nations, and everything that proceeded forth from Adam and Eve ([Gen 1:26](#)). We need only consider that Christ was born of a woman ([Gal 4:4-5](#)) and take that verse and couple it with ([Rom 1:20](#)) to give us another clear witness that the physical birth of Christ reveals that the spiritual birth or creation of our Lord was also a reality ([Rev 3:14](#)).

[Exo 3:14](#) And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

[Exo 3:15](#) And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

[Exo 3:16](#) Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt:

[Rev 3:14](#) **And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;**

[Gen 1:26](#) And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

[Gal 4:4](#) But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

[Gal 4:5](#) To redeem them that were under the law, that we might receive the adoption of sons.

[Rom 1:20](#) For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

[Psa 90:3](#) **Thou turnest man to destruction<sup>H1793</sup>; and sayest, Return, ye children of men.**

God turns man to destruction<sup>H1793</sup>, or to powder ([Ecc 3:20](#) , [Gen 3:19](#) , [Mat 21:44](#) , [Mat 4:4](#)), so that we can be saved. Salvation comes through this process of being crushed and God is the author and finisher of that process through Christ ([Heb 12:2](#)).

[Ecc 3:20](#) All go unto one place; all are of the dust, and all turn to dust again.

[Gen 3:19](#) In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

[Mat 21:44](#) **And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.**

[Mat 4:4](#) But he answered and said, **It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**

[Heb 12:2](#) Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

The word destruction<sup>H1793</sup>, and the word contrite<sup>H1793</sup> in [Isa 57:15](#) are the same, and is the only way we can go unto perfection which is what the falling on the stone and then progressing to the being ground like powder represent in ([Mat 21:44](#)). Everyone will be salted with fire ([Mar 9:49](#) , [Lev 2:13](#) , [Col 4:6](#)), and it is the finely ground flour in the meal offering which is required ([Lev 2:1-2](#)) and represents this principle of being bruised and broken as the Lord "return[s] ye children of men" via this process of chastening and scourging ([Heb 5:8](#) , [Heb 12:6](#)).

**H1793**

- Original:  $\tau\upsilon 1468$   $\kappa\alpha\iota 1468$   $\kappa\alpha\tau\alpha$  - Transliteration: **Dakka'**

- Phonetic: **dak-kaw'**

- Definition: n m

**1.** dust adj

**2.** contrite

- Origin: from [H1792](#)

- TWOT entry: 427a,b

- Part(s) of speech:

- Strong's: From [H1792](#); *crushed* (literally *powder* or figuratively *contrite*): - contrite destruction.

**Total KJV Occurrences: 3**

●contrite, 2

[Psa 34:18](#); [Isa 57:15](#)

●destruction, 1

[Psa 90:3](#)

[Psa 90:4](#) **For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night.**

Right after we're told of God "Thou turnest man to destruction<sup>H1793</sup>; and sayest, Return, ye children of men", we are told "**For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night**", which we know according to this scripture in Peter ([2Pe 3:8](#)) is wisdom that we ought to know, to give us comfort and understanding of this process that God has called us unto and how there is mercy that will accompany every step of 'The Way' as we are judged of our Lord ([Heb 13:5](#) , [1Co 10:13](#)).

Our life is a vapour in God's sight, and yet it is a vapour that He has complete control over from start to finish ([Jas 4:14](#) , [Eph 1:11](#)) and that is the comfort we can take from ([2Pe 3:8-9](#)) because it is a reminder that God is not slack concerning all these promises as some men count slackness, and that his hand is not shortened neither his ear heavy that he cannot hear us and save us as it says in Isaiah ([Isa 59:1](#)).

The Lord inspired Peter to say "beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day".

This is a parable for us to admonish us that God is wakeful over his word to perform it ([Jer 1:12](#)). He neither slumbers nor sleeps, and the one day which represents the day of the Lord for God's elect is the day that we are judged ([1Pe 4:17](#)), which judgement is symbolize by the thousand days which is ten times ten times ten [**3 tens**].

We can be assured that God is able to pick up every crumb of experience that has been written in our books and use it to His glory during this time of judgement as we go from glory to glory ([2Co 3:18](#)) learning obedience in our Lord by those things which we are called to suffer through in this life ([Heb 5:8](#) , [1Jn 4:17](#)). God is longsuffering and able to form this mind of Christ within his people so that the bride will say that she has made herself ready ([Rev 19:7](#)). God will do it and it will happen in the perfect predestinated order that He planned it to happen ([Php 2:13](#)).

Why "one day *is* with the Lord as a thousand years, and a thousand years as one day" is also a parable to remind us that God is outside of time, and can very easily work the clay to a prophetic conclusion which He can declare from the beginning. Nothing is impossible for God. It is reassuring to know this, that all that we go through was written for a reason by a loving Father who loves us all and tells us that all of these experiences that the body of Christ are going through are all working together for the good for those who are called according to

his predestined purposed of saving the few today ([Rom 8:28](#)), so that the rest can be saved in the great white throne judgement ([Mat 22:14](#) , [Rev 20:11-15](#)).

[Rev 20:11](#) And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

[Rev 20:12](#) And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

[Rev 20:13](#) And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

[Rev 20:14](#) And death and hell were cast into the lake of fire. This is the second death.

[Rev 20:15](#) And whosoever was not found written in the book of life was cast into the lake of fire.

Next week, Lord willing, we will look at the second part of this Psalm which will get into what occurs during this one day which is as a thousand and a thousand days which are as one day unto the Lord. We all know as Christ's body that these days point to judgement, and that it is by God working with us that we can grow in boldness even during this day of judgement that we are so blessed to be a part of together ([1Jn 4:17](#)).