

FEAST OF TABERNACLES—Day 7, 2006

Fred Coulter – October 13, 2006

And greetings brethren! This is the seventh day of the seven-day Feast of Tabernacles; and the feast comes to an end very quickly doesn't it? [chuckle] And it seems like every year... you know, the feast, when we start, we're all enthused with it. And we go through the feast, and the halfway point, then we get down to the seventh day and then tomorrow is the Last Great Day.

So we're very grateful for all of you who have been able to keep the Feast of Tabernacles with us, and we know that there is great meaning and all the holy days of God. Now let me to show you something that we're working on right now and I want to show you the second book. Here is a preliminary copy of it—a draft copy of the book that were going to have, *God's Plan is Revealed in the Sabbath and the Holy Days*. Now that might not be the final title, but it's going to be the best, the transcripts of the best of all of the sermons that I have given through the years on it. And, of course, the Feast of Tabernacles pictures the **great** [speaker's emphasis] harvest of God.

Now we don't know how many billions of people will come into the kingdom of God and receive eternal life during the millennium. But it's going to be God's great harvest.

Now, let's understand something that's very important for us to realize, which is this: Only those in the first resurrection will be the children of God the Father, and Jesus Christ as our High Priest. Now, that relationship as the sons and daughters of God the Father and the church being married to Christ and all those who are in the first resurrection will always be in that family of God.

Now, all those who come into the kingdom of God through the millennium and to the Last Great Day will be of those nations that are saved as we will cover a little bit tomorrow (Revelation 21:24). And all of those in the first resurrection will live in New Jerusalem as we'll see tomorrow. But what we need to understand is this: let's come to Isaiah 9. Just need to clarify one thing concerning Jesus Christ and concerning the church, concerning what it says here about Him: and let's read it here in verse nine, Isaiah :6, rather—Isaiah 9:6 (KJV): “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”

Now, the question becomes this: Why is Christ called “the everlasting Father?” A lot of people have asked that question. Well, the answer is, is really not very difficult to understand. We know there is God the Father and Christ revealed Him to the church. Revealed Him, as it were, to all of those that He is calling. And, the question is: How can Jesus become a Father when we, at this time, are dealing directly with God the Father as we are to pray, “Our Father who was in heaven.”

Well, the answer becomes clearer when we understand this: Jesus Christ and the bride are going to marry. And they're going to bring forth children. And the children that they bring forth will be all those children entering in to the kingdom of God during the millennium—and the Last Great Day.

So the answer to that is that during the time that all the people during the millennium enter into the kingdom of God they will be the offspring of Jesus Christ and the church.

Now, we'll see a prophecy of that back here in Revelation 22. Let's go back and see it, and see where this gives us the answer when He becomes an everlasting Father. Because see he lives forever, He's everlasting anyway, and so now He will become a Father, but an everlasting Father, and one who we now know as God the Father will be what we call in a family "our," "their grandfather." So this is going to be interesting isn't it?

Now, let's come back here to Revelation 22:17(FV): "And the Spirit and the bride say, 'Come.' And let the one who thirsts come; and let desires partake of water of life freely." Now that's the message that's going to go out all during the millennium, all during the great white throne judgment as we will see tomorrow.

Now let's come back here to Isaiah 9 and finish in verse seven, because this becomes very important thing for us to know, understand and realize. Verse seven: "And of the increase of His government," [see, because the government of God *rests* upon his shoulder—no man. The Ministry of God is not the government of God. Because Christ is the Head of the church and we are always to point people to God the Father and Jesus Christ.] "Of the increase of *his* government and peace *there shall be* no end, [go on into the vastness of the ages of eternity and the universe], "upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this" (KJV).

So this is going to be quite a time during the millennium.

Now, let's just do a little review and understand about what's going to happen that at the beginning of the millennium and we will carry it on down and connect it altogether toward the end of the millennium and then tie that and with the book of Revelation and see what will happen there.

Let's come to Ezekiel 36, Ezekiel 36. The most important and fundamental thing to change is this: in order to have vast numbers come into the kingdom of God, as we have seen, Satan was removed at the beginning of the millennium. But there has to be a change of heart, and a change of mind, and a change of spirit, a change of attitude in everything that needs to be done. So let's come over here in verse; let's come over here in verse, ummm, Ezekiel 36 and we'll pick it up here in verse 21: "But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for

your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land" (Ezek. 36:21-24, *KJV*).

Then here's the major thing that has to happen to all people. Not only does it happened Israel, but it will also happened all people of the world. He says, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you [and] a new heart" (vs. 25-26).

So everything is going to be changed back to what it was when Adam and Eve were originally created. And that's as Peter called the "restitution of all things."

"...also will I give you, and a new spirit will I put within you" [showing conversion]: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (vs. 25-26).

So that, that's restoring human nature to what it was before Adam and Eve had sinned. And so this is going to be a, a completely different setting. Satan will be removed, they'll have a change of heart and mind, there will be conversion and there will be great and tremendous numbers of people entering into the kingdom of God at that time.

Now, verse 27: "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Now, that has to do with salvation. Then it says, "you will dwell in your land" (v 28) and so forth.

Now, let's come here to Micah the fourth chapter, and let's see what it tells us here, how it's going to be all during the millennium. Now, let's make one correction on that: not Micah, but Zephaniah three, Zephaniah 3:14. And this tells us what's going to be all during the millennium. It is going to be such a wonderful and fantastic and great time, the best that it's ever been in all the history of the world and all the history of mankind. Because God is going to accomplish His work. And it's going to be a whole change, as we have seen, in human nature, in the way that the earth responds, because you see, sin causes upheavals in the earth so all that is going to be removed.

Now, Zephaniah 3:14: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: [so] thou shalt not see evil any more." No more evil, not going to see it, isn't going to be there. "In that day it shall be said to Jerusalem, Fear thou not: *and to Zion, Let not thine hands be slack. The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love...*" (Zep. 3:14-17, *KJV*).

So, the whole millennial rest is going to be, what you would say, a love feast in bringing many people to God. "He will joy over you with singing." So just think of about how great and how marvelous the world is going to be because of that.

Now, let's come back here to Ezekiel 34 (*KJV*), and let's see what else God is going to do. This is going to be something how He will, how He will do it, and He's going to feed His people. And we'll see how God is going to do it. Let's pick up here in verse 13: "And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be..."

Now, we're the ones who are going to feed them. Christ is going to be the overall Shepherd. We will work under Christ. We will help shepherd all the people of God in all the nations of the world. "...there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord GOD" (vs. 14-15)

Now, let's come over here to verse 23, verse 23: And I will set up one shepherd over them, he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them..." So, directly under Jesus Christ is David as king over Israel. And then under him, will be the 12 apostles, as Jesus said, sitting on thrones to judge the twelve tribes of Israel. "I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken *it*. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them" [shall no more be a prey] (Ezek. 34:23-27, *KJV*).

Now, let's come down here to, to verse 31: "And ye my flock, the flock of my pasture, *are* men, and I *am* your God, saith the Lord GOD." Now, verse 30 says, "Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD."

So that's going to be not only for them, but also for all nations.

Now, let's see what else is going to be happening during the millennium. Let's come here to Isaiah 51. Let's see how it, it talks about it. As a matter of fact, I remember one year I did a whole Feast of Tabernacles the kingdom of God in the book of Isaiah. Because it's filled with more than any other book in the whole Old Testament about the coming kingdom of God. So let's pick up just little bit of it here in verse one of Isaiah 51.

And this tells us how salvation is going to be. How it's going to be accomplished. The things that we need to do and so forth.

Let's pick up here in verse one: "Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged. Look unto Abraham your father, and unto Sarah *that* bare you: for I called him alone, and blessed him, and increased him" (Isa. 51:1-2, *KJV*).

So, we're all going to be the seed of Abraham aren't we? "For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (v 3).

Quite a tremendous and wonderful thing, brethren. NO more crime! We're going to look at that here in just a little bit. You can take everything that you watch on the nightly news and all the sins and wretchedness that is in the world, and wipe it away! It will be gone!

Verse four now, Isaiah 51: "Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, [and that will come out from Zion as we have seen] and I will make my judgment to rest..." [again] **rest!** [speaker's emphasis] We have rest from sin. We have rest from, from all the problems and difficulties. We have showers of blessings coming down on the people. Just think what the whole world is going to be like where it is all in tune with God, all the people, all the animals, all the environment. It's going to be a marvelous and tremendous thing that's going to be.

So he says here in verse five: "My righteousness *is* near, my salvation is gone forth, [that is, into **all** [speaker's emphasis] the world] and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust." And so, it's going to be continuous forever.

Now, let's come here to Isaiah, not Isaiah, but Psalm—that ends in 'sa', too. Psalm 147. And when you, when we, really understand it and, and go through the Bible and look for all the things concerning the kingdom of God and the millennium and then that, of course, that goes down on into the spiritual kingdom of God forever and ever. But we see something very important. The whole Bible is full of it. Literally full of it! Now, isn't it interesting, that since the Psalms and, and Isaiah, Jeremiah, and Ezekiel and the minor prophets, they all have about the kingdom of God. Yes! Isn't it interesting that most of the Protestants and even the Catholics—especially the Catholics say, "we don't need the Old Testament."

Is it any wonder they don't believe in the return of Jesus Christ the way the Bible says. Is it any wonder that they don't believe in the millennium the way that the Bible teaches it, as it's revealed in the Word of God. Because they don't even **read** [speaker's emphasis] these things, they don't **understand** [speaker's emphasis] these things. You know, it's

just like it says there in Isaiah 29: The wise men hold the book. The wise men have the law and they're told to read it. We don't understand it. Well, if you reject it and get rid of it, how will you ever understand it, see? That's what we're dealing with, you see.

All right, Psalm 147. Let's begin in verse one. Because this is a whole millennial setting. This is going to show us what it's going to be like. Because it's going to be the greatest most fantastic time for human beings as since the creation of the world. And then, as I'm speaking of that, you can add on the Last Great Day, which is going to be even more because that's going to undo *all* [speaker's emphasis] the evils. So let's think big, and let's think on a global basis, and think worldwide and think of all the things are going to happen on the whole earth.

Pick up here in verse one: "Praise ye the LORD." Now, there is going to be a lot of praise to God because Christ is going to be on the earth, the Saints, as spirit beings, will be on the earth with Him, and we'll be praising God for all He does. "for *it is* good to sing praises unto our God; for *it is* pleasant; and praise is comely. The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel." And here's what He's going to do; and at the first part of the millennium this will be our biggest job: "He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by *their* names" (Psa. 147:1-4, *KJV*).

Which then is what? That's a prophecy of them coming not only just the stars in heaven but of them becoming spirit beings and entering into the kingdom of God to shine as the stars of heaven, you see. "Great *is* our Lord, and of great power: his understanding is infinite" (v 5).

So the whole millennium is going to be an absolutely marvelous and just almost unspeakable time. Yet, every human heart today, in spite of the law of sin and death and the evil that is in them, has that little part reserved in the back of their mind of their heart that—what do they want?—they want to perfection that we're talking about in the millennium, don't they? Yes! Because God put that there as it, what we might say, as a witness against their own sins. While they do the evil, down deep inside they want the good. Amazing isn't it?

Verse six: "The LORD lifteth up the meek: he casteth the wicked down to the ground." And if there are any wicked during the millennium they're going to be dealt with. And we'll see about how they'll be dealt with here in just a little bit. "Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God: Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains" (vs 6-8)

And like we saw there in Amos the ninth chapter, that there is going to be such an abundance of food, such an abundance of things that even the plowers are going to tell the reaper, "Get out of my way, here I'm coming, I'm planting."

So it's going to be something. No starvation, no famine, no shortage of food. All good and wonderful blessed food of God. The land is blessed. The water is blessed. The people are blessed. The animals are blessed. The increases blessed. And it's just going to be to the uttermost overflowing.

Let's read on, verse nine: "He giveth to the beast his food, *and* to the young ravens which cry. He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man. The LORD taketh pleasure in them that fear him, in those that hope in his mercy" (vs 9-11).

And that's what it's going to be for a thousand years! And look at the paltry plans of men, that they have tried to bring in the kingdom of God. Listen, as you know, only Jesus can bring in the kingdom of God. No man can do it. No organization of men can do it. No conglomeration of nations or leagues and alliances can make it happen. Because you see, they don't have the power to get rid of Satan the devil. And before the millennium begins, as we have seen, Satan is removed.

Verse 12: "Praise the LORD, O Jerusalem; praise thy God, O Zion. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee. He maketh peace *in* thy borders, *and* filleth thee with the finest of the wheat (vs 12-14). And that is the finest of the finest of everything that you could possibly want.

Now, just this summer, I had the opportunity... now out here in California we get quite a few organic foods; and I had opportunity to buy some of the best strawberries that I ever tasted in my life. And, of course, out here in California we grow lot of them. And these were organic and they prepare—this been organic for three years now—so they build up the soil with, with compost and everything like that. And I brought a box, a nice big box of organic strawberries, and they were so good! So absolutely just tasteful, wonderful, sweet! And I couldn't help but thinking that's exactly what God is talking about when He says that it will run down with rivers of joy and happiness and sweetness ***and good*** [speaker's emphasis], see.

Now, let's come to Micah the fourth chapter, and let's see what it's going to be like. And we want to think about this, and we want to understand God's way and God's truth and of what it's going to be like during the millennium. Because you see, this helps us understand that we have the great goal of being part of it. We have the great goal of making this happen. We have the great goal of the undoing all the wrong and evil that you see in the world today. And that's why it's a fantastic thing that God has called us to be a part of it.

Now, let's pick it up here, Micah 4:1. Now, sometimes as we go through the different aspects of the kingdom of God we use the Scriptures once or twice so you know we need to really understand that a little repetition doesn't hurt. You know, as it says, that the scribe brings something new and something old and adds it together and so forth, so that's what we're trying to do here.

Verse one: “But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, [that is over every government] and it shall be exalted above the hills; and people shall **flow** [speaker’s emphasis] unto it (Micah 4:1, *KJV*).

They will have a heart and mind that they will **want** [speaker’s emphasis] God’s way. The sinner, as we’re going see a little bit later, is one that that is really going to be an unusual character during the millennium. Not that which is normal. “And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, [and we’re going to be the ones who will be teaching] and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people...” (vs 2-3).

And, as we saw at the beginning of millennium, He’s going to have to rebuke some people at the beginning so they **get the point** [speaker’s emphasis]. And I think many of those nations will be, as we covered earlier, of the North and of the East, going clear back over to the to the Far East and the Orient. Until, “they beat their swords into plowshares in their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more” (v 3).

And one of the reasons why there is war is: (1) because of Satan the devil, (2) because of the law of sin and death in intensity within human beings and because children are educated from the cradle—on how to fight and war and take and be carnal. That’ll all be changed—and we’ll change it.

And here’s what the economy is going to be: Best economy! We don’t even know what a good economy is. See, it starts with this: “they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*” (v 4).

So there’s going to be a right economy. There’s going to be plenty of food such an overwhelming amount of food that it’s going to just be almost incomprehensible! There are going to be happy, healthy people. No more sickness! No more disease! You won’t need health insurance! You will not need medications! You will not need any of those things. There will be no crime! There will be no murder! And if there happens to be murder or crime, as we’re going to see, it will be dealt with immediately—it’s not going to languish and wait.

And it’s not going to be a matter of, well, who did it? We will know instantly who did it. Oh, it’s going to be something! No more kidnapping; no more lying and cheating in business; no more in debt financing. Going to have the land Sabbath and the economy that God has and the Jubilee year. There’s going to be plenty and abundance of everything. But the most important thing is this: they are going to be taught the way of God, and we’re going to learn, teach them the way of God, so they can learn—and that’s why we need to learn now. We are qualifying for the employment in the kingdom of God

to be teachers, to be priests, to help, to bring all these people these things. So it's going to be something!

Now, let's see what happens here. We also have read that they aren't even going to hurt or destroy in all the holy mountain of God. No, it's not going to be that way.

Now, let's come back here to Isaiah 30. Let's see how crime is going to be dealt with. Let's see how God is going to handle it. And we are going to be the ones who are going to be the enforcers. But we will be good enforcers.

Let's come here to Isaiah 30. Let's see how it's going to be. Isaiah 30: Now it says here, verse 18: "And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: blessed *are* all they that wait for him" (Isa. 30:18, *KJV*).

Now that's counting us today, but also all of them tomorrow. Now, he says, "For the people shall dwell in Zion at Jerusalem: thou shalt weep no more..." And neither will there be very much weeping during the millennium of all people. "He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee" (v 19). And we will be the ones dispatched to answer those prayers.

Now then, he reflects back at the time of tribulation here, verse 20: "*though* the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers." And we'll be right there!

And here's what's going to happen. If things start getting out of hand, it's not going to get out off hand. "And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (v 21).

Now, think of that. Think of how the economy can be reduced in dollar amounts as we think of it today. Eliminate all the wasteful government. You eliminate all of the cheating that is in business. You eliminate all the expense for, for hospitals, for health-care, for medicine. You eliminate all the prisons, all the police stations. You eliminate all of the bureaucracy which takes care of the parolees. You, you eliminate all of the things that we have today in the way of government that is just wasteful. You eliminate all of the budget for defense and weapons and war. Now, you eliminate all that and you can take a small amount—a dollar amount—and you can have a greater economy.

And everyone's going to be taught to love God, to love each other, to respect the neighbor, to respect the family, to respect everyone in love and kindness; and it is just going to be an overflowing overwhelming time that is just going to be magnificent and we are going to have such a wonderful and marvelous part of it.

Now, let's come to Isaiah 66. Let's see what's going to be happening—and here's the way that it's going to be. You're no longer going to have to get in a car and travel to Sabbath services. You're, you're not going to have to go very far at all to worship God. It will be right in your home town. And probably there will be churches—I don't know how close—but they will be close enough for everyone to get there on the Sabbath. And the Sabbath, you see, then the Sabbath can be kept *perfectly*. Because the whole world and society will be all oriented in God's way. And it's going to be all in worshiping God, singing to God, bringing in, a, families. Children are going to be marvelous and wonderful, husbands and wives are going to be taught the way to teach children, to help them. And the school and the church will be right connected together—no more separation of church and state. It will be locked in like this, because you see, separation of church and state is another evil. Look at what it's done to this country.

All right, Isaiah, Isaiah 66, and let's pick it up here in, and a let's pick it up here in verse 21, Isaiah 66:21: “And I will also take of them for priests *and* for Levites, saith the LORD.” And that is to, to be the teachers. Because the priest of the Levites, the priest will be us. The Levites will probably be, be many of those who will who will be teachers under us. So, we'll be teachers, will have teachers under us. But you see, during the millennium there aren't going to be any offerings made. There will be no work for the priesthood of Aaron, nor the Levites, because that will be superseded by the priesthood of Jesus Christ, and our being priests and kings. So this could probably refer to that more than anything else in a prophetic way.

verse 22: “For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.” And here's what's going to happen; here's how the society is going to be regulated: “And it shall come to pass, *that* from one new moon [from month to month] to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD” (vs 22-23).

And of course, that's going to be all the feasts of God. And of course, it's going to be a great in a marvelous time more than we have ever suspected, more than we have known, see. So that's going to happen, that's going to be.

Now since we're here in Isaiah 66, just turn back a page and let's come to Isaiah 65. Now, here, Isaiah 65, and let's pick it up in verse 16, verse 16. Now notice again how this is going to, to take place and let's just as we're thinking about this, as we're the last day of the Feast of Tabernacles, let's multiply this ten centuries over. And let's just think about the magnitude of what it's going to be like at the end. And how great this is going to be.

Now verse 16: “That he who blesseth himself in the earth shall bless himself in the ***God of truth*** [speaker's emphasis]; [no more lies, Satan the devil is gone; no more deceptions] and he that sweareth in the earth shall swear by the God of truth [amazing, isn't it]; because the former troubles are forgotten, and because they are hid from mine eyes.” God is going to wipe away, as if it never existed.

Now, here's what he is going to do on the earth, because remember the earth has to be virtually re-created again from all the destruction that takes place in the events leading up to the return of Christ and the establishment of the kingdom of God.

verse 17: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy" (vs. 17-18).

And here's how it's going to be. Just think of this: no more emotional problems, no more mental diseases, no more physical disease. All of those things that people are suffering with today will be gone—because only God can remove it, and only God can make it happen.

Now, verse 19: "And I will rejoice in Jerusalem, and joy in my people: [Can you imagine that? From having God angry at the wicked every day. He's going to joy in his people and joy in all the nations] and the voice of weeping shall be no more heard in her, nor the voice of crying." This is going to really be a tremendous and wonderful thing that's going to take place.

Now then, what he tells us here in the next few verses is this: how long will people live during the millennium? And we'll see what happens with this and see how it's done. Now let's pick it up here in verse 20: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old..." That is, if it's a sinner. And we're going to see because they'll be eating of the tree of life all during the millennium and we will administer that. And we're going to see that there is a case in the New Testament at the return of Jesus Christ where there will be Saints who were righteous who will not die.

And now we will have generation after generation of new Saints come along who live to be a hundred years old. So we'll talk about this in just little bit, but we're beginning to get in that because this is important to realize, okay?

"...but the sinner *being* an hundred years old shall be accursed." So there will be those who commit the unpardonable sin, and we'll talk about that a little bit tomorrow and what that means and how that, how people can carry that out and what's going to happen to them.

"And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands" (vs. 21-22). That is for a hundred years, there's going to be tremendous things happening in taking place, brethren.

Now, I don't think we're going to see the kind of industrialization and great corporations that we see today. We will see greater things, greater workmanship, people

working in smaller units to produce greater things in all of the, all of the, mass production that we have today.

Now, let's finish this section here and we'll go forward from there. "They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them. [Now, that's quite something isn't it?] And it shall come to pass, that before they call, [now, we read it back there in Isaiah 30, didn't we?] when they call I will answer and while they are yet speaking I will hear" (v 23-24).

So this is going to be something. Not like it was with the tsunami and everything happen and everyone was wondering, where is God, "what happened to God?" No, not that.

Now notice the whole change in the environment: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD" (v 25).

Now, isn't that going to be absolutely marvelous and fantastic and great, for us to understand how, how absolutely magnificent that the whole world will be in the kingdom of God as Christ rules and the Saints rule under Him.

(Turn Tape)

Now, let's come over here to Psalm 144, and we'll get back to the to the 100 year age in just little bit and about how things will be with people then. But let's come over here to look more description of it in Psalm 144, and let's begin in verse nine—talking about what it's going to be like with people and how they're going to be—and here it is, here is of, of David—and he says, a, here let's begin in verse nine: "I will sing a new song unto thee, O God..." and it's going to be a change of heart, change of mind, change of spirit, change of environment, change of everything the way that we do it. The change of society, the change of law, the change of rulership. It's going to be a complete remaking of the, of the whole world and the whole human race. [chuckle] To conform to God's way. That's going to be absolutely something!

So, "sing a new song unto thee, O God: upon a psaltery *and* an instrument of ten strings will I sing praises unto thee. *It is* he that giveth salvation unto kings..." (Ps. 144:9-10, *KJV*). God is the one who does.

Now, also we'll be singing to God. "...who delivereth David his servant from the hurtful sword. Rid me, and deliver me from the hand of strange children [you can liken that unto sin] whose mouth speaketh vanity, and their right hand is a right hand of falsehood: That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner stones, polished *after* the similitude of a palace" (vs. 11-12).

In other words, there are going to be nothing but beautiful, wonderful children and it's going to be, people will then be as the way that God intended them to be—without the curse that interferes with their inheritance, you see, as we have today. So that's all going to be eliminated.

Continuing: “*That our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets*” (v 13). That's not to say anything of what we've talked about yet, but think of the productivity of the animals. You think about rejoicing and eating. And, a, you know, just take all the things that we have today, how many people like the barbecue and things like that. Just think what is going to be like to have the kind of food and have the kind of things we that will be then, and every one of worshipping God, praising God, keeping the Sabbath, keeping the holy days, doing everything the way that God wants. Loving God with all our heart, mind and soul and being. All the children obedient, everyone respecting and loving his neighbor. You know, we won't have to have locks, on the doors; we won't have to have fire alarms; we won't have to have burglar alarms; we won't have to have police cars, any of that, see! This is going to be such a marvelous; it's going to be such a strange world as far as his people look at it today. But it's going to be the way God wanted it to be originally, see—the restitution of all things.

And verse 14: “*That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets. Happy is that people, that is in such a case: yea, happy is that people, whose God is the LORD*” (vs. 14-15).

So, just multiply this for a thousand years. Now, let's just go right on, Psalm 145: “I will extol thee, my God, O king; and I will bless thy name for ever and ever.” And this what it's going, going to be: We are going to have such an educational system, such a worship system, such a music system and everything that it is just going to be absolutely marvelous. The full ability and talents that every human being has will be able be developed to the fullest. Just think of that! (Psa. 145: 1, *KJV*).

“Every day will I bless thee; and I will praise thy name for ever and ever. Great is the LORD, and greatly to be praised; and his greatness *is* unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts” (vs 2-4).

So, every generation is going to learn. Now, just think about it. When we come to the holy days, then we're going to be able to really teach the full meaning of it to all the people—beginning with the Passover and Unleavened Bread, and all the way down through Pentecost, Trumpets and Atonement and Feast of Tabernacles and the Last Great Day.

And as we get closer to the end of the millennium the whole hearing of the society is going to be to make and provide for those people of the second resurrection, see. So there's going to be such great and fantastic things take place and great economic things being developed that it's going to be beyond our comprehension to think of it now

because we only see through a glass darkly but then we will be participating in making the real thing happen.

Now verse five: “I will speak of the glorious honour of thy majesty, and of thy wondrous works. And *men* shall speak of the might of thy terrible acts: and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness” (vs 5-7).

Now, just think of this: Over the whole earth, “The LORD *is* gracious, and full of compassion; slow to anger, and of great mercy. The LORD *is* good to all: and his tender mercies *are* over all his works” (vs 8-9).

And then with all those people being converted brought into the kingdom of God, what a magnificent thing is going to be. What a great and tremendous job that God is preparing for each one of us. To be able to participate in this. To be able to bring this, to be able to bring the longings in hopes of all human beings to its greatest and fullest and most complete way possible.

Now let’s continue on and finish some more verses here in this Psalm. This is a great and a tremendous Psalm, here. Yes, verse 10: “All thy works shall praise thee, [And, of course, the greatest work is what? The creation of godly character in every one. Right, yes!] O LORD; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom” (vs. 10-12).

And so, what we are doing, we’re not only, it, for the millennium, but we are preparing for all the rest of eternity, you see. Because the ages of eternity and the use of the universe cannot possibly be fulfilled until God completes His plan that He’s doing with all human beings.

Now let’s continue here: “...and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations” (vs 11-13).

So, all through the millennium this is going to be. Quite a thing. Absolutely, just so overwhelming, you see, the calling that God has given us and the work that God is going to give us to do. Absolutely, just mind-boggling!

Now, let’s continue on here: “The LORD upholdeth all that fall, [so if they sin and repent He restores them] and raiseth up all *those that be* bowed down. [there isn’t going to be any more that] The eyes of all wait upon thee; [see, because every thing that there is depends upon the power of God] and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing” Boy, won’t that be known during the millennium. “The LORD is righteous in all his ways, and holy in all his works” (vs. 14-17).

Now, again notice how quickly prayers are going to be answered: “The LORD is nigh unto all them that call upon him, to all that call upon him *in truth* [speaker’s emphasis]. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. The LORD preserveth all them that love him: but all the wicked will he destroy” (vs 14-20).

And we’ll go on the will see that tomorrow, how he’s going to take care of that.

“My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever” (v 21). And that could not happen until we get into the millennial setting. So, what you can, you can I say is that, these Psalms as they run right in a row are millennial setting Psalms.

Let’s come over here to 146 and verse 10, the very last verse of the next Psalm, and let’s read that: “The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.”

So, that’s quite a thing!

Now, we’ve seen what’s going to happen during the millennium. That are going to be blessings abundant overflow thing, the maximum development of all human beings, all talent of all ability. There is going to be a marvelous economy, a marvelous production and so forth. Now let’s talk about how they will enter into the kingdom of God.

Now, we’ve already established in Isaiah 65 that they will live 100 years; and we will see that, that will also applied to those who come up in the second resurrection. Now, what’s going to happen toward... when, when it comes time for them to enter into the kingdom of God? Since they’re eating of the tree of life, why would they have to die?

Now, we’re going to see some things here that are very important for us to understand. We know that in I Corinthians 15, it says “as in Adam, all die.” Now then, the restitution of all things removes that penalty of Adam and it’s going to be that each one would die for his own sins if he or she commits the unpardonable sin.

But let’s come to I Thessalonians the fourth chapter, I Thessalonians the fourth chapter, and let’s see what is going to happen here. Because we have a precedence here in I Thessalonians the fourth chapter that there are going to be some saints who are still alive when Christ returns, and they will not experience death. Remember, Jesus said that if you believe in the Son you have passed from death to life. Now, if you are still alive when Jesus returns then something else is going to happen.

Let’s see it right here, a, let’s begin right here in verse 14—I Corinthians, ah, first Thessalonians 4, I Thessalonians 4:14(FV): “For if we believe that Jesus died and rose again, in exactly the same way also, those who have fallen asleep in Jesus will God bring with Him [Because they will be resurrected and on the sea of glass.] For this we say to

you by *the* Word of *the* Lord, that we who are alive and remain unto the coming of the Lord shall in no wise precede those who are asleep [or which have died]. Because the Lord Himself shall descend from heaven with *the* voice of the archangel, and with *the* trumpet of God; and the dead in Christ shall rise first; [now, verse 17 is a key because it says]: Then we which are alive and remain shall be caught up together with them in *the* clouds, for the meeting with the Lord in *the* air; and so shall we always be with *the* Lord” (vs 14-17).

Now, we’ve already explained that going through Pentecost and, and Trumpets and so forth. So, let’s focus in on this: “we which are alive and remain shall be caught up together...”

Now, it doesn’t say, “we which are alive shall die instantly and be changed.” No. We who are alive shall be caught up together, so the change will be instantaneous. There will be no death! What would be the purpose of having these people die if they have already qualified for salvation. What purpose would that serve?

Now, let’s come there to I Corinthians 15, and we’ll see the same thing, Paul says concerning the same thing. It is a mystery, see. We know this, verse 50, I Corinthians 15: “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God...” So they cannot enter into the kingdom of God if they are caught up together with them still being alive then they had to be changed instantaneously, see. Because flesh and blood cannot inherit *the* kingdom of God, nor does corruption inherit incorruption. Behold, I show you a mystery: we shall not all fall asleep, [that is, die and go in the grave] but we shall all be changed, In an instant, in *the* twinkling of an eye, at the last trumpet; for *the* trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” (vs. 50-52).

Now, let’s apply this to the millennial setting. Everyone is given 100 years to live. Now, if they have been righteous, if they have eaten of the tree of life, if they have loved God, loved their neighbor, loved each other, kept the commandments of God, grown in grace and knowledge, grown in character, develop. When they reached 100 years, what would be the purpose of them dying?

Now it says in Isaiah 65, the sinner will be accursed. So anyone dies—and that, by the way, will be their first death because those who go in the lake of fire will suffer the second death. So the sinner that dies will be accursed and buried. But the one who is righteous, what’s going to happen with them? Well, I kind of think of it this way: I think there is going to be a “going out” party or a graduation ceremony in place of a funeral service. That when... let’s look at it this way: when it comes time for those to enter into the kingdom of God, I suppose it is set time during, set times during the year when everyone comes to Sabbath services, there is going to be a special ceremony of a “going out” party—of changing from flesh to spirit, of going from human life to spirit life.

Now, you talk about a demonstration for everyone in church services. Now, that’s going to be something, isn’t it? You talk about helping people *believe* [speaker’s emphasis].

you know. And, of course, they will be able to manifest themselves to all their relatives. So this is going to be something, isn't it.

Now, just think of this happening all down during the millennium—this taking place over and over and over and over again. What a tremendous and marvelous thing this is going to be. However, there's one catch to it, which is this: the sinner is gonna die and the sinner will be buried.

Now, when we come down to the end of the millennium, just like we are here at the end of the Feast of Tabernacles, then something has to change. Because the sinner will not be able to live to a hundred years and die. So, what's going to happen then? How is God going to handle that?

Let's come back here to Revelation the 20th chapter and let's see another part of Revelation 20 that we have, to finish the rest of the story. Now, let's go back to the Day of Atonement. And in going back to the Day of Atonement, this will help us be able to answer another question: Why did God have Satan thrown into the abyss, bound and chained and a seal set over him in the abyss? Because he has one last purpose for Satan. And that has to do with the end of the millennium. And that has to do with the people who are sinners and cannot live out their lives to be a hundred years accursed and buried. They still have to die their first death because of their sins.

So, let's read it here now, verse 7, Revelation 20 (FV): "Now when the thousand years have been completed, Satan shall be loosed out of his prison." Why loose him out of the prison? To take care of the wicked who have rejected salvation. Because, you see, as great as it's going to be all during the millennium, what happens when people are born into an environment? Everything becomes normal. The unusual becomes the normal and the accepted. And there will be those at the end of the millennium who will be sinning.

Now, how is God going to take care of that? And how are they going to die their first death being sinners? All right, let's finish here verse 8: "And he shall go out to deceive the nations that *are* in the four corners of the earth, Gog and Magog..." Now if this is Gog and Magog the people, then God is a respecter of persons and has not given them an opportunity for salvation. But this has to be Gog and Magog the geographic area.

Now, let's think of this a minute. What does God do with sinners who don't repent, that are not ready to die? Well, we have the example of Adam and Eve, don't we? What happened when they sinned? They were removed from the Garden of Eden, weren't they? They were exiled—yes.

Now, we have another example with Cain. What happened when he was exiled? He was further exiled. And so, when God does not want to destroy the wicked at that time then he saves them for another time by letting them live in exile.

Now, we've also seen this with the children of Israel in the children of Judah when they sinned. God sent them into exile; and likewise, with other nations that have sinned grievously before Him. He sends them into captivity, doesn't He? Yes!

So we have a principle here. Now let's apply this to the end of the thousand years when they are completed. That because of the rebellion of Gog and Magog before the millennium, and right after the beginning of the millennium, could it be that God is going to take part of the area of Gog and Magog, which will be up, what we might say Siberia and, and Manchuria, and so forth. and use that area as an area of exile. So that, if people don't want to repent and they don't want to have their sins covered under Jesus Christ, they, they are, they want to go out and express their own way then God will exile them to the area of Gog and Magog—for what purpose?

Sort of as a collecting point for all the sinners that must die the first death. Because remember, the incorrigible wicked must die twice. That's what we find in Revelation 20, as we'll see tomorrow.

So, "...and he shall go out to deceive the nations which are in the four corners of the earth, Gog and Magog, [the geographical area where they have been exiled] of whom the number of them is as the sand of the sea, to gather them together for war" (v 8, paraphrased). So when is this going to be? I, I. think it's going to be similar to this: Satan is going to be led out of his prison, the demons will be let out of the prison. They will be told they can go to Gog and Magog, and here are all these sinners. And they are going to welcome Satan with open arms, aren't they. Because they've already committed the unpardonable sin.

Now here Satan comes and says, "You know, I've been in captivity for a thousand years, and you need to understand that **I** am really the God of this world. That **I** am the one who is going to give you immortality. So, you can worship me, and let's do this: let's work up an army and because these people are defenseless down there in Jerusalem, and we'll go take over Jerusalem." You know, same old tactic that he used before. "Well, let's take over God throne." Bam! He's thrown down.

"Well, let's take over God's people." He's thwarted! Now, he's let out and this is his final act, and he says, "Let's go down to Jerusalem and let's take over this place, and we'll run the world and we'll get rid of all of these people, and we'll get rid of Jesus Christ, and we'll get rid of all those that are serving Him and you can rule the world."

They probably said, "Yeah, man, let's go!"

Now, he's loosed for a season, okay? Now, how long is that? We don't know. But long enough to work up an army; long enough to totally deceive them, long enough so that they are ready to go and march on Jerusalem.

Now, let's see what happens. See, they're not deceived out of salvation. Let's understand that first. They've already rejected salvation. They're deceived into going to

battle. For what purpose? Let's see it: "And they went up on the breadth of the saints... [So maybe it was right during the time of the Feast of Tabernacles, you see.] ...and the beloved city..." (v 9). So there they were, you know, a repeat in the past—armies encircling Jerusalem. You know, Satan can't do anything new. He just peat and repeat over and over again, see.

Now notice what happens. The purpose of this is this: "...and fire came down from God out of heaven, and consumed them" (v 9). So they all die. What is that? That is their first death!

So they're going to have to wait for the second resurrection and the lake of fire.

Now, let's see something else that is important to understand concerning Satan the devil. ***This is his last and final act*** [speaker's emphasis]. This is his last and his final rebellion against God! He will never ever, ever do it again!

Now, let's read on: "And the Devil that deceived them [because he was a spirit being] was cast into the lake of fire and brimstone ..." Now, here in *The Faithful Version* we have the correct translation, "where the beast and a false prophet had been cast and they..." (v 10) Now, that is Satan and the demons, because wherever Satan is, the demons are. We find that back here in Revelation the ninth chapter, where it says here, Revelation 9, and it says in verse 11: "And they [that is, those demons who were coming out of the abyss that was open, you see] have over them a king, his name in Hebrew is Abaddon but the name he has in Greek is Apollyon."

So, wherever Satan goes the demons go with him, because originally in the original rebellion, his tail drew a third part of the angels of God and they became demons just like he became Satan the devil. And so, it says here that they shall be tormented day and night into the ages of eternity

Now, as we're going to see, the lake of fire eventually burns up. So, what happens to them? With that then, the works that the devil is going to do are all over, completed.

Now then, let's come here to Hebrews, Hebrews the second chapter and let's see the overall goal that's going to take place. The overall a thing that's going to happen with the power of Christ. And we will see that this will lead us on into tomorrow to the Last Great Day. Because you see, the seventh day of the feast and the eighth day of the feast are connected together and we will see that beginning tomorrow.

But it says here, let's pick it up in verse 14 of Hebrews 2(FV): "Therefore, since the children are partakers of flesh and blood, in like manner He also took part in the same, in order that through death he might annul him who has the power of death—that is, the devil"

So, he's going to annul ***all*** [speaker's emphasis] the works of the devil. He's going to eliminate them as if they had never existed. Now, that's not going to be finally

accomplished until the lake of fire consumes the whole earth. After that happens and a new heaven and earth is put in place, then we need to understand what is eventually going to happen to Satan the devil as a spirit being.

Let's come to the book of Jude and let's see what it tells us here. The book of Jude and what's going to happen to Satan the devil and the demons and where what, what their fate is ultimately going to be. It is going to be a punishment which will torment them day and night for ever. Not the flames tormenting them day and night forever, but we will see a different punishment which will torment them for ever.

Now let's come here, let's come here to verse 11. This talks about that into the lake of fire for those who have sinned. "Woe to them! For they have walked in the way of Cain; and for gain, they have wholly given themselves up to Balaam's delusion, and have perished in the rebellion of Korah. These are subversive stains in your love feasts, feasting in person together with you; fearlessly they are feeding themselves. [Now, that has all happened, we've all experienced that. Now, notice this:] "They are clouds without water. being driven by the winds; trees of late autumn without any fruit, uprooted, twice dead" (Jude 11-12, *FV*).

Now that's the second death, and we'll talk a little bit about that tomorrow. What causes the second death? Those who believe and worship Satan the devil and reject God the Father, Jesus Christ and all the Saints that are ruling over them during the millennium, okay.

Now, notice: raging waves of the sea, [now, it goes on in to the demonic and satanic type] casting up like foam their own ignominious shame; wandering stars, [now, remember, Satan's tail drew a third part of the stars of heaven, which are angels. So we have "wandering stars." That is, Satan and the demons who sinned against God and did not repent. "for who has been reserved the blackest darkness forever!" (v 13).

And that will bring torment! Just like when the blackness that God brought upon Egypt, it tormented them and vexed them. It's not the lake of fire that's going to torment them, because as we will see, the lake of fire is going to go out; to prepare the way for new heaven a new earth. We'll see that tomorrow. That being cut off from God for ever in the blackest darkness for ever, that is torment, and Satan and the demons are worthy of that torment.

And so, that ends, as we can say, the seventh day of the Feast of Tabernacles ends with the judgment against Satan the devil and his demons.

Now then, we have the eighth day and we have the meaning of that so we'll cover that tomorrow.

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Feast of Tabernacles—Day 7, 2006

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- 1) Isaiah 9:6
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- 3) Isaiah 9:7
- 4) Ezekiel 36:21-28
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- 6) Ezekiel 34:13-15, 23-27, 30-31
- 7) Isaiah 51:1-5
- 8) Psalm 147:1-14
- 9) Micah 4:1-4
- 10) Isaiah 30:18-21
- 11) Isaiah 66:21-23
- 12) Isaiah 65:16-25
- 13) Psalm 144:9-15
- 14) Psalm 145:1-20
- 15) Psalm 146:10
- 16) 1 Thessalonians 4:14-17
- 17) 1 Corinthians 15:50-52
- 18) Revelation 20:7-10
- 19) Hebrews 2:14
- 20) Jude 11-13

Note: all OT scriptures from *The King James Version*
all NT scriptures from *The Faithful Version*