

FEAST OF TABERNACLES - DAY 7

Fred Coulter - October 17, 2003

And greetings brethren. This is day number 7 of the Feast of Tabernacles, so as we began we're going to end. The Feast of Tabernacles ends today, and at sundown we begin the last finale of the Last Great Day. And with the whole Feast of Tabernacles there's a tremendous amount of meaning, and there's great lessons and teaching us what God is going to do. And so we'll begin at the beginning again, review the beginning, and then we'll go to the end and what significance the seventh day of the Feast of Tabernacles have that is any greater than any of the other days. Well, there's a great importance to it because it ends the millennium. It's like the millennium began, as was pictured by the first day of the Feast of Tabernacles. The millennium ends with the seventh day of the Feast of Tabernacles. So let's just review here in Revelation 20. And as I mentioned last time, by time we go through all the holy days of God, beginning with the Passover in the spring, and we come to the Last Great Day, we go through systematically almost all of the book of Revelation. So the key to understanding the book of Revelation is the holy days. Because you cannot understand the sequence of events with any degree of approximation of how they fit together unless you understand the holy days and the feasts of God, unless you realize what each one of them means and how it fulfills part of the plan of God.

So let's come to Revelation 20 and let's again look at the beginning of the millennium. Verse 4, "And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Now then here's this statement, which we'll cover tomorrow, but it says, "But the rest of the dead lived not again until the thousand years [are ended] were finished." And we'll explain that tomorrow. "This *is* the first resurrection. Blessed and holy [are they] *is* he that hath part in the first resurrection: on such the second death hath no power [or as the Greek is, authority], but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Now then there is an enigma that is very hard for people to grasp and understand, which is the next verse, verse 7. "And when the thousand years are expired, Satan shall be loosed out of his prison,..." (Rev. 20:4-7). Now why would God do this? Let's go back here. Let's go up here to verse 1, verses 1-3, and let's see what happens to Satan, and then we will begin to understand why he is loosed. There's a reason.

Now verse 1, "And I saw an angel come down from heaven, having the key of the [abyss] bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him [for] a thousand years, and cast him into the [abyss] bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years [were] should be fulfilled: and after that he must be loosed a little season" (Rev. 20:1-3). So this is a unique event. But why does he have to be loosed for a little season?

Now in order to understand why he has to be loosed for a little season at the end of the millennium, we need to understand what is going to go on for a thousand years. When Christ returns there's still going to be a lot of human beings left. A lot in number, but there are going to also be a lot that were killed because of all the devastation and wars, and the earthquakes, and the plagues, and everything that took place. Those who survive through it and live on into the millennium will begin their living under the kingdom of God. And we are going to teach them, as we have seen, and we are going to show them, and we're going to accomplish the things that God wants us to accomplish. And there will be millions, and millions, if not billions added to the kingdom of God.

Now let's come to the book of Jeremiah and let's see some things. As I mentioned, at the beginning of the millennium God is going to make a new covenant with Israel and with Judah, and then of course what happens to Israel and Judah He also does to the other nations. Just like the principle in the New Testament that tells us to the Jew first and then to the Greek, or to the Gentile. And as we have seen that the Gentile is brought in to the fullness of living under the kingdom of God, living under the rule and reign of the saints of God. And so let's just review this covenant that God is going to make with Israel and Judah, and of course the whole world.

Jeremiah 31:31, "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the LORD: but this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put My law in their [minds] inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know Me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34).

And so this covenant then starts out everything for the millennium. And we need to understand when something starts and begins then everyone is all enthused, and everything is going forward. They're going to rejoice, they're going to be happy, they're going to just really feel great and marvelous at what God is doing, they're going to be relieved that all the wars are over. They're going to be relieved that everything is going to be peaceful because Christ and the saints are reigning. So the first thing that God is going to do in this covenant with Israel, let's go to Ezekiel 36, and let's see what He's going to do. There is going to be a change in human nature. And that change in human nature is going to restore the children of Israel and the world almost to the point of what it was with Adam and Eve when they were first created. However we're going to see that there still is going to remain sin and that that has to be dealt with, and these things have to be taken care of.

Now let's begin here in Ezekiel 36:25. "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. A new heart also will I give you, and a new spirit will I put within you [that is adding God's Holy Spirit to them]: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh [instead of the stony heart taken out of their flesh and give them a heart of flesh]. 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*. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God" (Ezek. 36:25-28). And so then when this begins then they are going to dwell in their permanent places.

And He says, "And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations" (vs. 28-31). So there's going to be great repentance that starts out. Very enthusiastic repentance. And so the millennium's going to begin with a great surge of repentance and conversion and so forth.

"Not for your sakes do I [do] *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden;..." So the whole world's going to be like a Garden of Eden just like Peter said, the restitution of all things. "...And the waste and desolate and ruined cities *are become* fenced, *and* are inhabited. Then the heathen that are left round about you shall know that [I am the LORD] I the LORD build the ruined *places*, *and* plant that that was desolate: I the LORD have spoken *it*, and I will do *it*" (vs. 32-36). And of course we are going to be there to make sure that it's done. We're going to be there to teach the people, to train the people, to oversee that all of this is done.

"Thus saith the Lord GOD; I will yet *for* this be inquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts;..." So isn't it interesting that the solemn feasts are mentioned here, and of course that shows the fulfilling of God's plan. "...So shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD" (vs. 37-38). So that's a tremendous thing that's going to take place, and that's going to be all the way down through the millennium. Now we're going to see that they are going to suffer from second, and third, and fourth, and fifth generationitis, in a little bit. Because in the beginning with all the desolation, with all the ruins, with all the rebuilding, with all

the things that they have to do there is going to be a great enthusiasm as we've seen here, great repentance. And let's see what is offered to them.

Let's begin here in Isaiah 54. Isaiah 54 shows that God is just going to pour out His blessings of material blessings and goodness along with His Spirit, and along with the way of salvation for everyone. Isaiah 54:11, "O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children" (Isaiah 54:11-13). So that's really quite a blessing, isn't it? No more kidnapping, no more killing of little children, no more sex perverts loose on the street. And of course there won't be a Catholic priest around anywhere. So that's going to be good news for all the people then.

Now they're also... Let's come to Micah 4 and let's see something that's important here. They're also going to have their own land. And no one is going to disturb them. Not only will they teach the children, but they're going to teach them the right ways. They're going to teach them the right things.

Now let's begin here in Micah 4, and let's pick it up here in verse 3. "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war anymore." So everything is going to be completely changed. Everything about society that we know of today is going to be utterly different. And the children are not going to have toy guns to play with. They're not going to learn war. There's not going to be any cartoons like we have today, which teach children war from the very time they're able to look at a TV and be able to see that it is an entertainment center. All of those things are going to be changed. It's going to be a different kind of life. We're not going to be like it is today going to and fro, going here, going there, doing all of these things. It will be entirely different. We're going to have time to think. The people will have time to think, and time to work, and time to play, and time to study, and time to pray, and all of these things. It's going to totally be different.

See, Satan has us all busied in the society where we're busy doing this, and busy doing that, and busy doing something else, you see. And that's even frustrating to us because we live in the world, though we're not part of the world, and so we likewise go through many of these same things today, but in the millennium it's going to be completely different. Look at this, "But they shall sit every man under his vine and under his fig tree;..." Going to have some property, going to have his own garden, going to grow his own food. Everything's going to be entirely different. So we're not going to have cities that are going to be all jammed up with super skyscrapers. Yes, there will be cities, but there's going to be some space in between the houses. There's going to be some land in between the houses. There's going to be the land so you can have some animals so that the people can also be able to grow the food, have the animals and things like this. Plus it will give responsibility for the children as they're growing up – take care

of the animals, feed the animals, and all this sort of thing. So that will be great. For it says, "...For the mouth of the LORD of hosts hath spoken *it*" (vs. 4). So it's going to be.

Now then here's another very interesting verse. Verse 5, "For all people will walk every one in the name of his god,..." Now we're going to be given a new name. Obviously during the millennium there is not going to be any pagan gods around, right? No, because they're going to worship the true God. We're going to be part of the God family. Will they worship us directly? Some people don't think that they will, but if we're part of the God family, and if Jesus is worthy of worship so maybe a lower level kind of worship would be applicable for those who are the sons of God. Now, you know, maybe I should have had my cowbell out to ring it so some people won't get upset. But you have to stop and realize that we're going to be as Jesus is. If we're going to reign as kings and priests obviously we're going to point them to Jesus Christ and God the Father, but then I don't know how to understand this verse otherwise because it is here. "Every one will walk in the name of his god,..." Well, there aren't going to be any pagan gods around. "...And we will walk in the name of the LORD our God for ever and ever." Now does that apply to us, that we're going to walk in the name of the Lord our God for ever and ever, as differentiated from the other people? Don't know.

"In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever" (vs. 6-7). And so that's what it's going to be all during the millennium.

Now let's then see some of the other aspects of this. We know we've already covered in Isaiah 11 it says that the knowledge of the Lord shall cover the earth as the seas cover the earth. Now that's an awful lot of knowledge, and that's an awful lot of instruction. And those are some tremendous things that are going to be. And it also shows that the children are going to be playing with the animals, and the lions, and the asps. And the lion is going to eat straw with the ox, and the bear and the wolf is going to lie down with the kid and so forth, and all of those things. Peace among all the animals, peace among the people, great blessings just pouring out as it says in other places in the Bible, that it's just going to flow down off the mountains - all the riches, all the goodness, all of the things that God will do and produce, you see. And the whole purpose of it is, is so that they are going to be able to have an opportunity for salvation. But still remember there's always the element of human nature. So keep that in mind as we're going through so we can understand what's going to happen at the end of the millennium.

So let's come now to Isaiah 55 and let's see what's going to take place. And let's see how this is going to be. And let's see how they're going to be offered salvation. Now right at first with the repentance people are going to understand the wickedness of human nature. People are going to understand that they need to change. And so when this is offered they're just going to just come, as it were, wholesale.

Verse 1, “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.” Those are the rich things of the understanding of God’s Word and Truth and salvation. “Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto Me, and eat ye *that which is* good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David” (Isa. 55:1-3). And so there we have what it’s going to be – salvation offered, all you have to do is come. It’s going to be quite different than the Protestant version of “Come to the altar and give your heart to the Lord.” It’s going to be the real thing, or as they say, “The real deal.” This is going to be salvation.

Now let’s come here to Isaiah 60 and let’s see that not only is it going to include Israel but it’s going to include all the Gentiles, because as we read many nations are going to come to Jerusalem. They’re going to learn of God’s ways and then they’re going to go back and teach the people, and we will be there to teach them, to help them, to show them, to instruct them. And of course we don’t know how many... You know today all we have is the Bible here today, but I just wonder what it’s going to be like when everything that is produced is going to be produced by the kings and priests of the kingdom of God under the supervision of Jesus Christ. I just wonder what it’s going to be with all the material that’s going to be there, it’s going to have to be many, many books if the knowledge of the Lord is going to cover the earth as the seas cover the earth. So it’s going to be something.

Now here Isaiah 60:1. Now if you have the “Messiah” you can hear this sung, and it’s really quite a rousing song here. It says, “Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.” This is the message going out to all nations. “For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to Thy light, and kings to the brightness of Thy rising.” Now this is going to be an absolutely marvelous thing all during the millennium. And then we’re going to see when we get to the end of the millennium something else happens. “Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side. Then thou shalt see, and flow together, and thine heart shall fear [that is be awestruck], and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee” (Isa. 60:1-5). It is going to be... You talk about an economic boom, you talk about having everything that everyone would ever want, only this time in the right proportion. Not all the things and the gimmicks that we have today.

Now let’s come here to Isaiah 66, and we’re going to see that all during the millennium, and yes, they’re going to worship God. And yes, at that time it’s going to be a different setup than we have now. Now there is an indication here that they will observe the new moon at that particular time. But then it will be known exactly when it’s going to be, not like it is today.

Now Isaiah 66:22, “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 it shall come to pass, *that* from one new moon to another [new moon - and that could mean month in and month out as well], and from one sabbath to another, shall all flesh come to worship before Me, saith the LORD [of hosts].” That means all nations, all people - they’re going to come and worship God. Now it’s going to be a wonderful thing indeed. No Protestants, no Catholics, no Muslims. So there’s not going to be Muslim services on Friday, Jewish services and Church of God services on the Sabbath, and Protestant and Catholic services on Sunday. There’s going to be one way, one Lord, and one day during the week, which is the seventh day. So, verse 24, “And they shall go forth, and look upon the carcasses of the men that have transgressed against Me:...” So all during the millennium, those who transgress, it’s going to be a lesson. “...For their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh” (Isa. 66:22-24). So during the millennium when there’s sin it’s going to be a great and an abhorring thing. Not like today, we see so much sin and things on television that we just become blasé, don’t we? And of course here living in the end of the age we live in a Laodicean age, where in this world with the material things and the material goods that we have where we have everything that we want, don’t we, supposedly? But we don’t have truth, we don’t have peace, we don’t have lack of crime and all of those things. Now here if someone sins grievously during the millennium then here’s an indication that they’re going to be cast into the lake of fire. And everyone’s going to hear and see and fear. It’s going to be a totally different situation than what we understand now.

Now let’s see some more of how it is during the millennium, and how it builds up. And we’re going to see how important this is to understand the events at the end of the millennium and why Satan has to be loosed. Now since we’re in Isaiah let’s go here to Isaiah 49:18. “Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell” (Isa. 49:18-20). So it’s going to be a re-colonization of the whole world. That’s what these verses are telling us. And so then they will go out and establish the whole world under us in God’s way and in God’s kingdom.

Now let’s see the blessings that God is going to pour out. And God also knows that’s why the provision for the end of the millennium is made in the way that it is made. But I want you to think about this now. Let’s begin Isaiah 60:16. I want you to think about how this is going to affect each generation during the millennium. Verse 16, “Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise” (Isa. 60:16-18). Now just think – all of these blessings coming all automatic, what is going to happen to human nature? How is this going to be? Well, are they going to have a giant huge case of Laodiceanism?

Now you go back and you review the seven churches in Revelation 2 and 3. What happens? The church started out, the Ephesian church, and what was it? Great miracles, great healings, great conversions, and tremendous things took place. Well, just like with the beginning of the millennium, there are going to be healings, there are going to be miracles, there are going to be conversion, there’s going to be a pouring out of God’s Holy Spirit, and there’s going to be peace – no more war, and all of these things. Well, come along the second generation... Well the first generation is going to be there to say, “Now I want you to understand this, and I want you to learn this, and this is what we went through...”, and so forth. So the second generation may learn quite a bit from it, I’m sure they will. And then the third generation, and then the fourth generation, and then the fifth generation. And you know, we can ask how long is a generation? Well perhaps it may even be one hundred years.

Now if during the Great White Throne Judgment they live for one hundred years, why would that not also apply to the time during the millennium? And so we can say, that if based on that, there will be approximately ten generations during the millennium. Well when the new children are born into this society to where the saints of God are ruling as kings and priests, and Christ is there, and they are born into a society that is fully developed, that is filled with peace, that is filled with righteousness, that is filled with all the economic power and wealth, and gold and silver, and a tremendous industry that will be at that time – totally different from what we have now. And what’s going to happen? It’s going to be thought of as normal. And when anything is thought of as normal then people get complacent, don’t they? And just like with the churches, sin begins to enter in, doesn’t it? And at the end of the age, of this age, what do we have? Laodiceanism everywhere. Not only in the church but also in the world. Now just think what this is going to do to people in the millennium.

Now before we answer that question we’ve got to answer one more question. Because we’ve already seen in Isaiah 66 where those who sin grievously are going to be cast into a lake of fire. However if all are cast into a lake of fire, who sinned grievously during the millennium, then why do we have this event with Satan being loosed at the end of the millennium. Ok, we’ll answer that in just a minute. But let’s take a principle here that’s very important. We know from 1 Thessalonians 4 that Paul wrote... Let’s go ahead and turn there.

Now when the kingdom of God is ruling on the earth it is going to be not a kingdom of death, but a kingdom of life. And it’s going to be that those who then grow and overcome and qualify for salvation in the way that we understand of qualifying for salvation, when they’ve lived their lives to however it is, as long as it is, say being one hundred years, why not just apply what we have here in the book of 1 Thessalonians 4. If

a person has been righteous what need is [there] for them to die? Ok, let's look at it here. Of course now we look forward to the resurrection.

1 Thessalonians 4:13, "But I would not have you to be ignorant, brethren, concerning them which are asleep [that is those saints who are buried and in the grave and waiting for the resurrection], that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord..." Now during the millennium the Lord has already come. So if this is at the beginning of where the resurrection is, then let's see what we can apply here a little later. "...We which are alive *and* remain unto the coming of the Lord shall not [precede, or that is, be resurrected or changed, as it were, because we're going to see it's a change in a moment, in a twinkling of an eye]... For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thes. 4:13-17).

Now then, there was no reason for these people to die. They were alive when Christ returned so they will be changed just like Paul said in 1 Corinthians 15, "We shall all be changed in a moment, in a twinkling of an eye." And if that's the case what need would there be for someone who was righteous, lived one hundred years, had grown and overcome, come to the time of the end of their life, what would be the need for them to be where they would die and be put in the grave? What necessary...why would that be necessary? There would be no need of it. Now obviously we read where the wicked will be cast into the lake of fire. And we read in Isaiah 65 that the sinner who lives one hundred years is accursed. Now what does accursed mean? Accursed means "cut off from God." So the wicked are the ones who are going to die, not the righteous. They shall be changed in a moment, in a twinkling of an eye.

And so here, let's come to Philippians 3 and let's see what is going to happen. I think this is going to happen: when they come to the end of their lives, instead of having a funeral like we do today and everybody is crying and boo-hooing because so-and-so has died and passed on, you know. And we hear the comforting words that they're waiting the resurrection, which is true. But during the millennium with the rule of the saints and Christ, why should they have to be buried? Why should they have to suffer death and be buried and put in the grave, only to be resurrected when? Now that wouldn't make any sense. So if the family of God is going to increase, and increase, and increase, and to show every one the great benefit of God's way, the great benefit of living God's way. And maybe this will be a thing which will convince more people to really repent, even though down during the millennium all of these things become so commonplace, yet this is going to be a tremendous event if you have a going out party instead of a funeral. All the friends gather and at whatever designated time during the ceremony, or whatever is going to take place then something like this will happen – verse 21 of Philippians 3. "Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

So that would be a tremendous thing, wouldn't it? Now can you imagine all the family gathered around? I don't know, would this take place at a local church services, because there are going to be churches on almost every corner. We're not going to have to drive one hundred fifty miles to go to church. We're not going to have to be sitting at home alone because there's no one around. We're not going to have to be alone and scattered. No. Everyone's going to know about God. Everyone's going to understand Who He is. All the blessings will be poured out, and now here the purpose of human life can be shown and displayed directly. So maybe it will be at church services. Maybe it will be, their names are called and they come up front, and whatever the ceremony would be. I don't know exactly what it would be, but I tell you what, everyone sitting back in the congregation would be just awe struck when this took place, that they are changed just like that. No need to die because this is a reign of life. And then the sinner is going to be abhorred and cast into the lake of fire. And so it's going to be a whole totally different thing than we understand. So this is going to be quite an operation indeed, isn't it? So if we can picture this going down through ten generations of the millennium, this is going to be a magnificent thing. And the cities will be built up, and the countries will be built up, and everything is going to be just overflowing with riches and everything – so quite a thing that will take place.

Now we'll go ahead and look at some thing to see if we can determine how the attitudes will change. So as convincing as all of this is. Just for example if you were going to church and every once in a while you would have a going out party. Quite a ceremony, and the person would be changed right before your eyes. That's very convincing, isn't it? Yes, indeed. But what happens, what happens, what happens, what happens? People get complacent. Now let's see how complacency works out. Let's come here to Deuteronomy 8 and let's get a principle. Let's understand this. And here's a type of the children of Israel being prepared to go into the Promised Land. Now let's look at the warning that is here and let's see what God warned them about. Now this can happen in degree, though obviously the only ones who are going to be affected by things similar to wandering through the desert as the children of Israel did, would be that first generation that came out of the last generation of this world and lived on over into the first generation of the millennium. So this would apply then. But then it goes on and it shows what happens to peoples attitude.

Now Deuteronomy 8:1, "All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers." So we can say during the millennium all the commandments which God has commanded you, you shall keep that you may continue to dwell in the land. "And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee,..." So there's going to be some way of humbling people during the millennium. We don't know exactly how that will be but we'll have to see that. "...To prove thee,..." There's going to be some way of testing and proving each one, won't there? Yes, indeed. "...To know what *was* in thine heart,..." (Deut 8:1-2). And that's what's going to be known because God is a heart

knowing God. And at that time we will be heart knowing because we will be part of the God family. We'll have the power to.....

(Turn Tape)

...know and understand the heart. We're going to have to make judgments and assessments based on that, aren't we?

Now of course with the children of Israel, they were unconverted, and they were hard hearted so it will be different during the millennium, but there are certain principles that we can learn from this so we can understand and try and discern what's going to happen the best way that we can, putting the scriptures together. Now all of this, please understand that some of this that we are talking about is not necessarily absolute dogmatic that it's going to happen precisely this way. But surely God would want us to think about how things will be and think about how they may come about so that it will give us greater understanding of God's way, but also give us greater understanding in how to properly put the scriptures together. So some of the things that we may put together may not be exactly correct but the principles will apply and we will see that in a little bit concerning the lake of fire and the first death and the second death. But let's go on here in Deuteronomy 8.

Now notice, verse 3, "And He humbled thee, and [allowed] suffered thee to hunger, and fed thee with manna,..." Of course instead of manna it's going to be all the blessings and goodness that comes from God. Everything. "...Which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live." Now, when the New Covenant with Christ began, that's how He started, wasn't it, in the trial against Satan the devil? Man is going to live by every Word that proceeds out of the mouth of God. That will also apply all during the millennium of course, won't it? Now, instead of having hard hearted people we will have people who have a more pliable attitude, a more willing attitude, but nevertheless there will still be human nature there, and since the whole world is set up on God's way, then it's going to be most important to understand, to know the heart because that's where people are then going to be thinking contrary things and so forth, though they may not necessarily carry them out. Some of them will, of course, because they will have sinned.

Then He shows here that "your clothes didn't grow old upon you, neither did your shoes, and your feet didn't swell these forty years" (vs. 4, paraphrased). "Thou shalt also consider in thine heart,..." Now how is it going to be during the millennium that we are going to teach people to consider in their hearts? Well it's going to have to be something like this. "...Consider in thine heart, that, as a man chasteneth his son, *so* the LORD thy God chasteneth thee" (vs. 4-5). Now what kind of discipline and chastening will there be during the millennium? We don't know. We'll have to see. But people are not going to be made into robots. They are going to be able to choose. But the vast majority, instead of choosing to sin and follow Satan because Satan won't be around, they're going to choose God's way.

So He says here, verse 6, “Therefore thou shalt keep the commandments of the LORD thy God, to walk in His ways, and to fear Him. For the LORD thy God bringeth thee into a good land,...” Now this is going to apply to the whole world. “...A land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines,...” Sounds pretty much like what we read there in Micah 4, right, where everyone will sit under his vine and under his fig tree. Ok, so we have vines and fig trees here. “...And pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness,...” And of course all during the millennium there will be no scarceness. There will be an abundance of everything. It even says in the book of Amos that the plowman is going to come right behind the reaper and say, “Beep-beep, get out of the way I’m coming through.” So it’s going to be an abundance of food, an abundance of everything, an abundance of wealth. So it’s going to be quite a thing. So there’s a principle that we’re going to learn here that applies when you have everything. And this is getting right to the heart and the core of the Laodicean attitude today, and probably the great Laodicean attitude toward the end of the millennium, or at least any time during the millennium too. Let’s go on. “...Thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig brass” (vs. 6-9). And as we saw gold and silver, and that means all the other metals as well and precious jewels and so forth.

Now notice verse 10, here’s the key. “When thou hast eaten and art full,...” That’s going to happen to everybody, right? Yes, indeed. “...Then thou shalt bless the LORD thy God for the good land which He hath given thee.” So that’s the key. Right there’s the key to the heart and the attitude. Do you always bless God and thank God for all the good things that He gives you? Not everybody does, because some people today, you know you have the parable of the pounds and the parable of the talents. You have the one servant who griped and complained and accused God. Will there be people who will gripe and complain during the millennium? Of course, there’s got to be some otherwise there would be no free choice. Otherwise they would just become robotic automatons.

So here’s the warning. If you’re not blessing God, here’s the warning: “Beware that thou forget not the LORD thy God in [not] keeping His commandments, and His judgments, and His statutes, which I command thee this day” (vs. 11). So there will be some people who will consider that the things of God are too harsh. Those are going to be the ones who will sin. And if they sin, if they commit murder, or something like that as we saw in Isaiah 66, there’s going to be a lake of fire. So the question becomes: during the millennium, if someone is cast into the lake of fire, is that the second death or the first death? Well let’s think about it for a minute. There can be the lake of fire and they are going to also be the graveyard of sinners. Either one, maybe both.

Now then let’s ask a question concerning lake of fire: the beast and the false prophet were cast into the lake of fire right when Christ and the saints return to the earth. An angel is sent, casts them into a lake of fire. Do these two have to die the second death for their incorrigible sin? Yes, indeed. So the question is: can someone be resurrected

who is consumed in a lake of fire where it has not been determined that this is their second death but only their first death? Well, the answer would have to be yes. You can also have during the millennium those who fall into this sinful attitude that do not do the sin of violence to someone, and they just come to the end of their lives and they die. They'll probably be buried, so there will probably be the graveyard of the sinners. And of course that will be a place where everyone will know that's the graveyard of the sinners. So it's very possible we may have both things apply during the millennium.

Now let's come back to Deuteronomy 8 and let's read this a little bit more, and let's see what there is here for us and how it affects the attitude and the things that take place. Now he says, "Beware lest you forget..." Verse 12 now it says, "...lest *when* thou hast eaten and art full,..." Now we already read the scripture where there's going to be no famine. There's going to be no starving. So everybody is going to eat and be full all during the millennium, aren't they? "...And hast built goodly houses,..." which they will. They're going to rebuild the cities. Every man's going to have his own house, his own property. "...And dwelt *therein*;..." Yes, and no one is going to chase them out, are they? "...And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou [do] hast is multiplied;..." (vs. 12-13). Then they're going to be confronted with a problem, aren't they? It's like he says here. This is the way that human beings think. Now if you don't think that's the way that human beings think just remember this: do you not wait until it's really necessary to do something before you do it? Of course. I do, everybody else does. But when this is applied spiritually then it becomes very dangerous, doesn't it? Because here's what happened. Let's see what happens.

When you forget God this is what happens, verse 14, "...Then thine heart be lifted up, and thou forget the LORD..." Yes, you forget the LORD God. In this case "...which brought thee forth out of the land of Egypt, from the house of bondage;..." In the millennium you forget the Lord. Even though Christ is available and all the saints are available as kings and priests, there will be people who want to get it out of their minds. So they won't be able to forget, but they will want to forget, which is the first step in forgetting, isn't it? And that's the same as sinning in your heart. "...And thou forget the LORD thy God, which brought thee forth out...", or we could say in this case, "which gives eternal life all during the millennium. And have you not gone to church and seen the going out parties? Have you not seen them change from flesh to spirit? Has that become so mundane for you that now it's such a common place that it means nothing to you?" So it's very possible.

Notice what he says here in this particular case. "...Who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; Who brought thee forth water out of the rock of flint;..." And during the millennium there's not going to be any drought. There's not going to be any lack of water, there's not going to be any lack of the Holy Spirit available to people. "...Who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee, and that He might prove thee, to do thee good at thy latter end;..." Now when people have everything done good for them, are they going to begin to forget?

And if their hearts are lifted up what are they going to say? Especially if they have healthy bodies, good minds, great abilities, what are they going to think? Well, verse 17, "...And thou say in thine heart, My power [not God's] and the might of *mine* hand [not God's] hath gotten me this wealth" (vs. 15-17). So the Laodicean attitude then is going to be, "Well, you know, we really have done a lot more of this than God gives us credit for. Because after all we have all of this ability, we have all of these things, and look what we've done, and look what we've made, and look what we are." Same thing.

He says, then you shall remember – all my power, and my might has gotten me this wealth. You know, when that comes in – of course it's a problem today too, isn't it? "But thou shalt remember the LORD thy God: for *it is He* that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers, as *it is* this day." And so then there is going to be this warning during the millennium because people will be subject to it, won't they? "And it shall be, if thou do at all forget the LORD thy God, and walk after other gods,..." (vs. 18-19). Now there won't be any other gods to walk after at that time, but it's going to be that they will want to walk in a different path than the Lord's path. So that will be the same principle which will be applied then. Then God says you're surely going to perish. So the sinner that dies one hundred years old during the millennium, if they have done a grievous sin, will probably be cast into the lake of fire. If they have just sinned where it is not a grievous sin, they will probably die and be buried and put into the sinners graveyard.

Now then when we come down to the end of the millennium something else is going to happen. Let's come back here to Revelation 20 and let's see it. Something else is going to happen because as you get down toward the end of the millennium you're running out of time, aren't you? Because it's going to come to an end. That's why during this feast we started out – this is the beginning of the feast, and when we come to day seven, this is the end of the feast. So the beginning of the millennium starts out wonderful. The end of the millennium does not end up quite as good because of all of the super-complacent Laodiceanism, which how rampant it will be we don't know. So God is going to do a different thing.

Now, the people will come to God just like they have before. Just like when the children of Israel heard the Ten Commandments from God, what happened? They said, "Oh, Moses, you go speak to God, and you tell us and we'll do it." So I think what's going to happen at the end of the millennium is this at the last generation. I don't know if it's going to be the last one hundred years, or the last fifty years, or whatever, but a certain length of time, that they're going to come to God, and God already has it in His plan. He's going to work it out this way:

They're going to say, "God, You've given us free moral agency, haven't you?"

"Yes, indeed I have."

"Now we feel as though that we want to have our own choices."

"Oh, you do."

"Yes, we do."

"And since we are uncomfortable living here we would like You to find a place for us to live so that we're not going to be under this oppression all the time."

And God will say, “Well look, I’ve given you all this. Don’t you love Me?” They say, “Well you know we just feel,…” (And of course that’s the way it starts out, right?) “...that we have got to make our own decisions, and we have got to be away from this.”

And so God, just like He did with the children of Israel, He said, “Ok, Moses you speak to them.” So it’s going to be “Ok, if you don’t want to be here then we’ll work something out.” So how is God going to work it out? And why does He do it? Well number one, there’s not enough time for those who sin to come to the end of their lives and die and be put into the sinners graveyard. And apparently at this time, as we will see, God is going to save up the lake of fire, in this case it’s going to be fire coming down from heaven, to take care of the wicked. So God is going to accommodate them. Has God accommodated sinners in the past? Yes. So what is He going to do? God is dwelling here on the earth. The saints are ruling and reigning. There are billions of people, whatever they are, and a good number of them – how many we don’t know, are going to want to not be in the presence of God. They’re going to want to live in their sin.

Let’s come back here to the book of Genesis and see what happens when people sin beginning with Adam and Eve, when they’re dwelling with God. Does God instantly kill them? No. Is the wages of sin still death? Yes. But what does He do? What did He do with Adam and Eve? Well notice, He sent them into exile. We’re going to see when we get to Revelation 20, that there is the geographical area of Gog and Magog, which has probably been a wilderness, that section of Gog and Magog, not the people but the geographical area. And we’ll see this in just a minute. We’ll see something very important here concerning that.

Ok, Genesis 3:23, “Therefore the LORD God sent him forth from the garden of Eden,…” Now the Garden of Eden was a type of what the millennium will be like. So here He’s going to send them out from the jurisdiction of God. And so during the millennium they will go to a place of exile just like it is here. “...To till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden Cherubims [He drove out the man and put the guards there], and a flaming sword which turned every way, to keep the way of the tree of life” (Gen. 3:23-24). Now then, what happened when Cain sinned? Now his was a grievous sin, wasn’t it? It was murder, wasn’t it? He murdered his own brother. Now let’s see what happened here. There is a further exile. Now let’s notice. And here is the punishment that came upon him.

Now let’s pick it up here Genesis 4:11. He says, “And now *art* thou cursed from the earth,…” So those that want to leave they’re going to be cursed. Because there will still be blessings and cursings, correct? God is never going to remove the blessings and cursings, otherwise how are you going to be able to discern what is right and what is wrong? Just like if you cut yourself on the hand, the curse is you cut yourself and then you overcome that by putting a bandage on it or whatever, but still there is that penalty that comes from cutting your finger, or burning your hand, or falling down on your face. That’s not quite the kind of curse that happened here. So he says, “...Thou [are] cursed

from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth" (Gen. 4:11-12). Nevertheless he had it.

"And Cain said unto the LORD, My punishment *is* greater than I can bear. Behold, Thou hast driven me out this day from the face of the earth; and from Thy face shall I be hid:..." Now that's going to be what happens to those in the millennium that decide to come to God and say, "Look, we want space. We want to get out of here." And God's going to say ok. "We want to have our own choice. We want to exercise it. We want to do what we want to do. We just feel too constrained in this." God is going to say, "Ok, you're cursed, you're driven out, you're going to have a place to go to." We'll see it here in just a minute. And he says, "...I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me" (vs. 13-14). Now that won't apply to the those people then, but this is just part of the account here.

"And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him." Now we don't know if when they are exiled from the kingdom of God if they are going to have some sort of identification upon them. I don't think that will be necessary. Their attitudes will be standing out and everyone will be able to know them. Now notice verse 16, "And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden" (vs. 15-16). Now were there people living in Nod? Don't know. It doesn't tell us. But the land of Nod is the land of exile. So during the millennium Gog and Magog is going to be this wilderness, and there's also a possibility that during the millennium some people will be exiled and live out their lives and die there in Gog and Magog. It's entirely possible. We don't know. But nevertheless, whenever there is sin and God decides not to execute the death penalty against them at that time, He sends them out into exile. Now He did the same thing with the children of Israel and the children of Judah when they sinned and disobeyed Him. He sent the enemy against them and if they didn't repent and turn to God then He would exile them, send them off into captivity. And so this is a principle that God uses.

Now let's come back and see if we can understand herein Revelation 20 why Satan is loosed at the end of the millennium. And I think it will become clear as we go through this so we can understand it. Revelation 20:7. There's yet one more purpose for Satan the devil. That's why he's bound, and he's got to be loosed. He has one more mission, one more job. Verse 7, "And when the thousand years are expired, Satan shall be loosed out of his prison,..." Now it says for a little season up here in verse 4. Now a little season, if you compare the different verses, is approximately three and a half years. So Satan is released, and where does he go? "...And shall go out to deceive the nations [or the Gentiles, or the nations, or the peoples] which are in the four quarters of the earth, Gog and Magog,..." (Rev. 20:7-8). Now the reason they are there is because Gog and Magog, at the beginning of the millennium, came and attacked against the children of Israel and God had to display His glory and power and destroy all the armies of Gog and

Magog. Now that's why this area then becomes a symbol of sin because of what they did at the beginning of the millennium. So here again we have the beginning and the ending.

Now here's what his mission is going to be. When he gets there, you know as I've said before and I think it's going to be, he's going to come out and say, "Whew, boy I'm glad to get out of this prison. I'm happy to see that you folks are over here. You have chosen your own free will and I'm here to help you. And I'm here tell you that I'm really the true god. And these people down here in Jerusalem, and these people who have been running this for a thousand years and have kept me in prison, now we've got to go down there and teach them a thing or two. So here's what we're going to do. We're all going to get organized." And everyone's going to say, "Yea, yea, yea." He's going to say, "You don't have to worry about keeping the commandments of God. You just listen to me." Just like he did with Adam and Eve – the beginning and the ending, correct? Yes. And so he's going to say, "Now we've got to organize into an army. Now there's one thing we need to understand – these people down here have no weapons. Now I have been an expert in war and so I know how it should be. So I'm going to tell you what we need to do. So let's all get organized and let's get our armies together and we'll go down there and we'll take over the world, and we will run it, and we will show God what to do. And that's been the whole thing that I've been trying to tell God all this time and now that you are with me we can accomplish it." And so they're going to be deceived. They're going to say, "Yea, let's go to it." So they build their weapons. They do what they're going to do.

Now notice, "...to gather them together to battle: the number of whom *is* as the sand of the sea" (vs. 8). So how many is that? We don't know. But we do know that the children of Israel, as they came out of the land of Egypt when God brought them out, had been referred to several times as the sand of the sea. So this is an undeterminable number. Why is it an undeterminable number? Because God gave free moral agency just like He gives to us. And He's going to give it to them. And it's going to be something that they will choose. It will be something that they will want. And God does not know who it is that's going to choose what because there is always the hope of repentance if they don't go too far. So here it is – number as the sand of the sea.

So they come up, "...on the breadth of the earth, and compassed the camp of the saints about, and the beloved city:..." Now the camp is always referring to outside the city itself. So could it be that this camp is where then the Feast of Tabernacles is going to be held, and the different ones come up there during the Feast of Tabernacles? Very possible. I've often thought that that's the case because you have everyone together there don't you? What a perfect opportunity. When the enemy is assembled together – go get them. See, just like they did in Iraq. They thought Saddam Hussein and his sons were in this place and they unloaded five blockbuster bombs, and unfortunately they didn't get him. Well you know, God is going to have better aim. He's going to have better intelligence. He's going to know what's going to happen.

Now notice... And I think this helps answer the question too, if someone is cast into a lake of fire, or is burned up by fire, and that is their first death such as it is here,

then they'll be resurrected to the second death. Now you see, it's necessary that all of these people die at once before we get into the Great White Throne Judgment. God is not going to carry incorrigible sinners over into the Great White Throne Judgment. They will have had their opportunity, but they've got to die twice. And in this case these people are going to die with fire twice. Once when fire comes down from God out of heaven and destroys them, and then we will see tomorrow on the Last Great Day when their second death comes, it's going to be in the lake of fire. Ok, so fire comes down out of heaven and destroys them. And that brings us pretty well to the close of the millennium. But there's one thing yet that must take place. Because after these people have been consumed with the fire that comes down out of heaven, who is left? Satan and his demons because not only was Satan put into the abyss, but if you go back to Revelation 9 you find that there are many demons in the abyss. So when Satan is cast into the abyss, his demons are also cast in there. So at the end of the millennium when they are loosed and let out, they're also let out with him. So now we come to a very important place with the millennium, which is the judgment of Satan the devil. His fate is finally, and his final judgment is brought upon him.

So let's read it, verse 10. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet [were cast] *are*,..." because they were before the millennium began. Now it's very interesting here in the Greek. In the Greek it means, "and they shall be tormented day and night forever." Not the beast and the false prophet, but Satan and the demons. That's why it's "they" because human flesh cannot be tormented day and night forever by fire. Human flesh burns up. So this has to refer to the demons. So that is their judgment and that is their punishment.

Now let's see some other things that it says here concerning Satan the devil and his demons. Let's come back here to Isaiah 14. So again we go to the beginning and we come to the ending. Isaiah 14, here's the beginning. And here's what Satan has always wanted to do and now this is going to come to an end. He will make his last attempt and last assault against God and the saints, as we read in Revelation 20, but here is his first assault and it blends into his second one here, his last one. Verse 12, "How art thou fallen from heaven, O Lucifer, son of the morning! *How* art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God:..." And of course Revelation 12 says that when the great serpent with seven heads and ten horns was cast down he drew a third part of the stars of heaven with him. That is the angels who sinned and became demons. So they were cast down to the ground with him. "...I will sit also upon the mount of the congregation, in the sides of the north:..." (Isa. 14:12-13). And isn't that what he said there in Revelation 20? He's going to deceive the people to come down and take over Jerusalem – where God lives, where the saints dwell. Yes.

"I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit." The lake of fire. And this is the judgment. The millennium cannot end until the judgment of Satan the devil, and the one hundred year period cannot begin until the judgment of Satan the devil and the demons, because the one hundred year period during that time, Satan will not be around.

Now notice, “They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is this the man* [the one, rather] that made the earth to tremble, that did shake kingdoms;...” (vs. 16), we’re going to say of Satan. It’s going to be an amazing thing. This could also refer to the time that he is in the abyss. And of course only the saints would be able to see him. I’m sure that the people on earth won’t be able to see him.

Now let’s see what the ultimate punishment is going to be. Cast into the lake of fire to be tormented for ever and ever, but what does this mean? Let’s come to Jude. They are going to be cut off from God, Satan and the demons, nevermore to rise to power, nevermore to deceive anyone again, nevermore to go against God, nevermore to fight against God, nevermore to go against anything that God has done. He will be gone – sayonara, toodle-loo, bye-bye.

Now let’s see it here. Let’s pick it up here in Jude 11, because it’s going to show the attitude of the people at the end. Because you see, these things happen as a result of sin. Once you start down the path of sin, and once you make the choice and determination that you’re going to go against the way of God it’s going to result in these very things that we read right here in the book of Jude. “Woe unto them!” That’s going to be what we’re going to tell those that say, “We want to go over here and be away from you God.” We’re going to say, “Ok, you go over there, but woe to you. It’s going to end up being a curse.” “Oh no it won’t. I know how to do it. I know how to live.” But you see, what is it going to end up? It’s going to end up woe. The fire comes down out of heaven and burns them.

“Woe to them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.” That’s what they will be doing because when Satan is loosed then comes out after them and raises them up, they are in the rebellion of Core, saying, “We’re going to take over from God.”

“These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead,...” So the people that go through these things and commit the unpardonable sin will die twice, and we’ll see that tomorrow. “...Plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, [the fallen angels - Satan the devil and his demons], to whom is reserved the blackness of darkness for ever” (Jude 11-13).

And so the judgment of Satan the devil concludes the millennium. So we’ve gone from the beginning to the ending. Now tomorrow is a new beginning.

(End of Tape)

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Scriptural References

- 1) Revelation 20:4-7, 1-3
- 2) Jeremiah 31:31-34
- 3) Ezekiel 36:25-38
- 4) Isaiah 54:11-13
- 5) Micah 4:3-7
- 6) Isaiah 11
- 7) Isaiah 55:1-3
- 8) Isaiah 60:1-5
- 9) Isaiah 66:22-24
- 10) Isaiah 49:18-20
- 11) Isaiah 60:16-18
- 12) 1 Thessalonians 4:13-17
- 13) Philippians 3:21
- 14) Deuteronomy 8:1-19
- 15) Genesis 3:23-24
- 16) Genesis 4:11-16
- 17) Revelation 20:7-10
- 18) Isaiah 14:12-16
- 19) Jude 11-13