

LAST GREAT DAY 2006

Feast of Tabernacles

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And greetings brethren, welcome to the Last Great Day. The day after the Feast of Tabernacles, and indeed we will see this is a great day and it commemorates and prophesize the ending of the plan of God and the beginning of eternity as we will see. And of course, we always begin with the Holy Days in Leviticus 23, because that is where all the Holy Days are listed in order. There are other scriptures which say we are to keep the Feast of Ingathering at the end of the year. And that is the Feast of Tabernacles and of course the Last Great Day in the Old Testament is very little known, it is hardly even mentioned at all and it is more like that the eighth day is just a day of an extension of the Feast of Tabernacles. But when we come to the meaning of it, in the New Testament and especially, with the understanding of the book of Revelation and Ezekiel 37, as we will see a little later, it expands upon the meaning of it and the word is truly the Last Great Day.

Now, let's pick it up here in Leviticus 23 and verse 33 and we will just review about the Feast of Tabernacles. The Lord spoke unto Moses saying, "Speak unto the children of Israel saying: 'The fifteenth day of this month shall be the Feast of Tabernacles for seven days unto the Lord.' We have already done that. 'The first day shall be a holy convocation. You shall do no servile work therein. Seven days you shall offer an offering made by fire unto the Lord.' Then it just shifts into the eighth day. 'On the eighth day, shall be a holy convocation.' The last holy day of the year, unto you. 'And you shall offer an offering made by fire unto the Lord. It is a solemn assembly, you shall do no servile work therein. These are the feasts of the Lord.' So he summarizes the whole thing, which is all the holy days and everything in the whole chapter here. 'These are the feasts of the Lord which you shall proclaim to be holy convocations to offer an offering made by fire unto the Lord, a burnt offering, a meat offering, a sacrifice and a drink offering, everything on His day.' Then it says, 'besides the Sabbaths of the Lord, and besides your gifts, and your vows,' so this, then takes into account bringing the offerings, and it says, 'besides all your freewill offerings.' Now this shows us that they should be taken on every one of the Holy Days. 'And then besides freewill offerings during the year, which you give unto the Lord.' And brethren, you know that on all the Holy Days, we take up an offering, and the offering needs to be according to the blessing that God has given you. And that is something that you have to make, as a decision between you and God. We don't like to and we don't want to, nor do we try to extract any money from anyone. So your offering has to be from the heart. Your offering has to be because you love God and so you want to do His way and show your love and goodness for Him and other people. So let's at this time take a break and take up the offering.

Now, let's come to John the 7th chapter, and let's see how the last day of the Feast of Tabernacles is connected with the Last Great Day. And then we will find the meaning and interpretation of the Last Great Day in the meaning as revealed in the New Testament

and then supplement it by the meaning of the Old Testament. Now, let's come here to John 7 and let's pick it up here in verse 37. John 7 and verse 37, 'In the last day, the great day of the feast, Jesus stood and called out saying; "If anyone thirsts, let him come to Me and drink." Now, they had a ceremony right at sunset, around the altar of burnt offerings, which was called the ceremony of waters. Where they would pour out water around the base of the burnt offering, and this was to signify the blessing of God. Well, Jesus took upon that, that is why he said; "If anyone thirsts, let him come to Me and drink." Now He brings in the spiritual meaning of beginning the Last Great Day. "The one who believes in Me, as the Scripture has said, out of his belly shall flow rivers of living water." Now, we are going to see here, anyone that thirsts and we are going to see that has a great and expanded meaning in the fulfillment of the Last Great Day, in God's plan. "And out of his belly shall flow rivers of living water." 'But this He spoke concerning the Spirit, which those who believed in Him would soon receive.' And they received that on Pentecost, 'for the Holy Spirit was not yet given because Jesus was not yet glorified.' So after He was glorified, ascended to heaven, the day of Pentecost, the Holy Spirit came. Now, this signifies then, salvation. And as we saw when we went through the Gospel of John, on day 2 and 3, we saw what it meant here for the Millennium and the Last Great Day. We saw a foretaste of that and what that meant.

Now, let's look at another thing, where it says here, "If anyone thirsts, let him come to Me." Now, let's look at some other Scriptures here in the New Testament and let's see what God desires of all men. God doesn't desire that any be lost. And so, we find, almost a contradiction here, don't we? Let's come to 1 Timothy 2 and verse 4. And you look around the world and you try and understand what this means. 1 Timothy 2 verse 4. For a lot of people, it is hard to understand this, if this is the only day of salvation. Now let's read it here, verse 4, speaking of God, our Savior, verse 3, that's Christ, 'Who desires all men to be saved and to come to the knowledge of the truth.' Now, we are going to see, how could that be in today's world? Especially when you consider, that satan, the devil, is deceiving the whole world. So, is this a contradiction or does God have a way of fulfilling that? Now, let's see what Peter wrote, let's come to 2 Peter the 3rd chapter, here, and let's see what Peter wrote concerning this. Quite an important thing, and it says that God wants all to come to repentance. Well, then we will look at some Scriptures which seem to contradict that directly. And so then, how is God going to resolve it because there can't be any contradictions in the word of God. Now, let's come here to 2 Peter 3, and let's pick it up here in verse 9, 'The Lord is not delaying the promise of His coming, as some, in their own minds, reckon delay. Rather He is longsuffering toward us, not desiring that any should perish.' Now that is God's desire, but He has given free choice. And we must exercise that free choice. Whether we will love God, whether we will serve Him, whether we will keep His commandments, whether we will do the things that are pleasing in His sight and so forth? 'Not any perish but all come to repentance.'

Now, let's look at a contradiction here which really has been amazing to a lot of people and it is hard for them to understand. Let's come here to Matthew the 13th chapter and let's see what this is all about. Matthew 13. And let's look at another contradiction and then we will see how God will solve this in the meaning of the Last Great Day. Matthew 13. We are going to read some very important scriptures which we have read before. But

we need to read them so that we can understand what God is doing. And God is working it out exactly in His own plan, exactly in His own way. So let's pick it up here in verse 10 of Matthew 13. And His is a mystery, this is a secret on how God is carrying out His plan. And that He doesn't reveal it to the world. We are going to see that God has actually blinded the world and has used satan, the devil to blind them. Who blinds the mind of those, so that the light of the gospel will not shine unto them? Verse 10, after He was speaking to them in parables, His disciples came to Him and asked, "Why do you speak to them in parables?" And He answered and said to them, 'Because it has been given to you to know the mysteries of heaven.' Now, to know the mysteries, that is to know the secrets, the secrets of God, which we have seen before, have been hidden from ages and have been hidden from time and been hidden from generation but have been revealed to His saints. Now, why would God want to hide it, if it is the greatest thing that ever happened? Why would God want to hide it from them, if He wants them to be saved and wants them all to come to repentance? Isn't that the knowledge which would bring them to repentance? See. And some people have asked that question. And some people, not understanding it, are just throwing their hands up in the air and just walked off and given up on God. Well you need more patience; you need to put it together in the right way. It hasn't been given to them. Now verse 12 is another important one. "For whosoever has understanding, shall be more given and he shall have an abundance." And that is where we are today, brethren. With the whole word of God. With the knowledge and understanding that He has given us. With the opening up of the understanding of His Holy Days to us. Yes, we have a knowledge, not full, but a sufficient knowledge. As Paul said looking through a glass darkly. And I hope that we see a little more clearly today than back when the apostle Paul wrote those words. Even though it is still somewhat darkly. So it has been given to you to know the mysteries of the kingdom of heaven but it hasn't been given to them. "For whosoever has understanding, more shall be given and he shall have an abundance, whoever does not have understanding, even what he has shall be taken away from him." And so, we see that operating in the society today. More and more because people don't want God, more and more their understanding has been taken from them. Now then He said, this is why in verse 13, He speaks to them in parables. "Because seeing, they see not and hearing, they hear not, neither do they understand." Now how on Earth is God going to save the world, He wants them to come to repentance and salvation, if they can't see and can't hear and can't understand? Now, notice verse 14 is a key and this has been quoted in Mark, in Luke, in Acts, several places in Acts. Acts 13. Acts 28. John 12. From Isaiah 6, Matthew 13, verse 14, "And in them is filled the prophecy of Isaiah, which says: In hearing you shall hear and in no way understand, in seeing you shall see and in no way perceive." Because we are dealing with choice. God is dealing with choice. People are dealing with choice. Choice of loving God and serving Him or the choice of serving satan the devil. The choice of knowing and understanding and the choice of not knowing and understanding. So God operates on our choices, now, notice how choice is involved. And how some people, in spite of everything that is told them, in spite of everything that they hear, they don't understand. Verse 15, "For the heart of this people is grown fat and their ears are dull of hearing, their eyes they have closed." Now we are dealing with choices. Aren't we? Don't people say; well we don't need the Old Testament, today? Is that not a choice? Did they not close their eyes? Well we don't believe in the resurrection, we are all going to heaven, in spite of what the Bible

says, I believe we are going to heaven. Haven't they chosen to close their eyes and accept something different? Yes. So they won't perceive. "Their eyes they have closed." God made the decision based upon their own choices. Now, we are going to see, for a great purpose, later. So that He can fulfill the desire that all come to the knowledge of salvation and that all repent. "Lest they see with their eyes and hear with their ears, should understand with their heart, should be converted and I should heal them." So, at this time, God doesn't want all converted. Can you believe that? That is what Jesus said. Now, why would He do that? That is the great mystery that the people in the world don't know. "But blessed are your eyes because they see and your ears because they hear; for truly, I say to you that many prophets and righteous men have desired to see what you see, and have not seen, and to hear what you hear, and have not heard." And that is why He told Daniel, it is closed and sealed until the time of the end. And this has been a problem that people have groped around and just not understood. They just don't comprehend what it is that God wants. So they look at the world and they don't know how it is going to work out. They don't know how God can be a God of love. They look and see all the problems and difficulties that happen and they can't comprehend it because their minds have been closed.

Now, let's come here to Romans 9, let's see what Paul is talking about here and how he understands some of it, not all of it. And as a matter of fact, today, we should have a better understanding of these things than Paul. Because Paul did not have the book of Revelation, that we now have, which gives us the understanding. Now, let's pick this up in Romans 9 and verse 27. Now, here is the answer that Isaiah gave after those that were blinded, they wouldn't see, they wouldn't hear, they closed their eyes, they closed their heart, as it were. Yet, verse 27, Romans 9, 'Isaiah cried out concerning Israel; "Although the number of the children of Israel shall be as the sand of the sea, a remnant shall be saved." So there is going to be a remnant. He shows the Gentiles are brought into it along with the remnant of Israel being saved, and of the Gentiles, there are very few that are saved as well. Now, notice, verse 28, 'For He is accomplishing and limiting the matter in righteousness because the Lord will limit the matter He is doing on the earth. Accordingly Isaiah also before said: "Unless the Lord of Hosts had left us a seed, we would have become like Sodom and we would have become like Gomorrah." What shall we say then? What is God going to do? Now, come over here to verse 14, where God said He loved the children of Israel and He hated Esau. Does that make God unrighteous? Does it make God unrighteous, because He blinds certain people, opens the eyes of certain people, because He calls some people now and hasn't called others? Now verse 14, 'What shall we say then, is there any unrighteousness with God? May it never be.' It isn't going to. You see it is a matter then of understanding the plan of God. 'For He said to Moses, "I will show mercy to whom I will show mercy, and I will have compassion on whom I will have compassion." So it is not the one who is going to have the will or the effort or anything, it is the calling of God, it is the choosing of God that becomes important.

Come over here to Romans 11 and we are going to see that they have been blinded, and they have been blinded for a purpose. And they have been blinded so that they may be saved. It is a blinding that is temporary. Now, let's come to verse 25, Romans 11. 'For I

do not wish you to be ignorant of this mystery, brethren, in order that you may not be wise in your own conceit, a partial hardening of the heart has happened to Israel until the fullness of the gentiles come in.' So then he says, 'So all Israel shall be saved.' Now, when will all Israel be saved? And what about all the nations of the Gentiles? Because God doesn't want any lost, yet there is choice and we have seen how the choice works. So there will be some who will choose not to do so. Now, let's continue here, verse 26, "Out of Zion shall come the Deliverer and He shall turn away ungodliness from Jacob; for this is My covenant which I will make with them, when I take away their sins." So, it is a day that is coming. 'On the one hand concerning the gospel, they are enemies for your sakes, that is you Gentiles, on the other hand concerning the election, because He chose Abraham, Isaac and Jacob, they are beloved for the Father's sake. Because the gifts and calling of God are never revoked. For just as you once did not believe God, but now have been shown mercy through their unbelief. In the same way also, they have not believed at this time.' Important to understand, at this time. 'In order through the mercy shown to you, they may have mercy shown unto them. For God has given them all over to unbelief, that He might show mercy to all. And this is the great wisdom of God, the great mystery of God. He blinds them for the purpose that they do not commit the unpardonable sin. He blinds them at this time, so He can show His glorious work that He is doing with the Church. But there is coming a time when they will have their minds opened. When they will answer the call. Because Jesus said, 'that all who are in the grave will hear their voice and shall come forth.' Some to a resurrection of life, some to a resurrection of judgment. Now we are going to see what that judgment is because that judgment is talked about in Revelation 20. But before we go there, let's come here to Romans the 2nd chapter and we will see what Paul wrote concerning the Gentiles and how looks upon things for those that have not committed the sin unto death. Now, we have discussed that earlier in other sermons. If you sin a sin unto death and we will see what that is here in just a little bit because Jesus defines it. But here in Romans 2 and verse 14, 'For when the Gentiles.' Now this is all the other nations. We saw what God did to Israel in blinding them and so forth. 'For when the Gentiles, which do not have the law, practice by nature the things contained in the law, these who do not have the law are a law unto themselves.' Now all the nations in the world fall under this category. They have some things which are moral and right, they have some things based on the commandments of God, they really don't understand the word of God, though now today we have the word of God in so many languages and so forth. But what it is doing, God is looking upon all people, from the point of view of judging them, just like He is judging the Church now, for salvation, He is judging the rest of the people in the world according to His plan of salvation. And we will see what that is. Now notice here is how it works with them, 'Who show the works of the law written in their hearts, their conscience bearing witness, and their reasonings also as they accuse or defend one another. In a day,' now there is coming a day, 'when God shall judge the secrets of men by Jesus Christ according to my gospel.'

And Jesus said they would come forth to judgment. What kind of judgment are they going to come forth to? That is what we need to understand. Now if God blinded them, and if God closed their eyes, they closed theirs and then God followed up and blinded them. Just like with Pharaoh, he hardened his heart, but God hardened his heart. See.

Now if God blinded them, cut them off, did not send them the knowledge of salvation, and they die in sin, are they lost forever? Now that is the question that is answered by this Last Great Day. And that is why it is called the Last Great Day, because as the answer we will see will be no. Now let's come here to Matthew the 12th chapter and let's see the category of sin spoken of by Jesus, Himself. And we will also see that in Matthew the 12th chapter that it talks about a resurrection that is yet to take place. Not concerning the resurrection at the return of Jesus Christ but a future resurrection to judgment as will see. Now let's come here to Matthew 12 and let's pick it up here in verse 30, 'The one who is not with Me is against Me, the one who does gather with Me, scatters, because of this I say,' Now, here is Jesus' own words, 'every sin and blasphemy shall be forgiven to men except the blasphemy against the Holy Spirit.' Now in the new book, 'Occult Holidays or God's Holy Days, Which' we have there about the unpardonable sin and what that means and also in the series on the book of Hebrews. To commit the unpardonable sin, is to reject the Holy Spirit of God, to reject the ruler ship of Christ, to accept Satan the devil, to blaspheme God the Father, see. That is what blasphemy against the Holy Spirit is. Blaspheming God the Father. He says, 'that shall not be forgiven to men.' See, every sin and blasphemy, for He says here verse 32 continuing, 'But who so speaks a word against the Son of Man, it shall be forgiven him, but who so speaks against the Holy Spirit, it shall not be forgiven him neither in this age (that is at this time) nor in the coming age.' So there is a coming age of forgiveness. So God, we are going to see, in the resurrection of judgment, is going to give them an opportunity for salvation, because they did not commit the unpardonable sin. And so they will be eligible for forgiveness but at the time that God determines.

Now let's come back here to Revelation 20 and let's see this take place. And without Revelation 20 we would not be able to understand what on earth is going on here. Now, we will come back to Matthew 12 here in just a minute, but let's come to Revelation 20. Just like without Revelation 20, we could not understand the Day of Atonement, because that gives the meaning of the Day of Atonement completely. Doesn't it? Yes. Well Revelation 20 gives us some more understanding about the dead and what will happen to them. Now let's pick it up here in verse 4. Now again we see how this ties in with the Feast of Tabernacles and all that is associated with that. Verse 4, 'And I saw thrones, and they that sat upon them, and judgment was given to them.' So you see all during the Millennium, judgment is upon all people for salvation at all times. Now, God has to deal with those people then who were blinded before the Millennium began and did not commit the unpardonable sin. Then He has to deal with those who did commit the unpardonable sin. So we have those in the first resurrection and it says here in the last sentence in verse 4. 'And they lived and reigned with Christ for a thousand years. But the rest of the dead did not live again until the thousand years were completed.' Now, we know that those in the first resurrection are those who are Christ's and are raised at His coming. And that is what verse 4 is talking about. But the rest of the dead do not live again until the thousand years were completed. Now, let's come over here to verse 12 and let's see when that is. That is at the end of the thousand years, and after satan has had his final judgment. So when these people are raised back to life, as we will see, and they will be raised back to a physical life. They will not have to contend with satan, the devil. So at the end of the Millennium we have this, the wicked who reject salvation are exiled into

Gog and Magog and are destroyed by fire from heaven and God to bring them first death. Satan is then sentenced and removed forever. Then, there is going to be the resurrection, the rest of the dead. Now, this has to be for those who have not committed the unpardonable sin. Now, let's read it here, verse 12, 'And I saw the dead, small and great, standing before God, and the books were opened. And another book was opened.' Now the books were opened, this was probably containing the word of God, the Bible plus everything that was added to it by God all during the Millennium, so that is open. 'And another book was opened, that is the Book of Life.' So there names were not written in the Book of Life, for salvation. But, since they didn't commit the unpardonable sin, they will be raised back to a second life in the flesh, as we will see. And Jesus Himself verifies that. 'And the dead were judged out of the things written in the book, according to their works.' Now, if they were judged just on the works of their first life, then you would say, how could they possibly be eligible for eternal life. So they have to have a space of time as we have seen and as we know. Just like during the Millennium, how all people come in into the kingdom of God, during the Millennium, so there won't be a repeat of all the rest of the dead that never had a chance to do so. Here is what it is going to be, verse 13, 'The sea gave up the dead that were in them, and Death and Hell gave up the dead that were in them. And they were judged, individually, according to their works.'

Now, let's come back to Matthew the 12th chapter and we will see how Jesus spoke of this. And He referred to it, in the same chapter where He talked about, that every sin that anyone speaks against the Son of Man will be forgiven except the blasphemy against the Holy Spirit. Now, let's come over here to verse 39, they wanted Him to show a sign and so forth, verse 38, and He answered and said to them, 'A wicked and adulterous generation seeks after a sign, but no sign shall be given to it, except the sign of Jonah the prophet. For just as Jonah was in the belly of the whale, three days and three nights, in like manner, the Son of Man shall be in the heart of the earth three days and three nights. Notice verse 41, which is a key verse. Now, He is talking about the people of Nineveh, and He is talking about the time of Jonah. And what happened? When Jonah preached, they repented and God spared the people living in Nineveh and the Assyrian Empire from being destroyed, because God's judgment was against them. So they lived out their lives. And God's judgment finally came 120 years later. Now notice, 'The men of Nineveh shall stand up in the judgment,' Now, we just talked about this, the dead shall be raised and the judgment shall begin. And because there is a great white throne there as we saw in Revelation 20, it is called the Great White Throne judgment. Now, 'the men of Nineveh shall stand up,' that means arise and be resurrected, in the judgment with this generation. Now these are thousands of years removed. And this applies to any generation from the time of Christ going forward, 'with this generation, because it repented at the proclamation of Jonah and behold a greater than Jonah is here.' Now, what does this show? It shows people living at different ages in the past will be raised or resurrected simultaneously. Now, let's read on, He gives another example. 'And the queen of the South shall rise in the judgment with this generation and shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon and behold a greater than Solomon is here.'

Now, let's see how we understand this even more. Let's come to Ezekiel the 37th chapter, and let's see what is called the valley of the dry bones. Now, let's come to Ezekiel 37, and let's see something that men have puzzled over for thousands of years. Ezekiel 37. Now remember, Paul said, 'So all Israel shall be saved.' Now, how are they going to be saved, if they have lived their lives and died? Well, because God in their lives has judged them and judges every human being this way: if He has called them, they are judged for eternal life, right now in this life. If He hasn't called them, they are judged in two ways; did they live a life in deception but did not commit the unpardonable sin and did they live their life and reject God, reject the Spirit of God, reject the salvation of God and commit, with impunity the unpardonable sin. Now, we will deal with the unpardonable sin here a little bit later. But, let's deal now with those who were deceived, who were led away of idols, who had not committed the unpardonable sin, though they sinned grievously. And you go back and you look at and examine some of the examples of how God forgave the sins of the kings who sinned grievously and even David and you will see that it can still be grievous but not be blasphemy against the Holy Spirit. So, here we find the answer in Ezekiel 37 and we are going to see as we examine this verse by verse this is not a resurrection to eternal life. This is a resurrection to a second physical life. Now when Jesus had His ministry, were there those who died, that were resurrected to a second physical life? Yes. You have the young man of the widow who died, he was raised, right to life, as Jesus came, put His hand on the bier of the casket they were taking to bury him in and he sat upright and was resurrected. We have the example of Lazarus, the friend of Jesus, brother of Martha and Mary, now he died and Jesus loved him. And all the saints knew of Him. But if he died and remained buried before the coming of the Holy Spirit, he wouldn't have had an opportunity for salvation for the first resurrection. So then Jesus raised him back to life. And then, of course, on the Day of Pentecost, he received the Holy Spirit, was converted and will undoubtedly be in the first resurrection with all the saints. Likewise, when Jesus died and the earthquake took place and it opened up many of the tombs, where those who were dead, after his resurrection, came back to life and walked into the city and appeared to many as a witness and they undoubtedly were there in the group of people who received the Holy Spirit on the Day of Pentecost. So, you have those that died but did not have an opportunity for salvation. So we need to look at it this way. Every human being is going to have an opportunity for salvation, in the fleshly life that they live. Now, if they live and die without being called, because God has to call them, and if they have not committed the unpardonable sin, they die in the category so that they will be raised in the category of the rest of the dead, for the judgment that they did not commit the unpardonable sin. And now God is going to give them an opportunity for salvation in a second life of flesh, because they didn't have the opportunity in their first life. So, we can look at it this way, every human being, in this life, who has not had an opportunity for salvation and has not committed the unpardonable sin, will live again in the flesh. And have an opportunity for salvation because only, living in the flesh, do people qualify for salvation. Now, let see it all contained right here in Ezekiel 37 verse 1; 'The hand of the Lord was upon me and he carried me out, in the Spirit of the Lord, and set me down in the midst of the valley, which was full of bones and he caused me to pass by them round about and behold there were very many in the open valley and lo they were very dry.' Showing that they had been dead for a long time. 'And he said to me, "Son of man can these bones live?" Are

they going to come back to life? “I answered, oh, Lord God, you know.” Of course, he didn’t know. So then he uses this as an example, because he wanted Ezekiel to bring about this prophecy, and again he said to me, ‘prophesy upon these bones, and say to them, O you dry bones hear the word of the Lord. ‘Thus says the Lord God unto these bones, behold I will cause breath to enter into you and you shall live.’ Now, spirit beings do not need breath. But human beings do need breath. So you have bones showing that they lived once. Now you have the promise that they will live again. Now, notice what kind of life they will have. Verse 6; ‘I will lay sinew upon you; I will bring flesh upon you.’ Second life in the flesh, right? ‘I will cover you with skin, I will put breath in you and you shall live. And you shall know that I am the Lord.’ Now, in their first life they didn’t know that He was the Lord, even though they knew of the Lord. And there is a vast difference, because knowing the Lord is a converted state, knowing of the Lord means that you know there maybe a God. So Ezekiel did what he was told to do. ‘So I prophesied as I was commanded; and as I prophesied there was a noise, and behold a shaking and the bones came together, bone to his bone. And when I beheld, lo, the sinew and flesh came up on them and skin covered them above but there was no breath in them. And then He said to me, “Prophesy unto the wind, prophesy, son of man, and say to the wind, ‘thus says the Lord God: “Come from the four winds, O breath, and breathe upon these slain, that they may live.”’ And so I prophesied as He commanded me, and the breath came into them, and they lived, and they stood on their feet.’ Didn’t Jesus say, “They shall stand up?” ‘Stood on their feet an exceeding great army.’

Let’s fast forward this tape and turn it to the other side please.

Now let’s continue on here in Ezekiel 37 because this is a tremendous and exciting chapter when you understand it. That God is going to undo all the evil and difficulties. He is going to answer all of the perplexing questions that men, in all of their philosophies and all of their religions, have never been able to understand. And yet, would not examine the word of God, to know it. And also from the point of view that it wasn’t understood, there is no way that Ezekiel 37 could be fully understood until Revelation 20 was written. Because Revelation 20 unlocks Ezekiel 37 and tells us when it will be and tells us that being resurrected to this judgment is a judgment for an opportunity for salvation. That is God’s judgment for these people. Now, let’s see, continuing on here, in Ezekiel 37 verse 11, ‘Then He said to me, “Son of man, these bones are the whole house of Israel.” That fulfills what Paul wrote when he said, ‘So all Israel shall be saved.’ That gives us the understanding of it. So they have all died. All the generations of the children of Israel that have lived and died, that only very few were called to salvation. Most of them lived and died in sin, not the sin unto death, or unpardonable sin, so they are raised back to life. Now, notice, they come to consciousness. They are aware of what they have done in the past and they are aware that they died. And now they are living again. Behold they say, ‘Our bones are dry, our hope is lost, and we are cut off for our parts!’ Their behavior and their sins, they were cut off and died. Now, here comes grace. Here comes mercy. Here comes forgiveness. Verse 12, “Therefore prophesy and say unto them, ‘thus says the Lord God; “Behold, O My people, I will open your graves.”’ So they were dead. “I will cause you to come up out of your graves.” To stand up with this generation as Jesus said. Because see what happens to Israel, happens to the other nations, Jesus said

so. The men of Nineveh, the queen of the South, and the queen means all of those of her kingdom. And those are typical of all the Gentiles in all the world and they will be raised as well as Israel, see. Paul confirms that they will be. "Bring you up out of your graves and bring you into the land of Israel and you shall know that I am the Lord." They didn't know the Lord before. They died without the knowledge of God, without the knowledge of the Lord, you see. "You shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves." Now, then what is He going to do? He is going to fulfill what Paul said. So all Israel shall be saved. Now, notice, in order to be saved, you have to have the Spirit of God, right? Yes. Verse 14, "And shall put My Spirit in you and you shall live, and I shall put you in your own place. Then you shall know that I, the Lord, have spoken it and have performed it." So they are going to be given an opportunity to live.

Now, who are all the rest of the dead? Not only the house of Israel but all the things that have occurred down through history. And that is why this is called the Last Great Day. The great undoing of every evil and every hurtful and hateful thing that has happened to men. Now, in the book, the new book that you have. I am going to read to you from the introduction of the Last Great Day, God's Greatest Mystery of the Ages Revealed in the Eighth Day--the Last Great Day. And this, the whole introduction here, tells us what God is going to undo. Because as you look at the world and you read the Scriptures and you don't understand what we have just covered here, it is impossible for men or women to understand how God can be a God of Love. But He has decreed this, in his love, He has decreed this, all who did not receive an opportunity for salvation in their first life, regardless of their age, and did not commit the unpardonable sin, or the innocent children who never had a chance to know right and wrong, that they will be raised to a second life in the flesh. So, let me just read you the introduction to chapter 12. And in writing this, I will just have to tell you, in writing this, to get it perfected, to get it down, to have all the information in there, took me writing and editing over a period of time, not constantly, but it took me over two months to finish these three paragraphs. So, you see, sometimes writing becomes a lot of work, depending on what you want to say. So, here is what I have written.

When viewing the panorama of human history--from individuals to great civilizations, from the forgotten, unwanted and rejected, to the famous, idolized and celebrated--one is compelled to ask, "Why is there life and death, good and evil? Why does God allow and/or cause disasters, floods, tidal waves, earthquakes, volcanic eruptions, destruction, war, famine, pestilence, sickness, disease, pain and suffering, violence and death to befall all mankind, throughout every generation and civilization?" And men have no answer to this. They only have the answer of the Gnostics, which is straight from Satan. Oh, your soul goes to heaven. Well, God has a better plan. Ha-ha-ha. And His plan is, if you live a life in the flesh and He hasn't called you, He is going to raise you back to life. Now, isn't that fair? You think, of all the disasters and things that I read here, think about that for a minute.

So, then, I asked the question, "If God is a God of love, why does He not stop or prevent the wretchedness and misery of human suffering and accidental death--especially of

innocent children and babies—and the abortion of the unborn? Why does God allow rape, murder, sadistic torture and cruelties of man against man—the strong against the weak, the wicked against the righteous? If God really hears the mournful cries of desperate humans suffering such horrific tragedies, disasters, sicknesses and death, why does He not intervene? And all men have asked that question and they have rejected the word of God, which gives them the answer and it couldn't be understood until Revelation 20 was written. So this is what they have tried to answer. The answer is, think of this, if you brought back all of the children that died into the existing world that they were living in, would they be better off? Or is it not better and more righteous of God to resurrect those people to a new heaven and a new earth. Give them a new life in the flesh, where they will be needed, they will be wanted, they will be loved. Where they can also be with their parents in a loving and good and kind way. Where there will be no suffering, there be no sickness, there will be no disease, there will be no Satan the devil. Is it not much better to resurrect them to that kind of life, to that kind of world, to give them an opportunity for salvation, then to resurrect them back now in this evil, and sinful and wicked world? So God knows what He is doing. Yes, He understands what He is doing. See. So this is quite a thing. What happens to Israel happens to all of the Gentiles.

Now let's come back here to Revelation 20 and we are going to see something else. We are also going to see that after there is the salvation of those who have not committed the unpardonable sin, then the resurrection of judgment to the second death takes place with those who have committed the unpardonable sin. Now, the unpardonable sin is a predetermined choice and deliberate and rejecting of the Holy Spirit of God and the work of God. I mean the work of God in individuals. And the worst kind of unpardonable sin happens to those who have once received the Holy Spirit, were enlightened, tasted of the good word of God, if they should reject Christ, there is no more forgiveness for those sins. Now, let's come to Revelation 20 and verse 14; here is the second phase of the second resurrection, first phase is for those who did not commit the unpardonable sin, the second phase is for those who did commit the unpardonable sin. Verse 14; 'And Death and Hell were cast into the lake of fire, this is the second death. And if anyone was not found written in the Book of Life, he was cast into the lake of fire. Now, we need to understand that and realize that. And let's see an example of that. That is why it says, in the book of Malachi, chapter 4; that the wicked shall be ashes under the feet of the righteous, they are going to be burned up. And a merciful, loving and kind God, even the human beings have committed the unpardonable sin and blasphemed against the Holy Spirit, He is not going to put them in hell fire to be tormented forever and ever. He is going to end their lives. They are going to be burned up.

Now, let's see what their reaction is going to be, when they are first resurrected back to life. Now all the wicked will be resurrected back to life. And they are going to come to the reality that they have truly committed the unpardonable sin. They are not going to understand exactly everything that has happened as we will see here in the parable of Lazarus and the rich man. So let's come here to Luke the 16th chapter. And let's read about the parable of Lazarus and the rich man. Now this is the parable, and it does give the appearance that they are going to be tormented in fire, but if we read it carefully, that is not exactly true. So let's read it here. Let's pick it up in verse 19. Now there was a

certain rich man, (now, in this parable, he may be rich, in this case, literally, physically rich but there are a lot of people who figure that they are rich and think that they have salvation, but reject God, but don't. So this parable includes a lot more than just the rich man. And he was clothed in purple and fine linen and daily indulged himself in luxury. And there was a certain poor man named Lazarus who has laid at his porch, full of sores and he longed to be nourished with the crumbs which fell from the rich man's table. And even the dogs came and licked his sores. The only healing he had was a dog coming and licking out all of the infection or whatever it is and give him some soothing relief. Now, it came to pass that the poor man died and remember God calls the poor of the world. Remember God calls the weak of the world? So this is a parable of their condition, you see. No one cared for them not even the dogs. Well, the dogs had a little care for them. Now, the poor man died and he was carried away by the angels into Abraham's bosom. When does that take place? Matthew 24, when the trumpet sounds and the resurrection takes place, the angels gather the elect and carry them up to the sea of glass, where Abraham is, because Abraham will be in the resurrection. And he was in Abraham's bosom. And the rich man also died and was buried; now he comes back to life, now notice Luke 16 and verse 23. In the Kings James it says; "and in hell." Well, the Greek word there is Hades, which means the grave. Not in hell, that is an erroneous translation by the translators of the King James Version of the Bible, because they believed in an ever burning hell and going to heaven. "And being in the grave, he lifted up his eyes in torment." Why was he in torment? For two reasons, "for he saw Abraham afar off and Lazarus in his bosom." Now, having just been resurrected, "he cried out and said, 'Father Abraham, have compassion on me, and send Lazarus so that he may dip the tip of his finger in water and cool my tongue; for I am suffering because of this flame.' He was in torment because he knew that he was going to go into the lake of fire. Now, notice, what is said here, 'Then Abraham said, 'Child, remember that in your lifetime you received good things to the full, and likewise Lazarus evil things; but now he is covered and you are suffering. And besides these things,' besides what has taken place in the lives of each of you, 'between us and you a great chasm has been fixed.' The difference between physical life, which is destructible and eternal life, which is indestructible. 'So that those who desire to come here to you are not able,' not able to go back in the flesh. 'Nor can those from there pass here.' So they didn't know what to do. 'So he said, "I beseech you then, father that you send him to my father's house." Because he didn't know what happened to his family. 'For I have five brothers, so that he may earnestly testify to them in order that they also might not come to this place of torment.' See, because you are tormented, as Jesus said, "There shall be weeping and gnashing of teeth." That is why they are tormented, you see. They see this lake of fire and there is weeping and gnashing of teeth. So Jesus finished the parable here, to show that if they pay attention, if people would pay attention to the parable, they would not come into the same fix as the rich man was. 'And Abraham said to them, "They have Moses and the prophets;" Now, Abraham died before Moses, right? Yes. So how did he know they had Moses and the prophets? See. Because they are both resurrected. God told him about them. 'Let them hear them. But he said, No, father Abraham; but if one from the dead would go to them, they would repent.' Not necessarily. 'Then he said to him, 'If they will not hear Moses and the prophets, they would not be persuaded, even if one rose from the dead.' So, you see that

is why there is going to be weeping and gnashing of teeth. All of the incorrigible wicked will be raised together and they will be consumed by the lake of fire.

Now, let's come to 2 Peter 3 and we are going to see that this lake of fire is going to consume the whole earth. And the near atmosphere of the earth, because it is going to pave the way for the new heavens and the new earth. Now, let's read it here, verse 10. Now, Peter didn't have the understanding of what John wrote in Revelation 20, so he brings the return of the Lord and the death of the wicked almost in the same sentence. But then Revelation 20 gives us the proper interpretation and the time frame of that as well as Ezekiel 37. Now verse 10, 2 Peter 3, 'However the day of the Lord shall come as a thief in the night, in which the heaven itself shall disappear with a mighty roar.' That is this current heaven. 'Burning with intense heat and the earth and the works in it shall be burned up.' So, this is a warning of committing the unpardonable sin. 'Since all these things are going to be destroyed. What kind of persons ought you to be in holy conduct and godliness, looking forward to and striving for the coming of the day of God, during which the heavens being on fire shall be destroyed and the elements burning with intense heat shall melt.' So, what is going to happen? The wicked are standing at the edge of the lake of fire, they are cast into the lake of fire and the lake of fire begins to consume the whole earth. Melt everything. Evaporate the oceans. Destroy all the works of men. Destroy everything that God built during the Millennium, because as spirit beings we will need new heaven, we will need a new earth. So this is going to prepare for it. That is why he says here, verse 13, 'But, according to His promise, we look forward to a new heaven and a new earth in which righteousness dwells.' Now, we are going to look at that, in just a little bit here. 'For this reason, beloved, since you are anticipating these things, be diligent, so that you may be found by Him in peace, spotless and blameless.' That is so that you be in the first resurrection.

Now, let's come back here to Revelation 20, and then we will go on into Revelation 21 and 22. Because now, the eighth day also pictures, a new beginning. And after all those who have committed the unpardonable sin have been destroyed and burned up, the two things have been accomplished. Number 1: At the end of the Millennium, Satan receives his final judgments, he is gone, and the demons with him. Now, at the end of the one hundred year period, all of those who qualify for salvation will enter into the Kingdom of God, those few who don't and remain will stand there, the second phase of the second resurrection will take place, and all of the incorrigible wicked, all down through the course of history will stand there, all together, and they will receive the judgment of God to the second death, because their names were not found in the Book of Life.' The earth is consumed, with the fire, to prepare the way for what we read in chapter 21 of Revelation. Verse 1; 'Then I saw a new heaven and a new earth.' Just like Peter said. 'For the first heaven and the first earth were passed away.' How were they passed away? We read of it in 2 Peter 3, how it is just burned up to prepare the way. 'And there was no more sea.' Because you see, spirit beings do not need to have the temperature modulated, like human beings in the flesh. We don't need a sea. There was no more sea as we will see a little later on that there is water coming out from the throne of God. There is a tree of life and so forth. 'And I, John, saw the holy city, New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband.' Now, we are going to

see the bride is not the city, but the bride will be those of the first resurrection who will live in the city. 'And I heard a great voice from heaven say, "Behold, the tabernacle of God is with men." Now, that's God, the Father, here on the earth. The whole family of God, all the nations that are saved. It is going to be a great and fantastic thing. And it is going to be the start of the ages of eternity. And the use of all the universe which God created for our inheritance. 'He shall dwell with them, they shall be His people.' Yes, people, made perfect through the process of conversion and the resurrection and the change from flesh to spirit. 'And God Himself shall be with them and be their God.' And this is going to be a great day when this happens, brethren, because all the wrongs, all the evils, all the things that have happened because of men and Satan is going to be completely removed forever. 'And God shall wipe away every tear from their eyes; and there shall be no more death.' There shall not be anymore death, no more death, going to live forever. 'And there shall be neither sorrow, nor crying; neither shall there be anymore pain, because the former things have passed away.'

Now, we enter into the whole new Spirit age of living into eternity. 'And He who sits on the throne says; "Behold, I make all things new." Now, for His Spirit family and the Spirit nations that are saved. 'Then He says to me, "Write these words are true and faithful." We can depend on the word of God. It is going to happen. 'And He said to me, "It is done! I am Alpha and Omega, the Beginning and the End. The one who thirsts, will I give freely of the fountain of the water of life. The one who overcomes." Now, this is to encourage us. "To endure to the end." This is to encourage us to always turn to Christ, to change, to repent, to grow, to overcome. Notice, "The one who overcomes shall inherit all things." That is co-heirs with Christ, to inherit the vastness of the universe. Listen, if God didn't create this earth in vain, please understand, He did not create the heavens, and the galaxies and everything that is out there that we can see with our little itty, bitty telescopes, and we think wow, this is marvelous, which it is. It is a demonstration of God's power, which it is, but God didn't make that in vain either. And He is going to make that for us. And we have an inheritance, out there, as it is pictured, that those who are saved, who are the children of God, the Father and Jesus Christ will shine as the stars of heaven forever. So that tells us about the inheritance that we will have. See. "Inherit all things, I will be his God and he shall be My son." Now, to make it clear, we always have this comparison. "But the cowardly and unbelieving, and abominable and murderers and fornicators and sorcerers and idolaters and all liars shall have their part in the lake that burns with fire and brimstone, which is the second death. So God's judgment is just. 'And then one of the seven angels came and said; "Come here, I will show you, (verse 9), the bride, the Lamb's wife." 'Carried him away and saw the holy city, the New Jerusalem, coming down out of heaven. A great, fantastic city.' Remember Jesus said, "If I go I will prepare a place for you, that you may be with me, so that where I am, you may also be. And in my Father's house, are many offices, or mansions, or abodes, or dwelling places." And think of this, in the holy city, New Jerusalem, with the streets paved with gold, built on the foundation of the tribes of Israel, and the twelve apostles and having the beautiful, wonderful wall and the twelve gates which the nations that are saved can come into. See because on the rest of the earth, there are going to be all the rest of the nations that are saved. And they are going to come to New Jerusalem. And those who are in the first resurrection will live in New Jerusalem, those not in the first resurrection, probably

will be just in the nations that are saved. Live on the earth as Spirit beings. Now, here is what is so important here. I will let you read about the measure of it, 1500 miles cube or square, as it were. And without having the need of water and oceans and atmosphere as we know it today. That can be done very easily with the new heaven and earth that God is going to create for it. But notice what is most important thing here. Revelation 21 verse 22, 'And I saw no temple in it.' This is going to be, if we talk about an intimate relationship with God. This is always going to be an intimate relationship with God. 'For the Lord God Almighty and the Lamb are the temple of it. And we'll see that. It says over here, in chapter 22, we will see Him, face to face. Not only can we love God, we can see Him. We can converse with Him. And isn't that something, He doesn't want a temple, He wants you! He doesn't want something so great that He doesn't share with you, look He is sharing New Jerusalem and the universe with all of His creation that He is performing right now. Preparing the way. And that is why it is so important that those of us in the church really respond and understand the salvation that God has given us. And God's plan, that we make this knowledge known as much as we can to the world, for a witness, for the truth and for those, the remnant that God is working with in the church and in the world that He will bring them to a greater understanding of His word and of His way and to be filled the His Spirit now so they can enjoy what God is saying here, 'This will be the fullness of joy, this will be the fullness of God's plan for us.' See. Alright let's read on. 'It says here, the city has no need of the sun or of the moon.' It doesn't say they won't be there; they will be there, because there are months a little later on over here in chapter 22 so there will be the moon and the sun. 'That they should shine in it, they don't need it because the glory of God enlightens it. And the light of it is the Lamb.' Now notice Revelation 21, verse 24, 'And the nations that are saved.' Now they live on the rest of the earth, outside of New Jerusalem. Now, how far they will go, in the universe, we will just have to wait and see. Now, we don't understand all of this completely. See. But the goal is to get there and then you will understand. The goal is if you see it as a Spirit being you will know exactly what it is. Right? Yes. 'And the kings of the earth shall bring their glory and honor to it. So God is going to have some kind of great activity and work for us to do. Now, if you think we have work to do as human beings now, think of what God is going to have for us as Spirit beings, so that we are satisfied completely through all eternity. It is going to be amazing. It is going to be awesome indeed. Now, verse 25, 'And the gates shall never be shut by day for there is no night there and they shall bring the glory and honor of the nations to it.' Now, again a warning. If someone thinks they are going to get there in any other way than through Jesus Christ, here is a warning. 'And nothing that defiles shall ever enter into it. Nor shall anyone who practices an abomination or devises a lie but only those who are written in the Lamb's Book of Life.' And that includes all of those who are written in the Book of Life from the second resurrection. That includes all of those down through the Millennium. That includes all of those in the first resurrection.

Now, chapter 22, 'Then he showed me a pure river of the water of life, the eternal life through the Spirit of God is then pictured by the waters (coming where?) flowing from the throne of God and the Lamb,' constantly. Spiritual power, spiritual life, spiritual understanding, spiritual knowledge, continuously through all eternity. 'And in the middle of the street, and on this side and on that side of the river was the tree of life.' This is

showing, we are going to constantly be partaking of the way of life that God has for us. It doesn't mean that we receive eternal life from the tree of life. The tree of life is just showing the way that we are going to live for eternity. Not that it gives us eternal life. Now, the leaves of the tree are for the healing of the nations and remember that ties in with Matthew 13, 'Lest they be converted and I heal them.' So, this is also used during the great white throne judgment, during the Millennium as well. Now, Revelation 22 verse 3, 'There shall be no more curse, (that is because there is no sin, isn't that something) and the throne of God and the Lamb shall be in it and His servants shall serve Him. And they shall see His face, and His name shall be in their foreheads. And there is no night there, for they have no need of a lamp or the light of the sun because the Lord enlightens them and they shall reign into the ages of eternity.' So this Last Great Day, as it comes to an end, opens up the vastness of the plan of God, which He will reveal to us at that time. When New Jerusalem comes down out of heaven, He is going to reveal it to us at that time. Now, more than ever before, when John wrote this, notice verse 6, 'And He said to me, these words are faithful and true.' So they are going to happen. And God has given us an opportunity to have a part in it, of the greatest and most fantastic thing that we could ever think of, or dream of, beyond any comprehension that we have. You see. 'And the Lord God of the holy prophets sent His angel, to show His servants the things which must shortly come to pass.'

Now, let's come over here and let's see what He says here, then He says, verse 10, 'After he fell down to worship him, he said no, don't worship me, worship God.' Okay. Verse 10, 'Do not seal the words of the prophecy of this book because the time is near.' Now, that is a prophecy of when it would be understood. We have more understanding of the book of Revelation than ever before, because of the time that we live in and the word of God. 'Let the one who is unrighteous, be unrighteous still.' There comes a dividing line. 'Let the one who is filthy, be filthy still. Let the one who is righteous, be righteous still. And let the one who is holy, be holy still.' Now, here is another encouragement for us, so as he winds back down to our day again, He says, 'And behold I am coming quickly, My reward is with Me, to render to each one according as his work shall be.' And brethren, we have the opportunity to produce the greatest spiritual works of any people of God and any generation since the beginning of the church. And I hope you grasp and realize that. And I hope you understand the calling that God has given us. So that we can do the things that God wants, greater, far more beyond what we have ever expected, see. God wants us to open our hearts and our minds and let His Spirit be in us, to think big, to understand the reality of God's plan, as much as we can. And to know that He is going to finish and perform it, because He says, 'I am Alpha and Omega, the Beginning, the End, the First and the Last.' Then He tells us how to do it. 'Blessed are those who keep His commandments, that they may have of the right to eat of the tree of life and may enter by the gates into the city.' There isn't going to be anymore curse. There isn't going to be anymore sin. Notice what He says here in verse 15, 'But excluded are dogs, and sorcerers and fornicators and murderers, idolaters and everyone who loves and devises a lie.' So every time God gives us a great inspirational, insight into His word, bam, He gives us a warning, that we need to take heed, we need to understand, we need to realize that there is a limit. So these are the ones who have committed the unpardonable sin, they won't be there. Now, verse 16, 'I, Jesus (these are the words of Jesus) set My angel to testify these

things to you in the churches. I am the root offspring of David the bright and Morning Star. The Spirit and the bride say come, and the one who hears, says come. Let him who thirsts, let him come. And the one who desires partake of the water of life freely. For I jointly testify to everyone who hears the words of the prophecy of this book, if anyone adds to these things, God shall add to him the plagues that are written in this book. If anyone takes away from the words of the prophecy of this book.' So this is a fitting closing to the Last Great Day and we go back to our homes and we begin to live our lives, to grow and change and to develop more Godly character. This is a fitting closing for it. 'If anyone takes away, yes, He will take away His part from the Book of Life, from the holy city, the things that are written there.' Now, notice verse 20, 'He who testifies things says surely, I am coming quickly, Amen.' And John adds, 'Even so, come Lord Jesus, the grace of our Lord Jesus Christ be with you all. Amen.' So that is the fullness of the plan of God and the meaning of the Last Great Day.

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