

Christian Biblical Church of God

FOT—2007

Day 7—End of 1,000 Years
Fred R. Coulter – October 3, 2007

Greetings brethren, and welcome to the last day of the Feast of Tabernacles, 2007. This is day seven of the Feast. And of course, the Feast of Tabernacles is seven days long, even though we refer to the whole time period of the eight days, including the Last Great Day as the Feast of Tabernacles. And as we have seen, going through Isaiah especially—and I hope that that was helpful for you to see the tremendous number of things that are in the book of Isaiah about the Kingdom of God and how it will be. Now let's just take all of those things—we'll review just a little bit of it—but let's remember that during that time we have the temple on earth, that we went through on day one and two. And how it's going to be the most beautiful place on earth where the temple of God is and how that all nations are going to be ruled by Jesus Christ and the saints. They're all going to be taught God's way.

Now, let's come to Psalm 93 and let's see what this is going to be and let's put some other Scriptures in to the fulfillment of the Feast of Tabernacles, which, as we know by Revelation 20, is a thousand years long. Now there are several Psalms where it says "the Lord reigns," and all of those are millennial Psalms. So here we have one, Psalm 93:1, *KJV*: "The LORD reigneth, he is clothed with majesty... [Now that's something to really consider. You think about that and you tie that together with how Christ looks in Rev. 1, in His glorified form to where His face shines like the sun and He has glorious clothing and it is absolutely marvelous.] ...the LORD is clothed with strength, *wherewith* he hath girded himself: the world also is stablished, **that it cannot be moved**... [There isn't going to be any change of government once Christ returns. It's going to remain the same.] ...Thy throne *is* established of old: thou *art* from everlasting" (vs 1-2). So it's going to be quite a thing in how this is going to come about and how things are going to be on the earth during the millennium.

Now, let's review just a few Scriptures here so we can see again how it begins. Let's come to the book of Zephaniah. Now as you go through all of the prophets, none of the prophets have as much concerning the millennial reign as does Isaiah. But there are some prophecies and most of these, as we will see in a minute, have to do with the beginning of the millennium. And of course, that important to understand because everything has a beginning, everything has an ending as far as it relates to us in our lives in the plan of God. Let's come to Zephaniah 3:14, *KJV*—and here again, we find a millennial setting; and we find that the whole earth is going to be centered around Jerusalem. "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments... [For your sin, everything that took place because of the tribulation.] ...he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee... [Now, we know also in Zech. 14 that the Lord is called 'King of all the earth.' And we know that that refers to Jesus Christ, because when Pilate asked Jesus, 'Are You a King?' And He says, 'To this end was I born' and this is why I am here. But My Kingdom is not yet of this world. And if it were then My servants would fight.' So here we have 'the Lord is in the midst of you, the King of Israel.'] ...thou shalt not see evil any more.... [So evil is going to be brought—especially for Jerusalem—there's no more evil going to be there. But in the society around and in the different countries, there's obviously going to be some kind of evil and overcoming sin. But nowhere, nowhere in the way that we understand the societies today and sinners and lawbreakers, nowhere near that!] (Now, let's continue on here in verse 16): ...In that day it shall be said to Jerusalem, Fear thou not: *and to Zion*, Let not thine hands be slack. The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing" (vs 14-16). So this helped set the whole stage for the whole millennium. And we have seen the Scriptures where they're going to rebuild the waste places and so forth and so on.

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Let's see the promises that we find here. Now, let's begin in Jeremiah 31. Now Jeremiah has a few prophecies of the millennium, but most of these have to do with the beginning of the millennium. Jeremiah 31:7—Ezekiel has very few Scriptures referring to the millennium. And we find in the Gospels, we find many references to the Kingdom, so we could take at different times and different years—which I've done in the past—I've taken the millennium in the law, the millennium in the prophets, the millennium in the Psalms, the millennium in the Gospels, the millennium in the Epistles—and of course then for sure, the book of Revelation. Well, here Jeremiah 31:7, *KJV*: "For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.... [Back Israel to the possession of the nations that God gave them.] ...They shall come with weeping, and with supplications will I lead them... [So here we have repentance, and also with it: joy and gladness and relief that everything is finally over because of all the suffering and all the terrible things that have gone on the earth.] ...[And God says]: I will cause them to walk by the rivers of waters in a straight way..." (vs 7-9). Now rivers of water likened unto the Holy Spirit. 'In a straight way'—that's the way of the Lord.

So all the earth, beginning with Israel, physical Israel, brought back to the Holy Land. And brought back to the other nations that God gave them when He told Abraham that they would spread to the north and to the south and to the east and to the west. So they will be going back there as well. "...in a straight way wherein they shall not stumble: for I am a father to Israel, and Ephraim *is* my firstborn.... [So here's quite a thing.] ...Hear the word of the LORD, O ye nations... [So now it goes out to all the nations.] ...and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.... [No societies like we have them today. Now this is going to quite a way to live. And when you stop and think about it, every human being has a deep longing for what I just read, down deep inside—because God put it there. God established it for this very purpose, that when He finally brings it about it will be very fulfilling.] (verse 13): ...Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD" (vs 9-13).

Let's continue on here in Jeremiah 31:31 [transcriber's correction]—and let's understand something very important. What we're going to read about here is the covenant that God is going to make with physical Israel after He brings them back from their captivity. Because every time God does something, there is always a covenant. Now this is true this can refer to the covenant called the New Covenant in the New Testament, as we understand. So as much as this applied to the calling of the Jews and the Israelites down through time, this would apply. But it does not apply in the same sense as the covenant that God is going to make with Israel when the millennium begins. So here's a prophecy of that: Jeremiah 31:31, *KJV*: "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... [Now, let's also understand something, those who were first called into the Church were those from the house of Israel and the house of Judah. But this was the covenant of eternal life that God established with the Church—not with the nations of Israel and Judah. So here it is with the nations of Israel and Judah.] (verse 32):...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

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my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people” (vs 31-33).

Now this covenant is what’s going to then expand out from Israel to the whole earth. That’s why, as we saw, all nations will come up to Jerusalem to learn the way of the Lord. And those that don’t are going to have some very powerful persuasion from God that they will see that they need to do this. Now notice what this is going to do—verse 34: “And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD... [We won’t have evangelism like we have today. God will be here. The saints are going to be in charge. The Government of God is going to be on the earth. The knowledge of God is going to cover the earth as the seas cover the earth, so this is going to be a fantastic thing. This is going to be (how shall we say in today’s term) the cream-de-la-cream of everything of God, the greatest, the greatest, the greatest of everything. And people will live in that state of existence for a thousand years. So this is going to be astounding. “...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.” So this is quite a thing! So there has to be this covenant with Israel, and it has to be in the way that God wants.

Now let’s come over here to Jeremiah 32:36, and again we see that in Jeremiah that it talks about the return of Israel and Judah from captivity. Now in type that applies to the return of the Jews after the 70-year captivity in Babylon. But it was never anything like this. God never made a new covenant with the Jews when they came back. They went back and renewed the Old Covenant that was given through Moses. And if you read there in Ezra and Nehemiah, that’s exactly what they did.

Now here in Jeremiah 32:36, here another prophecy of the millennium and what it will be like when God rules on the earth, as it says there: “The Lord reigns, He is clothed with majesty.” Now, Jeremiah 32:36, *KJV*: “And now therefore thus saith the LORD, the God of Israel, concerning this city [Jerusalem], whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence... [Now then, He says, I’m going to solve that problem. Now let’s see how this also applies to the end-time. Is Jerusalem going to be surrounded with armies? *Yes!* That’s exactly what we find in Luke 21. Is it going to overrun by the Gentiles? *Absolutely!* As a matter of fact, right there in Jerusalem, just before the tribulation begins, the two witnesses of God and the beast and the false prophet are going to have face-to-face, head-to-head confrontations right there in Jerusalem. So yes, going to have to be delivered from it. Now then, when the millennium begins—verse 37:] ...Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God: **And I will give them one heart, and one way...** [meaning that their human nature is going to more like ours than the human nature in the world, because today we are converted—we still have fight sin, we still have to overcome. And what is one of the things that we greatly long for? *That we don’t have to live in this world of sin!* See, that’s why there’s a greater reward for those who are in the first resurrection than those who come into the Kingdom of God during the millennium. That’s why we are going to be the kings and priests and rulers and that’s why we are going to be the first ones resurrected and serve with Christ—because we have to live in this evil world. Yet, we have to grow and develop and develop the character of God so we can do this. So this gives us a whole lot more to work on and overcome than they will have during the millennium. But just think of what it’s going to be.] ... **I will give them one heart, and one way** that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but **I will put my fear in their hearts, that they shall not depart from me**” (vs 36–40). So all during the millennium, with a great harvest of people, it’s going to be something! It’s going to be really be a great thing that God is going to do.

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Now let's come to the book of Ezekiel, since I mentioned it, and let's look at some other prophecies here. Ezekiel 36:6—and again we have the beginning of the millennium, but that sets the stage for the whole thousand years. And it tells us what kind of nature that people are going to have. And it's going to be a whole lot different than God having to deal with stubborn, rebellious Israel as He had to in the wilderness and all during the history of Israel down through time. Ezekiel 36:6, *KJV*: “Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen: Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.... [So God is preparing] ...For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown... [Now, He's talking to the land; and it's going to be quite a thing that's going to happen. And it will be everywhere—*everywhere in the world*. Now, I wonder what it's going to be like to not have supermarkets? Ever thought of that? I wonder what it's going to be like to have food at its absolutely, the best, the peak of everything. You won't have to worry one whit about poisons, hybrid things to eat, genetically modified or genetically-engineered foods. You won't have to worry about contaminated milk, contaminated meat, contaminated air, contaminated water. God is going to clean all that up.] (Notice verse 10): ...And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded: And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates... [back to where you were] ...and will do better *unto you* than at your beginnings: **and ye shall know that I am the LORD**” (vs 6-11). So it ties right in with everything, *to know the Lord*. See, that's why today we *know* the Lord.

Now let's come over here to verse 23: And I will sanctify my great name, which was profaned among the heathen... [When you went into captivity] ...which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD... [So you see, when you start going down and reading all these things, 'shall know that I am the Lord'—now that might be an interesting Bible study for someone to do. Go through and look up all the Scriptures which say, 'shall know that I am the Lord.' And see how all of those apply to (1) the Church, and (2) to all the people during the millennium.] ...when I shall be sanctified in you before their eyes... [So as we have seen in the past during the Feast of Tabernacles, God is going to be dealing with Israel first. God is going to bring them peace, God is going to bless them, God is going to bless the land, they're going to get settled, and the heathen—especially as we find in Ezekiel 38 & 39—are going to come up and try to re-capture Israel because they're all at peace. And that's going to be the final war after the millennium begins. There will be that war, because it says there in Isaiah 2, that He's going to rebuke nations afar off *until* they 'beat their spears into pruning hooks and their swords into plowshares.' So they're going to have to learn it. And this is talking about it here.] ... when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land” (vs 23-24).

Then, as we have seen, Satan had to be removed. Now, we'll come back to Satan toward the end this sermon, because there's still yet another task for Satan to accomplish. But we have to change the nature. So here again, every time you see the beginning of the millennium and God dealing with Israel and Judah, what does He do? ***He forgives their sins, He grants them repentance, and He gives them a new heart.*** And that's the only way that the millennium is going to work.] ...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.**... [This is conversion! So you see, our ruling and reigning over the people is going to be a whole lot different than what it is today.] ...and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.... [Which shows that what?

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They're still going to have human nature that they need to overcome. But it's not going to be as evil as the human nature that we see in the world today, of which when God calls us to repentance, we have to repent and be baptized so that we have the circumcision of the heart. See, this is what it's talking about here: the circumcision of the heart *for them*, and their conversion.] ...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... [***The Lord reigns!***] ...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** [repentance] in your own sight for your iniquities and for your abominations. (vs 25-31). So, that's going to give a tremendous start for the millennium.

Now, let's look at some other ones here. How are they going to be taught? Well, let's come to Isaiah 30. As we're turning to Isaiah 30, let's remember this: What did we read concerning Isaiah that's going to happen all during the millennium, from one month to another month, from one Sabbath to another Sabbath? "***shall all flesh come before the Lord to worship Him.***" And that means wherever there are churches, when they gather together, they are coming together before the Lord. And God is going to be able to know what's going on everywhere. I mean, we need to realize that. And we're there to make sure that God's way is carried out. And we're going to be there to teach them. We're going to be there to help bring the stability to help everyone when they start going astray.

Now let's read it here, Isaiah 30:20, *KJV*: "And *though* the Lord give you the bread of adversity... [that is before, what happened in the tribulation] ...and the water of affliction, yet... [that is, now at this time] ...shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers... [They will see us, and there will be many other teachers, too. There will be humans teaching humans, and we will teach the human teachers to teach the people as well.] ...And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.... [So here is finally the solution that all people really want. Which is what? When something really evil happens, what's the first thing that people say? *Why did God allow this? Why does God allow that? Why didn't God stop it?* Well, now's not the time to do it. During the millennium, as we're reigning and ruling and teaching under Christ, ***we will stop it!*** Now also this has to do with teaching them. Because every Sabbath their going to be taught. And it's not going to be teaching necessarily in the way that we understand it today. Because there's going to be so much more available:

- with the knowledge of God,
- the knowledge of things,
- the knowledge of science,
- the knowledge of life,
- the purpose of life,
- why we're here,
- where we're going;

and, you know, children are going to be popping out like popcorn, as it were, because God is interested in multiplying human beings and there will be the sorrow removed and the pain removed from childbirth, so it's going to be a whole totally different thing. And we're not going to be confronted with all the difficulties of child rearing that we have today. Mothers will stay at home and take care of the children. And the children will be taught the right way. The school will be just down the corner. There won't be any pedophiles; there won't be any murderers; there won't be any drug dealers there to lead our children astray. They won't exist. So that's going to something. That's how it's going to work.

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Now let's look at some of the other things that they need to also realize that's going to happen. Let's come here to the book of Ecclesiastes because we need to cover some of this. So the question is: How then, since everything is going to be so easy compared to what we do, which some people complain. Some people complain and say, "Well, why didn't God just wait until I get in the millennium, then it will be so much easier?" Or as we cover the second resurrection tomorrow, some people say, "Well, I just wish God wouldn't have called me now, because it's so hard! I wished He would have left it until the 100-year period—cause it's going to be so easy." Well, you need to realize that we are forever going to be a category, and a level of existence, as spirit beings, that those who come into the Kingdom of God during the millennium will not attain to that level. We need to understand that. That's why the first resurrection is a "better resurrection." And the first resurrection has a greater reward. So don't ever get the attitude that it's going to be easy and it's been so hard for us. In a way, they're going to have harder lesson to learn. And that harder lesson is called "vanity." That's what the book of Ecclesiastes is all about.

Now, Psalm 39:5 says: "Behold...man at his [very] best... [Now during the millennium is everyone going to be at their very best? *Yes!*] ...state is altogether vanity." So they're still going to have overcome self. While their human nature is going to be changed, and have a new heart given to them, and have God's Spirit given to them, they're still going to have to overcome. See, because they're going to be living in a society, as we read, where there is going to be gold and there's going to be plenty of everything. It is going to make the whole kingdom of Solomon look like a token down payment on what the millennium is going to be all about. They're going to have wealth and peace and happiness. They are going to have all of these great advantages, but you see, they're still going to have to overcome human nature. And I think one of the most important books that is going to be studied in the millennium is the book of Ecclesiastes, and other books which will be created to fill in the gap, to help them overcome the vanity of human nature. So let's come here to Ecclesiastes 1:1, and let's realize this is still going to apply during the millennium. Now let's also understand that at the time that Solomon's kingdom was here: Did they have peace? *Yes!* Did they have rest from their enemies? *Yes!* Did they have the overwhelming blessing of God as never before? *Yes!*—but not quite as what it's going to be during the millennium. But notice what King Solomon wrote, and he was the one who really understood this, because he had more wealth than any other man; he had more knowledge than any other man; he had more understanding than any other man; and he was able to do more to experiment with life than any other man. So what he has written here really is a millennial education book about the vanity of human nature, which all during the millennium we'll have to overcome. That's why he starts out here—Ecclesiastes 1:1: "The words of the Preacher, the son of David, king in Jerusalem.... [The only one that fit was Solomon.] ...Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity" (vs 1-2). Now, that's going to be hard for people during the millennium to really grasp that, because they have everything. Everything to the full. Everything beautiful. Everything righteous. All of their teachers watching over them, teaching them, leading them. Everybody keeping the Sabbath. Everybody keeping the Holy Days. Everybody in unison with God, but there is still human nature and vanity.

So let's read it here: "What profit hath a man of all his labour which he taketh under the sun? *One* generation passeth away, and *another* generation cometh... [We're going to see that during the millennium. But there's going to be one caveat that we're going to see happen—and we'll talk about that a little bit later. Instead of death, there's going to be graduation to eternal life. So they'll be able to see that. So there will be every incentive to overcome. But vanity is going to be the key thing that they have to work on.] ...but the earth abideth for ever. The sun also ariseth, and the sun goeth down... [That's still going to be going on during the millennium] ...and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually..." (vs 1-6). And with all the knowledge of the Lord and all the knowledge of all the scientific things we know, they will know more, more, more. They will be satiated with knowledge and understanding. And we're going to see that *the vanity*

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of all of this is going to magnify itself in the last generation of the millennium. And they won't be satisfied. So then he talks about the rivers and he says, verse 8]: ...All things *are* full of labour; man cannot utter *it*: the eye is not satisfied with seeing, nor the ear filled with hearing... [And that'll be true then, because that part of human nature is not going to change.] ...The thing that hath been, it *is that* which shall be; and that which is done *is* that which shall be done: and *there is* no new *thing* under the sun" (v 9). And I tell you what, during the millennium we're going to learn that in many, many, many different ways. And that's what we're going to teach them. So they've got to overcome their vanity. So then, although it's going to be easier for them during the millennium, they're still going to face the things of vanity—and that's what they're going to have to look at. And that's what they're going to have to overcome. And they're going to have to come to repentance. ***Every generation is going to have to repent of vanity and selfishness.*** Now, it won't be quite as magnified as it is today, but it will still be there. So it's going to be a thing for them.

Now, let's come over here to Ecclesiastes 6:1, *KJV*—here's going to be part of the challenge during the millennium for everyone there: "There is an evil which I have seen under the sun, and it *is* common among men: A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth... [Isn't that going to happen during the millennium? *Yes! Yes!* Now, it's going to be a little different because it says here:] ...yet God giveth him not power to eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil disease.... [Well, that's not going to happen during the millennium. They're going to have power to eat of it, they're going to enjoy it, everything is going to be really wonderful—every great, deep desire that God has left within human beings for things of goodness and peace and everything will be fulfilled.] (Now let's look at verse 3): ...If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good... [so there's the vanity of that—and we could say that they really never learned the way of the Lord while living in the Kingdom of God when the way of the Lord is there to be taught and learned; and they will have lived it. How many will come to the conclusion that they don't want that? *Don't know.* But you see, God still is not going to remove choice. God still is going to test them and prove them. This is not just an automatic grease-slide shoot into eternal life.] ...and also *that* he have no burial... [Let's look at this. Are we not talking about those who, during the millennium, have committed the unpardonable sin? Could we not apply that to it? Because there will be those who will. There will be some who will reject God's way in spite of everything that takes place. Now granted, that may be a very few; but nevertheless that's still going to be.] ...I say, *that* an untimely birth *is* better than he. For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness" (vs 1-4). And if that is not the sentence of eternal death in the lake of fire, I don't know what it is.

(Break)

Let's continue on in the book of Ecclesiastes—it doesn't fit exactly, precisely, but there are some tremendous lessons that they're going to learn in building their character. And the greatest thing that they're going to have to overcome is vanity; especially when everything they do turns out well. I wonder how many are going to think: "Boy, well I've done this; I've done that; I've done the other thing. Well, I know God is done this and God has done that, but look what I've done. Look how good I am." You know that's going to be part of it.

Now, let's come here to Ecclesiastes 8—we'll cover some more Scriptures here. "Who *is* as the wise *man*? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed. I *counsel thee* to keep the king's commandment... [That's what we're going to do. Christ is going to be King.] ...and *that* in regard of the oath of God.... [So they're going to constantly be brought back to the time when they made their covenant with God through baptism.] ...Be not hasty to go out of his sight: stand

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not in an evil thing; for he doeth whatsoever pleaseth him. Where the word of a king *is*, *there is* power... [Never forget that, Christ is King! The saints are kings and priests and teachers] ...and who may say unto him, What doest thou?... [Remember that. See, their challenge to God is never going to be overt. As we're going to see, there will be for some for whom it will be covert. Now keep it in their hearts, but nevertheless, God knows the hearts, doesn't He? So they're still going to have to repent.] ...Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment. Because to every purpose there is time and judgment, therefore the misery of man *is* great upon him.... [Well, that misery is going to be lifted during the millennium.] ...For he knoweth not that which shall be... [And during the millennium that won't be exactly true.] ...for who can tell him when it shall be? *There is* no man that hath power over the spirit to retain the spirit... [That's the important thing that they're going to have to learn. Each one has the 'spirit in man'; each one, when they repent, receive the Spirit of God. But only God has the power over the spirit, not man. And you see, there will be great cause for vanity for the great things that people will be able to do during the millennium. So they're have to keep getting the vanity down, as it were.] ...neither *hath he* power in the day of death... [because death will not be entirely removed during the millennium—there will still be death—and we'll see that in just a little bit.] ...and *there is* no discharge in *that* war... [in other words, you don't get rid of things by fighting] ...neither shall wickedness deliver those that are given to it. All this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt.... [That's not going to happen during the millennium.] ...And so I saw the wicked buried... [Now, that's going to be an object lesson during the millennium all the time. Because you see, there is one thing that is true, the Bible says *the wicked must die twice*. They will suffer the second death. So they will see with wicked buried] ...who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this *is* also vanity" (vs 1-10). So they will see that.

Now, every funeral during the millennium, as we will see in just a little bit, is going to be a time of education, because the two ways will be clear: *the way of God, which leads to life; the way of vanity, which leads to death*. The majority will follow God's way. But there will still be some that die, and here is part of the things that they are going to have to learn as they're growing up. Let's come here to Ecclesiastes 11:9—because God is still not going to take away choice from man or woman. Everyone is going to have to choose. Now, because the system will have everything convenient for obeying God, for keeping the Sabbath, for keeping the Holy Days, for keeping the commandments of God—those will all be taught in school, taught in Church and I'm sure there'll be a church on almost every corner, and in the church there will be a school. It's not going to be like these big amalgamated schools that they have today, where they funnel satanism right into the children's mind, beginning in kindergarten. They'll be taught God's way. And one thing that God will never do: He will never take away choice. There's still going to be choice.

Ecclesiastes 11:9, *KJV*—so this will still apply: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart... [And if their heart is converted and have the Spirit of God, they're going to walk in the ways of God. If they are not converted, they don't have the Spirit of God, they, in the letter, because the society is geared to obeying God, will be walking in the way of God in the letter, but in their minds they may not.] ...and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment." Now you see, judgment is always taking place. In the world, God is judging the world—whether for good or whether for evil, we'll see that. God is always judging every individual according to their choice, but He doesn't have to go down and judge them every instant. He has it automatic: *sin is a law*, "law of sin and death." And when people sin things automatically are judged against them, and things happen. That's just the way that God has set it up. So *it's an automatic judgment that takes place*. God will judge it. So He says: "Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth *are* vanity" (v 10). And the only thing is from about sixteen—maybe even fourteen—to about twenty-

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four to twenty-six, youth do not understand that, because their minds are so locked in that now they are adults and now they can choose and now they can see the sins of their parents and the weakness of their parents and other people. So they get lifted up in their vanity of how great they are. So during the millennium, of course, this is going to be minimized, but nevertheless, it's still going to be there. So here's the admonition of Solomon, which he forgot in his old age. So you see, it's not, as I gave a sermon recently, how you start, but how you finish. And all during the millennium it's going to be same way. How did you start and how are you doing, and how will you finish?

So he says, Ecclesiastes 12:1, *KJV*: “Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them”—the it goes on showing how when you get old you don't see, you don't walk, you can't get out and do things, you're teeth wear out, and you are just sitting there waiting for death. Well, that's kind of the way it is in this life. So let's come over here and he gives a conclusion of the whole matter, which will constantly apply all during the millennium to every individual throughout his whole life. “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole *duty* of man” (v 13). “Duty” is italic in the *King James* and this the whole of man. This is what makes people whole. Then with the Spirit of God. Now then he gives one final warning, which God executed upon Solomon [transcriber's correction] himself, when he took away the ten northern tribes, right, because of his sins? *Yes!* “For God shall bring **every work into judgment**, with every secret thing, **whether it be good, or whether it be evil**” (v 14). Now, isn't that profound, that that is directed toward the youth. And how many, if we could all look back, I can look back, all of us who are older can look back, and those of you who are still young, you can see that you do this, don't you. When you get out away from your teachers and you get out away from your parents, and you get together in your little groups, that you know and I know and your heart you understand that you do things that your parents don't even know about—and wouldn't want you doing them, right? *Yes, the secret things*. But know this: God is going to judge you for it. You just need to realize that. It's going to be that way all during the millennium. Not in quite the intense degree that we find here in the book of Ecclesiastes, but nevertheless, it's going to be.

Why would we have the prophecy about “you'll see your teachers,” and “if you go to the left hand or you go to the right hand” they're going to say, “this is the way, walk in it.” So let's come to Isaiah 65 and let's look at another aspect of the millennium. Because when Christ returns, the millennium is set up, it's going to be a new heaven and a new earth. He's got to straighten it all out, just like He did after the rebellion of Satan the devil. And of course, when Christ returns, that's going to be one of the final rebellions of Satan. Not quite, because there's one more escapade that God has reserved for Satan to do. And we will see why that is done. And we will see how God, toward the end of the millennium—now, I'm getting just little ahead of myself—is going to allow people to be granted more freedom. Because you see, after a period of time this always happens: every generation that comes along does not like the restrictions of the generation that was before them. And this will never change. But before we get there, we've got to come to Isaiah 65. But we'll just leave that out there and we'll pick it up in a little bit.

Now let's pick it up here in Isaiah 65:16, *KJV*: “That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth... [Now that is exactly what Jesus meant when He said what? ‘Let your “yes” be “yes” and your “no” be “no”--correct? *Yes!*] ...because the former troubles are forgotten, and because they are hid from mine eyes... [Going to change the whole world for a thousand years.] ...For, behold, I create new heavens and a new earth... [That's at the beginning of the millennium. This is not the new heaven and the new earth back in Rev. 21 & 22. Because you see, when we get to day eight and the second resurrection, there is no need for a new heaven and a new earth because what happens at the end of the millennium does not destroy the whole earth. There's only one little minor, minor, minor, as far as the proportion of the battle is concerned. So this is at the

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beginning of the millennium.] ...and the former shall not be remembered, nor come into mind.... [Though we can apply some of these things to the lives of those who will be resurrected in the Great White Throne Judgment.] ... But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her... [that is in Jerusalem. Now it may be heard in other places, but not in Jerusalem.] ...nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days..." (vs 16-22).

Now, I've been reading this in the *King James*, so let's read it in the new translation that's coming in the Bible—which by the way, we'll receive probably within six weeks, maybe eight weeks after this Feast of Tabernacles and Last Great Day are over. So let's pick it up here in verse 20 and here's a little more accurate translation: "There will not be an infant who lives but a few days, nor an old man that has not filled his days. For the child will die a hundred years old; but the sinner *who* is a hundred years old shall be accursed." Now the only thing that has always been a difficulty to reconcile has been, 'for the child will die a hundred years old.' When we understand that during the millennium, in all probability, those who are righteous we need to ask the question: Why would they die? Why would they not be transformed from flesh to spirit just like those who are still alive when Christ returns are changed from flesh to spirit? Is that change and transformation considered an instantaneous death? I don't know. I've debated that back and forth in my own mind. Because it says, it's given to once man to die (Heb. 9:27)—so is that considered an instantaneous death? Because they are changed in "a moment, in the twinkling of an eye." And this would be a great object lesson all during the millennium, wouldn't it? Those who are righteous, those who overcome vanity, those who are faithful, live to be a hundred. And here, I don't know how it would be, what would we have? One service a month where those who have reached a hundred years old would then have a 'transformation party' or service right at the church. I mean that would be spectacular, wouldn't it? I mean you talk about showing that the way of God leads to life, there you've got it.

But nevertheless, the wicked have to die. So those who don't are going to die, and it says and "the sinner who is a hundred years old shall be accursed." Which means that whenever there is a funeral and there is a burial, they know that that person has committed the unpardonable sin and has died and has been buried. So we would have to look at this and say that we have to, in order to understand it correctly because there is no way that the Hebrew can be changed here to make it fit any other way than it says. So this means that we would have to consider at that instant that the person is changed from flesh to spirit that that must be considered an instantaneous death and change—because the physical body is no longer there, but it has been transformed to a spiritual body. So however God is going to do that, you see, we don't know exactly how God is going to do that. But here we have a time of one hundred years. So all during the millennium we will have ten generations, which they overlap, because every year someone's going to be a hundred years old. And this begins to present a problem when we get down toward the end of the millennium. And we'll tackle that in just a bit.

Let's go on here: 21. And they will build houses and live *in them*; and they will plant vineyards and eat their fruit.... [Now this we can apply to, also, the one hundred year period of the Great White Throne Judgment, which we will cover tomorrow on the Last Great Day.] ...They will not build, and another live *in them*; they will not plant, and another eat. For like the days of a tree *are so will be* the days of My people, and My elect will long enjoy the work of their hands. They will not labor in vain, nor bring forth children for calamity. For they *are* the seed of the beloved of the LORD, and their offspring with them. And it shall come to pass, before they call, I will answer; and while they are still speaking, I will hear. The wolf and the lamb will feed together, and the lion will eat straw like the ox; and dust *will be* the food of the serpent.... [So nothing's going to change with that.] ...They will not hurt nor destroy in all My holy mountain,' says the LORD" (vs 21-25).

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So, let's look at a couple of other Scriptures here and let's see what we need to understand that's going to happen at the end of the millennium. Now some people think that it's right the last few years before the millennium ends, and then the Last Great Day has to do with New Jerusalem. Well, we will see that that's not quite correct. So let's come to Revelation 20 and let's read some of these verses again and bring us up-to-date where we are toward the end of the millennium. Now, let's understand, what happens when people get satiated with everything? *They get complacent*. Isn't that what happens to the Laodiceans? They're rich and increased with goods. Well, think what it's going to be like all during the millennium. Everything is right there. God is right there. The truth is right there. And they will have known nothing other than the truth, except the "secret inward thoughts" as we saw in the book of Ecclesiastes, that some people will hold.

Now, when we come to this last generation, is it going to be the last one-hundred years, or maybe the last 50 of the hundred years, and there's going to be a separation and a division of those who are righteous and want to follow God and those who want to go their own way. Is God, at that time, going to say: "All right, we have had nearly a thousand years and you still want to go your own way." So let's see how maybe God is going to accommodate them. So let's read it here. We know that Satan is bound. And it's important to understand, that even though you have forgiveness of sin; and even though you have people able to overcome sin now, remember this: ***as long as Satan is around you can't truly get rid of sin***. So that's why He has another mission at the end of the millennium.

So Satan is bound for a thousand years. Not 997 or whatever—a thousand years. Revelation 20:3, *FV*: "Then he [that is the angel] cast him into the abyss, and locked him *up*, and sealed *the abyss* over him, so that he would not deceive the nations any longer until the thousand years were fulfilled... [so they're completed. Nowhere is the Greek term 'teleo' used in the Greek in Rev. 20, indicating that at the end or toward the end of the thousand years. Now here's a sentence that has people perplexed, but let's read it:] ...and after that it is ordained that he be loosed *for a short time*.... [Now a 'short time' is an indeterminable period. We don't know how long it is. We see in relationship to Satan having a short time that in Rev. 12, we can kind of calculate that out. That's a little greater than 3-1/2 years. But we don't know if it applies here in this case. Then we see the millennium began. The thrones are cast down, judgment given to them, and the last sentence verse 4: "...they lived and reigned with Christ a thousand years." Not almost a thousand years, but a thousand years.

Now here's a key for tomorrow—verse 5: "(But the rest of the dead did not live again until the thousand years were completed.) This is the first resurrection. Blessed and holy is the one who has part in the first resurrection; over these the second death has no power. But they shall be priests of God and of Christ, and shall reign with Him a thousand years... [Now, verse 7]: ...Now when the thousand years have been completed, Satan shall be loosed out of his prison" (vs 5-7). Now why would God do this? And what is the purpose of this? And what does this serve? Now remember, all during the millennium, the people who come are reproduced and physical people in the world do not have to live under Satan. So why would God do this? Notice what he does, the exact same thing.

Harken back to the beginning, right? Where the book of Revelation is the beginning and the ending, right? What happened the very first thing that Satan was allowed to go into the Garden of Eden, what did he do? *He started deceiving*, didn't he? *Yes!* What does he do here? *He deceives!* Now notice: "...the nations that *are* in the four corners of the earth, Gog and Magog..." (v 8). Now this also presents another little problem, because we're told in Rom. 2 that God is no respecter of persons. Now if a certain race of people, being Gog and Magog, are not offered salvation, then is not God a respecter of persons? *But of course He would*, then we would have conflict with the Bible, correct? *Yes*. So how do we understand the "four corners of the earth and Gog and Magog"? Now could this be—and I think it is, and we can make a case for it—could this be that this is the geographical area of Gog and Magog, just like you talk about Israel as a

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geographical area; or Babylon as a geographical area. And when you say “the children of Israel” you’re talking about the people. And when you say “the Babylonian people” you’re talking about people. So the only way we can understand this is that this is the geographical area of Gog and Magog. Now there are people out there that God is going to allow Satan to deceive. It says “the nations.” Now, the only thing we conclude is this: is that this has to be from all nations of the world. Well then, how did they get there, and what were the circumstances for them to get there? Well, it says: “...of whom the number *is* as the sand of the sea, to gather them together for war” (v 8).

Now, I think we can conclude this and be on very safe ground, doctrinally. Toward the end of the millennium, say maybe the last 50 years, those who are born into the world come in to the way that it’s been run all during the millennium, with the exception that God is going to give an exception, which is this: those who secretly do not want to go along with God’s Word, instead of being able to live a hundred years and commit the unpardonable sin and die accursed, God is going to let them have the choice: do you want to live here in this society or we have a place over there where you can go. Just exactly like God did when Adam and Eve sinned. He exiled them out of the Garden of Eden. And when Cain sinned, He further exiled him to the land Nod. So is Gog and Magog the land of the Gog and Magog—the geographical area—is there a place there that is for exiles. So when they choose to reject God’s way, they’re going to be given a choice. You can either repent or you can immigrate over here and there are some people there and you can go live your life the way you want to, and you don’t have to be bothered anymore with keeping the commandments. You don’t have to worry about the “oppression” of this society in holding you back from expressing yourself. See, that’s why vanity becomes such a key thing to overcome during the millennium. So what God is going to do, I think that’s what’s going to happen. Now they’re going to get out there and they’re going to see, yes they have their difficulties; yes they have their problems; yes they have their troubles; but they have the freedom. No one there to tell them “this is the way to walk in it; don’t go to the right hand or to the left hand.” No, we are here to make our own choices and they will immediately revert back to what human nature always does: to live in sin! Right? Isn’t that what human nature always does? *Yes!*

So here they are out there, cut off from God. And now, lo and behold, God has a mission for Satan. And what is this mission going to accomplish? It’s got to finish the thousand years. This has to be the last act of the thousand years, because it says, “Now when the thousand years have been completed, Satan shall be loosed out of his prison; And he shall go out to deceive the nations that *are* in the four corners of the earth, Gog and Magog, of whom the number *is* as the sand of the sea, together them together for war” (vs 7-8). So it’s an indeterminable number because human choice is involved. And whenever there’s human choice involved you don’t know what the final number is going to be.

So he says, verse 9—here is why Satan is let out. He is let out to gather them together to come and fight. And God has a purpose in that and that is to bring upon these people who are sinners by choice, their first death, because they’ve committed the unpardonable sin. Now it’ll be very easy for Satan to convince them. You can almost write the script if you had a movie. He comes out of the prison, all the demons are with him and there’s a great spiritual revival and he says, “Ah, I am really god, and this One down in Jerusalem, unfortunately, got the upper hand over me for nearly a thousand years, but I have escaped His power; and I am come now to lead you in going down because these people have no implements of war and we can conquer them. It will be a ‘cake-walk,’ and we will take over Jerusalem and I will be your god and you can worship me. And we will get rid of them.” And they’re all going to bite it hook, line and sinker. So what do they do—verse 9: “Then *I saw* them go up upon the breadth of the earth and encircle the camp of the saints, and the beloved city...” Now what happens? There’s no contest. God is going to let them all come up. They’re not going to have great implements of war. There won’t be time for that. They’ll probably have swords and spears and shields and clubs and things like this.

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God's purpose is to bring about their first death all at once, in preparation for the 100-year period that comes later—the Great White Throne Judgment.

So what happens? God's secret weapon always works, doesn't it? "...and fire came down from God out of heaven and consumed them" (v 9). And who's standing there? *Satan and all the demons*. And now, Satan's judgment comes upon him, which will be the final act. So however long this is going to be from the ending of the thousand-year period into the beginning of the Great White Throne Judgment, we're not told. But it doesn't have to take very long to do this. "And the Devil, who deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet *had been cast*... [as we saw at the beginning of the millennium] ...and the, *Satan and the demons*... [Because 'they' can only refer to Satan and the demons, because fleshly human beings cast into a lake of fire are burned up and they are no more, and they are ashes. They have no thought, they have no feeling, the spirit goes back to God, their life is ended and whatever God does with that spirit, then He can take that spirit power and reuse it into something else. So it is]: ...*Satan and the demons* [that] shall be tormented day and night into the ages of eternity" (v 10.) Now, Satan has to be removed the second time. Why? *Because those who come up in the Great White Throne Judgment have already lived one life under Satan the devil*. And they don't need two lives under Satan the devil. One, as I've said many times, is quite sufficient.

So now, with that taken place, we'll look at just a couple of Scriptures here and see what this does to Satan the devil. Now, let's come to Hebrews, the second chapter, and let's see how this fulfills the prophecy that we find here of what Christ was going to do to Satan. Hebrews 2:14, *FV*: "Therefore, since the children are partakers of flesh and blood, in like manner He also took part in the same, in order that through death He might annul him who has the power of death—that is, the devil." So He is going to annul everything that Satan has done. And that's what's going to happen. ***Everything that Satan worked for is going to come to nothing!*** All the schemes, all the plans, all the evil is going to be ***gone!***

And then it says in the book of Jude that they are going to be given the blackness of darkness forever! Which then will be the greatest torment. So first they're cast into a lake of fire and then they are put into the blackness of darkness forever. So the millennium finishes with the final judgment against of Satan the devil, the author of sin and thus the beginning and the ending in reference to Satan has taken place.

Now, we have one more day, the Last Great Day, tomorrow. So you come back and we'll do a Paul Harvey tomorrow for "the rest of the story."

(The End)

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- | | |
|----------------------------|------------------------------|
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| 2) Zephaniah 3:14-16 | 10) Ecclesiastes 8:1-10 |
| 3) Jeremiah 31:7-13, 31-34 | 11) Ecclesiastes 11:9-10 |
| 4) Jeremiah 32: 36-40 | 12) Ecclesiastes 12:1, 13-14 |
| 5) Ezekiel 36:6-11, 23-31 | 13) Isaiah 65:16-22 |
| 6) Isaiah 30:20-21 | 14) **Isaiah 65:20-25 (FV) |
| 7) Psalm 39:5 | 15) Revelation 20:3-10 |
| 8) Ecclesiastes 1:1-6, 8-9 | 16) Hebrews 2:14 |

Old Testament Scriptures from *King James Version* except where noted**

***The Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

New Testament Scriptures from *The New Testament in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptures Referenced, not quoted:

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