

# The Last Great Day

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Jesus Christ observed the Feast of Tabernacles in accordance with his Father's law.

Now the Judeans' festival of tabernacle-building was near. <sup>3</sup>Therefore his (Christ's) brothers said to him, 'Depart from here and go into Judea so that your disciples also may see your works that you do' (Jn. 7:2-3; RNT; Ed. note in parenthesis; cf. Lev. 23:33-43).

Christ taught from Holy Scripture during this festival because teaching about his Father's plan of salvation is a central feature of all God's Holy Days.

But already being in the middle of the festival, Jesus went up into the temple, and he was teaching (Jn. 7:14; RNT).

During Christ's instruction, he pointed out that everything he taught was in accordance with his Father's teaching.

Then Jesus answered them, and said, 'My teaching is not mine but of the one (the Father) having sent me' (Jn. 7:16; RNT; Ed. note in parenthesis).

Christ did not seek to change his Father's word even in the smallest way, nor take authority away from his Father in heaven.

If anyone wills to do his will, he will know about the teaching, whether it is from God or I speak from myself (Jn. 7:17; RNT; Ed. note in parenthesis; cf. Mt. 5:18).

Consequently, anyone deliberately teaching that Christ came to do away with his Father's law is a liar and does not understand that God's law is an expression of His love for mankind. Part of God's love for mankind is expressed in His plan

of salvation which is outlined in His Holy Day sequence, including the Feast of Tabernacles.

By this we know that we love the children of God, when we love God and keep His commandments. <sup>3</sup>For this is the love of God that we keep His commandments. And his commandments are not burdensome (1Jn. 5:2-3; NKJV used throughout unless otherwise noted).

He who says, 'I know Him (God our Father),' and does not keep His commandments, is a liar, and the truth is not in him (1Jn. 2:4; Ed. note in parenthesis).

During the eighth and concluding day of this festival period, Christ revealed an important truth in his Father's plan of salvation that is pictured in this last day.

But on the last day, the great day of the festival (of Tabernacles; cf. Lev. 23:39b), Jesus stood up and shouted, saying, 'If anyone thirsts let him come to me and let him drink. <sup>38</sup>The one who trusts in me (that Jesus was the Christ and did what he taught), just as the scripture said, "From out of his stomach rivers will flow of living water."<sup>39</sup>But he spoke about the spirit (of Almighty God), that those who had trusted in him were about to receive (upon repentance; cf. Ac. 2:38) for the spirit was not yet \*given because Jesus had not yet been given glory (John 7:37-39a; RNT; Ed. notes in parentheses; see study: Did Anyone Have God's Holy Spirit in the First Covenant?).

The eighth and final day of this festival pictures God's Holy Spirit being poured out like water upon all who had not known or understood the consequence of sin (1Jn. 3:4; Eze. 18:4, 20). All sinners are compared to the Gentile nations who were cut off from Almighty God during the first covenant period (Isa. 59:2). It is interesting to note that it was a Samaritan woman (Gentile)

who recognized this separation between the Gentile nations and the nation of Israel.

A woman from Samaria (a Gentile city) came to draw water. Jesus said to her, 'Give me a drink' (Jn. 4:7; RNT; Ed. note in parenthesis).

Then the Samaritan woman said to him (Christ), 'How do you, being Judean, ask from me (a Gentile) a drink?' (Jn. 4:9; RNT; Ed. notes in parentheses).

Christ went on to explain that God's Holy Spirit is symbolized by living waters which the Samaritan woman could soon partake of, based on her trust that his sacrifice would provide the way through which she could be reconciled to Almighty God.

Jesus answered and said to her, 'If you had known the gift of God (His Holy Spirit), and who is the one saying to you, "Give me a drink," you would have asked him, and he would have given you living water' (Jn. 4:10; RNT; Ed. note in parenthesis; cf. Jn. 14:6).

Christ pointed out that receiving this living water was the starting point in a process that can lead to everlasting life (cf. Col. 1:23), but whoever drinks from the water that I will (future tense) give him will not thirst into the age; but the water that I will give him will become a fountain of water in him, springing up into age-abiding life (Jn. 4:14; RNT; Ed. note in parenthesis).

The process leading to everlasting life begins for different people at different times, and has throughout man's history. The vast majority of all who have lived are like the Gentile nations in the sense that they could not understand who Almighty God is until Christ came to reveal his Father.

And the disciples drew near and said to him (Christ), 'For what reason do you speak to them in parables?' <sup>11</sup>And he answered and said to

them, 'To you it has been given to know the mysteries of the kingdom of the heavens, but to them it has not been given (yet).' <sup>12</sup>For whoever has (understanding), to him it shall be given (understanding), and in abundance; but whoever does not have, what he has shall also be taken up from him.' <sup>13</sup>Therefore I speak to them in parables; because seeing (Christ and his works) they do not see (who Christ is or the purpose of his works), and hearing (Christ's instruction) they do not hear, nor understand.' <sup>14</sup>And to them (the vast majority of mankind) the prophecy of Isaiah is filled up which says, "Hearing you hear, but you will not understand; and seeing you see, but you will not perceive; <sup>15</sup>For the heart of the people has become thick-skinned, and with the ears, they scarcely hear, and they have shut their eyes lest they should see with their eyes, and hear with their ears, and understand in their heart and return (repent), and I should heal them." <sup>16</sup>But blessed are your eyes because they see, and your ears, because they hear. <sup>17</sup>For Amen, I say to you, that many prophets and righteous ones desired to look at what you see, and did not see, and to hear what you hear, and they did not hear it' (Mt. 10:13-17; Ed. notes in parentheses; emphasis added; RNT; cf. Jn. 17:1-11; Dan. 12:8-9).



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John 4:7; RNT; Ed. Note in parenthesis

The fulfillment of the latter part of this scripture is progressive and will culminate when the Last Great Day is fulfilled. It is at this point in time that the living waters, representing God's Holy Spirit, will be poured out on all flesh; not just some. The prophet Joel spoke about this event in a progressive sense. In other words, it began on the day of Pentecost following Christ's death and resurrection, and will continue throughout the

millennial rule of Jesus Christ on this planet (Ac. 2:14-21), and into the period of time known as the Last Great Day (Rev. 20:11-15).

At the commencement of this one-thousand-year period, Jesus Christ will gather God's people from among the nations and they will be led by God's Holy Spirit.

Therefore, thus says the Lord God: 'Now (after Christ's return to rule this planet) I will bring back the captives of Jacob, and have mercy on the whole house of Israel (cf. Isa. 66:20-21); and I will be jealous for My holy name – <sup>26</sup>after they have borne their shame, and all their unfaithfulness in which they were unfaithful to Me, when they dwelt safely in their own land and no one made them afraid. <sup>27</sup>When I have brought them back from the peoples and gathered them out of their enemies' land, and I am hallowed in them in the sight of many nations, <sup>28</sup>then they shall know that I am the Lord their God, who sent them into captivity among the nations, but also brought them back to their own land, and left none of them captive any longer. <sup>29</sup>And I will not hide My face from them anymore; for I shall have poured out My Spirit on the house of Israel,' says the Lord God (Eze. 39:25-29; Ed. notes in parentheses; emphasis added)

Once the millennium is over, there will be a resurrection of all those who died not knowing who Almighty God truly is (1Cor. 15:20-26; Rev. 20:4-6). In order for those resurrected to know who God is, they will have to be led by His Holy Spirit (Rom. 2:4).

If this does not occur, all those resurrected will continue to think and act as they did prior to their death.

For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. <sup>6</sup>For to be carnally (fleshly) minded is death, but to be spiritually minded is life

(everlasting) and peace. <sup>7</sup>Because the carnal mind (without God's Holy Spirit) is enmity (hostile) against God; for it is not subject to the law of God, nor indeed can be (cf. Isa. 30:9-11). <sup>8</sup>So then, those who are in the flesh cannot please God (Rom. 8:5-8; Ed. notes in parentheses).

Again, Jesus Christ spoke about the holy spirit being available in the context of the Last Great Day of the Feast of Tabernacles (Jn. 7:37-39). The fulfillment of the Last Great Day will occur after the millennial rule of Jesus Christ. The prophet Jeremiah described the action of God's Holy Spirit commencing progressively with the new covenant and continuing until everyone has had an opportunity to know who Almighty God is; this would include all those who are resurrected after the millennium. It is important when reading Jeremiah's prophecy to bear in mind that everyone, regardless of their race or nationality, must be grafted in (spiritually speaking) to the nation of Israel in order to receive everlasting life.

But this is the covenant that I (Almighty God) will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts (through the action of God's Holy Spirit; cf. Ps. 40:8); and I will be their God (instead of Satan; cf. 2Cor. 4:4; Jn. 8:44), and they shall be My people. <sup>34</sup>No more shall every man teach his neighbor, and every man his brother, saying, 'Know the Lord,' (when in fact they don't know what that involves) for they all shall know Me, from the least of them to the greatest of them, says the Lord. For I will forgive their iniquity (upon repentance; Ac. 2:38), and their sin I will remember no more (Jer. 31:33-34; Ed. note in parentheses; cf. Rom. 11:11-25).

The prophet Ezekiel used similar symbolic language in describing the action of God's Holy Spirit as it leads people to see themselves as they really are, and this is the first step toward their repentance for living contrary to God's law,

Then I will give them one heart (common purpose), and I will put a new spirit within them, and take the stony heart (hard to work with; no life/spirit in it) out of their flesh, and give them a heart of flesh (softer and more workable than stone), <sup>20</sup>that they may walk in My statutes and keep My judgments and do them; and they shall be My people, and I will be their God (Eze. 11:19-20; Ed. notes in parentheses).

In the context of the Last Great Day following The Feast of Tabernacles, all those who have died while living contrary to God's law will have an opportunity to be led by the Spirit of God when they are resurrected at the end of the millennial rule of Jesus Christ.

The hand of the Lord came upon me and brought me out in the Spirit of the Lord (Ezekiel was about to see a future resurrection of the dead through a vision), and set me down in the midst of the valley; and it was full of bones. <sup>2</sup>Then He caused me to pass by them all around, and behold, there were very many in the open valley; and indeed they were very dry (they had been dead for a long time). <sup>3</sup>And He said to me, 'Son of man, can these bones live?' So I answered, 'O Lord God, You know' (Eze. 37:1-3; Ed. notes in parentheses).

Thus says the Lord God to these bones: 'Surely I will cause (future tense) breath to enter into you, and you shall live. <sup>6</sup>I will put sinews on you and bring flesh upon you, cover you with skin and put breath in you; and you shall live. Then you shall know that I am the Lord' (Eze. 37:5-6; Ed. note in parenthesis).

So I prophesied as He commanded me, and breath came into them, and they lived, and stood upon their feet, an exceeding great army (Eze. 37:10).

Therefore, prophesy and say to them, Thus says the Lord God: 'Behold, O My people, I will open your graves and cause you to come up from your

graves (at the second resurrection; cf. Rev. 20:4-6), and bring you into the land of Israel. <sup>13</sup>Then you shall know that I am the Lord, when I have opened your graves, O My people, and brought you up from your graves. <sup>14</sup>I will put My Spirit (God's Holy Spirit) in you, and you shall live, and I will place you in your own land. Then you shall know that I, the Lord, have spoken it and performed it,' says the Lord (Eze. 37:12-14; Ed. notes in parentheses).

According to this resurrection, everyone who died without knowing Almighty God will be granted an opportunity to repent of the sinful way of life they had previously been living while under the influence of the Adversary (Jn. 8:41-44). Each one will be given true justice with mercy being extended.



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Ezekiel 37:10

...For we will all stand before the judgment seat of God. <sup>11</sup>For it is written, 'As I live, says the Lord, every knee shall bow to Me, and every tongue (ethnicity and nationality) shall give praise to God.' <sup>12</sup>So then each one of us will give an account of himself to God (through the delegated authority of Christ) (Rom. 14:10b-12; Ed. note in parentheses; NASB; cf. Phil. 2:9-11; 2Pet. 3:9).

The second resurrection is a period of judgment during which everyone will be judged based on their attitude and actions related to God's law. Jesus Christ will make any final determinations before all repentant individuals are united under the Father.

For since by man (Adam) came death (because of sin; cf. 1Jn. 3:4), by Man (Jesus Christ) also came the resurrection of the dead. <sup>22</sup>For as in Adam all die, even so in Christ all shall be made alive (in either the first or second resurrection). <sup>23</sup>But each one in his own order: Christ the firstfruits (from the dead), afterward those who are Christ's at his coming (first resurrection). <sup>24</sup>Then comes the end (Last Great Day – second resurrection period of judgment), when he (Christ) delivers the kingdom to God the Father, when he (Christ) puts an end to all rule and all authority and power (that is not subject to Almighty God). <sup>25</sup>For he (Christ) must reign till he has put all enemies under his feet. <sup>26</sup>The last enemy that will be destroyed is death (cf. Rev. 20:14). <sup>27</sup>For, 'He has put all things under his feet.' But when He says, 'all things are put under him,' it is evident that He (Almighty God) who put all things under him (Christ) is excepted. <sup>28</sup>Now when all things are made subject to Him (Almighty God), then the son himself (Christ) will also be subject to Him (Almighty God) who put all things under him (Christ), that God may be all in all (1Cor. 15:21-28; Ed. notes in parentheses). The book of Revelation speaks about this period of judgment during the second resurrection of the dead, and it is important to note that everyone is judged by the law of God as expressed in His word, the Bible. This is the same standard by which God's servants have always been judged.

Then I (the apostle John) saw a great white throne (in a vision) and Him whom sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. <sup>12</sup>And I saw the dead (raised in the second resurrection), small and great, standing before God, and books were opened (books of the Bible; Mt. 4:4). And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. <sup>13</sup>The sea gave up the dead who were in it, and Death and Hades (the grave) delivered up the dead who

were in them (no one went to heaven or hell). And they were judged each one according to his works. <sup>14</sup>Then Death and Hades were cast into the lake of fire (of purification; cf. Rev. 3:18). This is the second death. <sup>15</sup>And anyone not found written in the Book of Life was cast into the lake of fire (Rev. 20:11-14; Ed. notes in parentheses; emphasis added; cf. 1Pet. 4:17).

Jesus Christ stated that some will find this judgment process harder than others when they come to realize how serious their actions were and the effect those actions had on others.

Then he (Christ) began to reproach the cities in which most of his powerful works were done, because they did not repent. <sup>21</sup>'Woe to you Chorazin! Woe to you Bethsaida! For if the powerful works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. <sup>22</sup>Nevertheless I say to you, it will be more bearable in Tyre and Sidon than in you, in the day (period) of judgment. <sup>23</sup>And you Capernaum, will you be exalted as far as heaven? You will go down as far as hades? For if the powerful works which had been done in Sodom were done in you, it would have remained to this day. <sup>24</sup>Nevertheless I say to you, in the land of Sodom it will be more bearable in the day of judgment, than in you' (Mt. 11:20-24; Ed. notes in parentheses RNT).

Although it could be argued that Christ was referring to human beings living in these cities during the time of his ministry, it is important to note that certain "cities" often refer to the jurisdiction of the fallen host (Satan and his followers; cf. Isa. 14:3-23). Cities like Babylon are used to symbolize power centers of the fallen host.

And he (a loyal angel of Almighty God) cried with a loud voice, saying, 'Babylon the great is fallen, is fallen, and has become a habitation of demons, a prison for every foul spirit, and a cage

for every unclean (profane) and hated bird (symbol for a fallen angel)! (Rev. 18:2; Ed. notes in parentheses).

Christ mentioned that the city of Capernaum was associated with being exalted to heaven, and the phrase 'exalted to heaven' is used a number of times in connection with Satan's desire to raise his position above that of Almighty God.

For you have said in your heart (cf. 1Cor. 3:20; Heb. 4:12-13): 'I (Satan) will ascend into heaven, I will exalt my throne (position of authority given to him prior to his rebellion) above the stars (loyal angels) of God; I will also sit on the mount of the congregation on the farthest sides of the north (location of God's throne); <sup>14</sup>I will ascend above the heights of the clouds, I will be like (in place of) the Most High.' <sup>15</sup>Yet you will be brought down to Sheol (the grave), to the recesses of the Pit (place of decomposition)' (Isa. 14:13-15; Ed. notes in parentheses).



...AND FROM EVERYONE TO WHOM  
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REQUIRED FROM HIM, AND TO WHOM  
MUCH WAS ENTRUSTED, THEY WILL  
ASK ALL THE MORE.

Luke 12:48; RNT

The language in Isaiah 14:15 is the same as Matthew 11:23. Both these scriptures show Satan going to the grave because of his rebellion against God's law. In other words, he will become flesh and blood and die just as Adam did when he sinned (see: \*Footnote below). This is confirmed by a number of scriptures.

All the kings of the nations, all of them, sleep (rest after death) in glory. Everyone in his own house (domain). <sup>19</sup>But you (Satan) are cast out of your grave like a despised branch (as opposed to the branch that represented Christ;

cf. Isa. 11:1-5), like the garment of those who are slain, thrust through with a sword, who go down to the stones of the pit, like a corpse trodden underfoot (Isa. 14:18-19; Ed. notes in parentheses; emphasis added).

And the God of peace will crush Satan under your feet shortly... (Rom. 16:20a).

Going back to what Christ said about Chorazin, Bethsaida, and Capernaum, it becomes apparent that he is warning the evil spiritual host, who are influencing those cities, that it will be worse for them than the human beings living in those same cities when they all come up in the second resurrection for judgment. In another section of scripture, Christ describes how Satan and his followers influence and interfere with human beings.

And he (Christ) said to them (his disciples), 'Do you not understand this parable (of the sower)? How then will you understand all the parables? <sup>14</sup>The sower sows the word (of Almighty God). <sup>15</sup>And these are the ones by the wayside where the word is sown (Chorazin, Bethsaida, and Capernaum). And when they hear, Satan comes immediately and takes away the word that was sown in their hearts (Mk. 4:13-15; RNT; Ed. notes in parentheses; emphasis added).

Because Satan and the fallen host have prevented many from understanding the word of God, they will find the second resurrection less tolerable than the human beings over whom they had great influence (2Cor. 4:4; Eph. 2:1-3). Satan and the fallen host are held to a higher standard because of the position they were given by Almighty God.

...And from everyone to whom much was given, much will be required from him, and to whom much was entrusted, they will ask all the more (Lk. 12:48b; RNT).

As Satan and the fallen host were given much authority and abused it, they will have greater regret when they finally realize the extent of the damage they have caused through their greed and selfishness. For this change of attitude to occur, they too will have to be led by God's Holy Spirit.

And I (Christ) say to you that many from the East and West shall come and recline with Abraham, Isaac, and Jacob, in the kingdom of the heavens; <sup>12</sup>but the sons of the kingdom (Satan and his angelic followers) shall be cast out into the outer darkness (place of restraint while awaiting judgment; cf. Rev. 20:1-3); there shall be weeping and gnashing of teeth (Mt. 8:11-12; RNT; Ed. notes in parentheses).

If weeping and gnashing of teeth is the process through which the sons of the kingdom come to repentance during the period of the second resurrection, then their relationship with Almighty God will be restored because they are still children of the Most High God, despite their many sins.

Then Peter having gone toward him (Christ), said, 'How often shall my brother sin against me and I forgive him? Until seven times?' <sup>22</sup>Jesus said to him, 'I do not say to you seven times, but until seventy times seven' (Mt. 18:21-22; RNT; Ed. note in parenthesis).

The Lord is not slack concerning His promise, as some count slackness (cf. 2Pet. 3:8), but is longsuffering toward you, not willing that any should perish but that all (everyone) should come to repentance (2Pet. 3:9; Ed. note in parenthesis; emphasis added).

The parable of the lost sheep, and the prodigal son, shows the depth of Almighty God's love for everyone He has created, no matter how many times they have sinned against Him.

And he (Christ) told them this parable, saying, <sup>4</sup>'What man from among you having a hundred sheep and having lost one of them, doesn't leave behind the ninety-nine in the wilderness and goes after the one having been lost until he finds it? <sup>5</sup>And finding it, he sets it upon his shoulders, rejoicing. <sup>6</sup>And having gone into the house, he calls together the friends and the neighbors, saying to them, "Rejoice with me that I found my sheep, the one having been lost." <sup>7</sup>I tell you thus, that joy in heaven will be upon one sinner having repented rather than on ninety-nine righteous who do not have need of repentance' (Lk. 15:4-7; RNT; Ed. notes in parenthesis; cf. 15:11-32; Ps. 51:4; Jn. 10:14-16).

This parable is directed at the angelic host more than human beings because 'all (human beings) have sinned' (Rom. 3:23; 5:12; 1Jn. 1:10). Therefore, the 'righteous who do not have need of repentance' is a reference to the loyal angels of heaven who did not believe Satan's lies (Jn. 8:44) and did not follow him into rebellion against God their Father.

So the great dragon was cast out (of heaven), that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels (now the demons) were cast out with him (Rev. 12:9; Ed. note in parenthesis; emphasis added cf. Lk. 10:18).

Consequently, the parables dealing with the one lost sheep and the prodigal son are a reference first and foremost to the erring son, Satan. Unfortunately, there are many people who do not believe that Satan should have an opportunity to be forgiven for the many evil things he has done, but then these same people do not understand the depth of Almighty God's love.

For as you (Gentiles – symbolically unclean just like Satan and the fallen host) were once disobedient to God, yet have now obtained mercy through their (nation of Israel's)

disobedience, <sup>31</sup>even so these also have now been disobedient (Jews throughout the period of the disciples' ministry), that through the mercy shown you (Gentile nations) they also may obtain mercy (in the future). <sup>32</sup>For God has shut them all up in disobedience, that He might have mercy on all. <sup>33</sup>Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! (Rom. 11:30-33; Ed. notes in parentheses).

Christ pointed out that if we do not forgive our enemies, including Satan and the fallen angels, then we will not be forgiven. And if we are not forgiven by God our Father, we cannot be in His kingdom.



FOR WHOEVER SHALL KEEP THE  
WHOLE LAW, AND YET STUMBLE IN  
ONE POINT, HE IS GUILTY OF ALL.

James 2:10

And I (Christ) say to you, love your enemy and pray for those who persecute you. <sup>45</sup>so that you become sons of your Father who is in the heavens (because this is how Almighty God thinks), for He causes His sun to rise on the evil ones and the good ones; and rains on the righteous and the unrighteous (Mt. 5:44-45; Ed. notes in parentheses; RNT; cf. Mt. 6:15; Mk. 11:26).

Anyone who repents will be forgiven by Almighty God no matter what they did against Him. God does not consider that any individual is better than another because their sins are somehow lesser than someone else's.

For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all (Jas. 2:10).

In fact, the symbolism associated with the Day of Atonement (see study: Atonement – The Day of Covering) proves that Almighty God considers everyone equally guilty of breaking His law because each person was to give the same ransom for the sins they committed no matter what their status was in the community.

When you (Moses) take the census of the children of Israel for their number, then every man shall give a ransom (the price of a life) for himself to the Lord, when you number them, that there may be no plague among them when you number them. <sup>13</sup>This is what everyone among those who are numbered shall give: half a shekel according to the shekel of the sanctuary. The half-shekel shall be an offering to the Lord. <sup>14</sup>Everyone included among those who are numbered, from twenty years old and above, shall give a contribution to the Lord. <sup>15</sup>The rich shall not give more and the poor shall not give less than a half shekel, when you give an offering to the Lord, to make atonement for yourselves (Ex. 30:12-15; Ed. notes in parentheses; emphasis added).

The reason the rich were not to give more and the poor were not to give less is because everyone is equally guilty of breaking God's law and, therefore, equally responsible for the death of Jesus Christ who gave himself in order to cover the sins of everyone, upon their repentance.

On the next day, he (John the baptizer) sees Jesus coming toward him, and he says, "Behold, the Lamb of God, the one taking away the sin of the world" (Jn. 1:29; RNT; Ed. note in parenthesis).

Not only did Jesus Christ die to cover the sins of mankind, he also died to cover the sins of the fallen host. This helps explain why Christ was preaching to those angels who were disobedient.

For Christ also suffered once for sins, the just for the unjust, that he might bring you to God (our Father), being put to death in the flesh but made alive by the (holy) spirit (of God), 19by whom also he went and preached (proclaimed) to the spirits in prison (2Pet. 2:4), 20who formerly were disobedient... (1Pet. 3:18-20a; Ed. notes in parentheses).

However, just like human beings, Satan and the fallen angels cannot be forgiven unless they repent (Ac. 2:38), which is a process that begins with Almighty God leading individuals, by His Holy Spirit, to see the consequences of their disobedience (Rom. 2:4).



### CAN TWO WALK TOGETHER, UNLESS THEY ARE AGREED?

Amos 3:3

Therefore, the Last Great Day following the Feast of Tabernacles pictures a major harvest of individuals, both human beings as well as the fallen host, who will be resurrected at the end of the millennial rule of Jesus Christ. They will all be flesh and blood and will all be led by God's Holy Spirit in order to comprehend the seriousness of their past sinful behavior (Isa. 14:16-19; Eze. 28:18; Rom. 16:20; see: \*Footnote below). They are not forced to change if they decide to continue rejecting God's truth, but they do have to make a decision one way or another. This process is seen frequently in scripture.

So the Lord said to Cain, 'Why are you angry? And why has your countenance fallen? <sup>7</sup>If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is toward you, but you should rule over it' (Gen. 4:6-7; emphasis added).

I (Almighty God) call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing;

therefore choose life, that both you and your descendants may live; <sup>20</sup>that you may love the Lord your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days... (Dt. 30:19-20a; Ed. note in parenthesis; emphasis added).

Because Almighty God grants everyone freedom of choice, there is always the possibility that some will refuse to repent of their evils deeds. If this occurs, they cannot live forever in this negative state of mind, nor can they cohabit with those who have decided to live in harmony with God's will as expressed by His law and commandments. In essence, they will have passed their own death sentence upon themselves.

But the cowardly, unbelievers and sinners, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall (future tense) have their part in the lake which burns with fire and brimstone, which is the second death (Rev. 21:8; cf. 2:11; 20:14; Ed. note in parenthesis).

For any relationship to last, all parties have to work toward a common goal and follow specific rules that lead to success. God's law and commandments are the way to achieving this success. Anyone who decides to go contrary to the will of God cannot walk together with those who are striving to live in accordance with His will.

Can two walk together, unless they are agreed? (Amos 3:3).

Almighty God takes no pleasure in seeing anyone die, but He will not force anyone to live in accordance with His law if they disagree with it.

'Do I have any pleasure at all that the wicked should die?' says the Lord God, 'and not that he should turn (repent) from his ways and live?'

(Eze. 18:23; Ed. note in parenthesis; cf. 18:32; 33:11).

Therefore, the second resurrection, pictured by the Last Great Day following the Feast of Tabernacles, is a time of judgment which will require a choice to be made by those who are raised. Everyone in this resurrection has the benefit of seeing the negative outcomes that occurred in their former lives, when they lived contrary to God's law and commandments. It is God's desire that all who have sinned repent and choose to live in accordance with His commands.

*\*Footnote:*

#### *Judgment of Satan and the Fallen Angels*

*Any created being that sins has to die in order to fulfill Almighty God's law (Eze. 18:4, 20; Rom. 6:23). In order for a spirit-being to die they would have to be changed by Almighty God into a physical being that can cease to exist. This process first occurred when Adam and Eve sinned (Gen. 3:7; Heb. 2:7a; cf. Ps. 8:5). As Satan and the fallen host sinned, they also will have to be changed into flesh and blood for the purpose of judgment (Isa. 14:16-19; Eze. 28:18; Rom. 16:20). This judgment is a process that includes correction and the opportunity for repentance (Rev. 20:4-15). It is in this way that the problem of evil is dealt with by God and victory over sin and death is achieved (1Cor. 15:54-55; Rev. 21:3-4).*

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