

# Magog and the Eighth Day

James Smyda

Recorded on October 15, 2025

As I'm sure many of you who've heard any number of my sermons are aware of, I've been in the Church of God my entire life. I've had literally decades to hear numerous sermons addressing the meaning of the Eighth Day. In fact, almost 60 years' worth now. And I have to say the vast majority of the sermons I've heard addressing the meaning of this day have correctly focused on the announcement that Christ made in John 7. You can find that in verses 37 through 39 where He announces that this day pictures the time when everyone who has not had their opportunity for salvation previous to this can now come to Him and have a chance to receive the Holy Spirit and have their opportunity for salvation. So, it's correct that we would focus on that because, again, Christ Himself directly announced that.

However, there's oftentimes another concept that's attached to this that paints a picture of the Eighth Day that Christ DIDN'T say. In fact, we're going to see later in this sermon, Christ really taught the exact opposite of the picture that's oftentimes painted. What I mean by that is we oftentimes paint the picture that the experience that these people will have when the rest of mankind is offered their opportunity for salvation, well, they'll just have a comfortable, easy sliding into the Kingdom of God. In a utopia where they don't have to face Satan and they don't face any real difficult trials or anything they really have to endure through. And they'll just have a comfortable, easy slide in the Kingdom of God.

What we're going to see today in the sermon is that's not really an accurate picture of what the Bible actually says about this day. In fact, the Bible directly tells us that there's a very significant war that takes place during the period pictured by the Eighth Day that has a pretty substantial death toll. And that there's lots of problems people have to deal with during this time period. What we're going to do today in the sermon is particularly look at this subject of the war that the Bible describes is going to take place during the time period pictured by the Eighth Day. So, if you'd like a title for this sermon, it's:

## Magog and the Eighth Day

Because, if you'll turn over to Revelation 20, we'll see here, if we correctly understand the sequence of events -- the timeline that Revelation lays out for us here in chapter 20. This chapter directly tells us that the famous Magog battle that the Bible talks about, not only here in Revelation, but also in the book of Ezekiel. Revelation here tells us that this takes place during the time period pictured by the Eighth Day. Again, to understand that we need to not just look at the verses that are addressing the Magog battle specifically. But we also need to get a feel for the whole timeline of events that are laid out in this chapter. Because what we're going to see here is it lays out the fall Holy Days sequentially, explaining their meaning exactly as we would expect to see them.

Now, I won't take the time to look at chapter 19 and the chapters prior to this. But if you read through them, they focus on the details of the Day of the LORD. Well, as we know, the Feast of Trumpets is what pictures the Day of the LORD. And that's what concludes through chapter 19. We begin chapter 20 looking at the Day of Atonement, which we would logically expect. It's the next Holy Day in the sequence. So, let's pick up in Revelation 20 in verse 1.

**Rev 20:1** *"Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. 2) He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; 3) and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished...."* (NKJV)

Now, again, this is one of the meanings of the Day of Atonement. This is what's pictured by the Azazel goat in the Leviticus 16 ceremony. But now let's notice that very last sentence here.

*"...But after these things he must be released for a little while."* (NKJV)

Now, oftentimes we skip right over this detail. Because as I mentioned, I've been coming to the Feast of Tabernacles now for almost 60 years. And in that time, I have to say the vast majority of experiences I've had at the Feast of Tabernacles is that you can go through the Feast and the Eighth Day. You have eight days' worth of sermons, and very often the release of Satan after the millennium just doesn't get mentioned at all. It's just completely ignored like it doesn't happen.

And as we're going to see today, it's a very significant event to understand the real meaning of the Eighth Day and what it pictures. What it means and the environment that will take place during the time period it pictures. Just notice here it says, "he MUST be released for a little while". Again, there's no mystery as to why. It's the exact same reason why God tolerates him today. Because it's through "much tribulation" that we enter into the Kingdom of God. It's "he who endures to the end". Well, the reason it's such a struggle is because we have to overcome Satan, and the trials and the temptations he puts upon us.

Well, as we're going to see today in the sermon, there's numerous scriptures that tell us very dogmatically, all inclusively, that that applies to EVERYONE in mankind. There's no such thing as an easy slide into the Kingdom of God. That's just not the picture that the New Testament paints. As you're going to see in the sermon -- you'll understand this particular phrase and why I'm saying this a little bit later -- but we've locked onto an "emotionally satisfying conclusion", and oftentimes that makes this subject difficult to understand. Because, if we just follow what scripture says, it's not that difficult. But if we lock onto a "feel good" conclusion, then we're very resistant to seeing what scripture actually says.

Let's just notice here the layout of the Holy Days that this chapter presents to us. As we've seen here, verses 1 through 3 are clearly referring to one of the fulfillments of the Day of Atonement -- the binding of Satan. Well that obviously sets the stage for the Feast of Tabernacles. The millennial period. The thousand year reign when we know that's a wonderful utopia without Satan. The Bible is very clear about that. Let's read verses 4 through 6 and we'll see that obviously this is addressing what will take place then. What's taking place during the Feast of Tabernacles. It pictures the millennium -- that thousand year reign. That's what this is referring to in the next three verses.

*"4) And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years." (NKJV)*

Now, obviously, we're talking about the resurrected Firstfruits reigning with Christ during the thousand year millennium. Again, we're talking about the time period pictured by the Feast of Tabernacles. But now let's notice verses 5 and 6 because we're going to see here, there's some terms here that get misunderstood. That have really blurred our understanding of how the events of the fall Holy Days are fulfilled and how things play out. Notice here in verse 5.

*"5) But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection. 6) Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." (NKJV)*

Again, we're referring to that thousand year reign here. As I mentioned, there are two terms here in verses 5 and 6 that we've oftentimes misunderstood and attached incorrect definitions to and that has skewed our understanding of number of things in terms of how the fall Holy Days are fulfilled. How events actually play out and how to line everything up. The terms I'm referring to is the term "first resurrection" and the term "rest of the dead".

Now, the explanation I'm going to give to these two terms today is just going to be a brief overview of this whole subject. There's a lot more details that you can dig into. In fact, there are a lot more nuances in these two verses that you can dig into to support what I'm about to summarize for you. And if you'd like to look into that -- if you've never studied this subject -- I did a sermon a couple of years ago titled "The First Resurrection and the Rest of the Dead". If you look on my YouTube channel, and on my website, you'll find that sermon. It goes into more detail. In fact, on my website, there's a study paper by the exact same title that goes into even more detail than the sermon did. When you do a sermon, you have a time limit you have to stick to. In a study paper, you have time to elaborate a lot more. That's going to go into a lot more detail than I'm going to address in the brief summary I'm going to give today.

Just to briefly cover this, I want to explain how we've misunderstood these two terms. The first term that we've misunderstood is "first resurrection". Now, we've typically looked at this and made the assumption that "first resurrection" is establishing a numerical sequence of first, second, and third. That's why you commonly hear in Church of God culture the terms "second resurrection" and "third resurrection". But try to find those words in the Bible. Do a keyword search on any Bible search program and look for those terms. You're going to look for the rest of your life searching for it, because it's simply not there. Those are made up terms. They're not in the Bible.

And there's a reason why we had to make them up. Because we've misunderstood the term "first resurrection" because we made the assumption that it's referring to "first in time order". Because if you make that assumption, well, then it's very logical to come to the conclusion that if you're referring to a "first", well, you have to at least have a "second", or it doesn't really make sense to say "first". Again, if you're establishing a sequence in time order of first, second, and third, that makes perfect sense.

But just think that through for a brief second. The resurrection described here -- would it be accurate to say that it's the first time a human being lived and died and then was resurrected? Well, obviously not. There are numerous examples in both the Old and New Testament of people who lived and died and then were resurrected. Now, you could easily say, well, wait a minute. That's just referring to being resurrected to physical life. And that would be an accurate statement because all those examples -- that's people who lived and died, but they were resurrected back physically. They weren't resurrected to eternal life. Obviously, we know this is referring to the Firstfruits being resurrected to eternal life. But let's look at it this way. Would it be accurate to say this is the first time a physical human being lived and then died and then was resurrected to eternal life? No, because Christ is the "firstborn from the dead".

See, the logic doesn't work either way that you want to look at it. Once we realize that, you need to take a step back and go, well, wait a minute. The Bible wasn't written in English. So, let's dig a little deeper here and see, could there be another meaning here that we're missing? Because if you look at the Greek word here that our English Bibles have translated the word "first" from the Greek. The Greek word here is transliterated into English as "protos". It's Strong's # 4413 and the definition I'm going to give you comes from The Complete Word Study Dictionary of the New Testament by Spiros Zodhiates. Now to be totally thorough here in discussing this, Zodhiates has a more lengthy definition than what I'm going to read to you. And being "first in time order", that is one of the definitions of what this word can mean. But what we've already seen is there's some problems with that logic. We have to look and say, well, is there a figurative meaning? Well, yes there is. Addressing the figurative meaning he states:

*"Figuratively of rank, dignity, meaning first, chief..."*

If you think of it like that, if it's going to mean the "chief" or the first in "honor" or "rank", what context would we be talking about? Well, if you look through how the Bible talks about resurrections, it very often puts together the resurrection to eternal life and the resurrection to condemnation in the lake of fire and puts them together. And that makes

sense because if you think about it, that's how the movie ends for everybody. Ultimately, when you think of spiritual judgment, everyone either winds up in the Kingdom of God -- in the resurrection of eternal life -- or they wind up in the lake of fire. And there's numerous scriptures that talk about this. Again, the sermon and the paper that I mentioned will give you all of those scriptures that lay that out. If you think of it in that context, well, which would be the one that's the "chief", the first in "rank" and in "honor"? Well, that would obviously be the resurrection to eternal life. See, "first resurrection" just means "resurrection to eternal life". That is what the term means. Now we need to understand the term "rest of the dead". Now notice here in verse 5, this is the New King James Version.

*"5) But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection." (NKJV)*

Notice how it says, "this is the first resurrection". This is mentioned AFTER the mentioning of the "rest of the dead". Because we oftentimes assume that, well, this is just awkwardly worded because "first resurrection" only refers to the Firstfruits and it can't include the "rest of the dead". Well, let's take a closer look here because let me read to you the same verse from the New Revised Standard Version. This is actually including the very end of verse 4, but I want you to see the comparison here and how this is worded a little differently. This is again, starting at the end of verse 4 in the New Revised Standard Version.

*"4)...They came to life and reigned with Christ for a thousand years." (NRSV)*

Now, again, "came to life" there has to mean the resurrection to eternal life. We're talking about the Firstfruits, but now notice verse 5.

*"5) (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection." (NRSV)*

Now if you look at the Greek word there -- now, there's a manuscript difference between the New King James Version and most translations regarding how they translate this verse. And again, the paper I mentioned will go into all the details of that for you. But most translations have the Greek word "zao" in verse 5 and it's this same word used at the end of verse 4 and in verse 5. Zao can mean physical life, but what I'm going to read to you from Zodhiates is the meaning it gives it when it's referring to spiritual life. Because I want you to see the comparison here. This is Strong's # 2198. Again from Zodhiates, this is the definition of Zao when it refers to spiritual life.

*"In the sense of to exist, in an absolute sense and without end, now and hereafter, to live forever...."*

Now, we know when it refers to "came to life" at the end of verse 4 it's referring to the Firstfruits reigning with Christ. That's being resurrected to eternal life. If you just give zao the exact same meaning in verse 5 --

*“5) (The rest of the dead did not come to life until the thousand years were ended.)...” (NRSV)*

-- what you're talking about is there's another group that's going to receive eternal life and that's not until after the millennium. What it's referring to is what's described in Matthew 25 that we'll read later in this sermon where Christ is separating the sheep from the goats, and the sheep have the resurrection to eternal life. That's what it's talking about. It's not even addressing the physical resurrection in Ezekiel 37.

The reason I mention that is you'll oftentimes hear sermons on the Eighth Day. Again, they won't just refer to John 7, as I mentioned, where Christ said this is when everyone gets the chance to receive salvation. They'll also say that this is the day that pictures the “second resurrection”. Again, a term you won't find in the Bible. It's made up. And if you ask them why does the Ezekiel 37 resurrection have to be in the Eighth Day? Well, they won't make that argument from Ezekiel 37, because the context doesn't fit for that. They'll turn to verse 5 here in Revelation 20 and say, well, because of the “rest of the dead”. But once you understand what the “rest of the dead” is talking about, then you can place Ezekiel 37 in its context. Because if you read through the end of Ezekiel 36, and then the rest of chapter 37 after that resurrection is mentioned, it's all about the beginning of the millennium and Israel being restored to the land. Israel and Judah becoming a unified nation together again. It's all in the millennial context. Then you realize the Eighth Day is not about a physical resurrection.

Well, the other thing, we also need to pay attention to before we get down to verse 7 here. Just notice the layout of the Holy Days. And the reason I mention that is notice I mentioned before that the majority of sermons I've heard in my lifetime, if they ever mention the release of Satan after the millennium, they try to sandwich it in a time period that's supposed to be after the millennium. Which obviously the Bible does say. We'll read that here in verse 7 in just a moment. But then they try to place it somehow before the Eighth Day period. Because basically what they're doing is putting verses 7 through 10 somehow in a time period in between because that gets Satan completely out of the picture before you even get to the Eighth Day period.

But now when you get to sundown on the last day of the Feast, where are you? You are in the Eighth Day, right? Because there's not a gap. We made up this time period because it gives us an emotionally satisfying conclusion and you'll understand later why I keep saying that phrase. But let's just pay attention to what verse 7 says.

*“7) Now when the thousand years have expired, Satan will be released from his prison” (NKJV)*

In other words, at the end of the millennium, what happens? When you get to sundown at the end of the Feast of Tabernacles, where are you? You're in the Eighth Day. Satan's release and the Eighth Day are concurrent time periods. But then just keep reading in verse 8.

*“8) and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea. 9) They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them.” (NKJV)*

It's directly describing a war that is taking place during the time period pictured by the Eighth Day. Again, this paints a picture very different than the vast majority of sermons I've heard from the almost 60 years I've been coming to the Feast of Tabernacles and the Eighth Day. They normally paint a picture of it's just an easy utopian slide into the Kingdom, and they don't face any difficulties. What we're going to see today is that's not the picture the Bible paints. It's directly telling us here there's a war that takes place during this time period. Now this war is described in a lot more graphic detail in Ezekiel 38 and 39.

But before we turn there, we needed to look at a couple of details and a couple of scriptures that speak to the issue of the absence of war during the period of the millennium. The reason I mention that is we're going to see, when we get into Ezekiel 38 and 39, there's a number of counter arguments you might say that argue a different timing of where we should place the prophecy that's laid out in Ezekiel 38 and 39. Some people will argue that's a battle that happens just right before Christ's return. Others will argue it's something that happens at the beginning of the millennium. What I want you to see here is, if we put together a number of details, we can nail down that the only place it works to place those two chapters and what they describe is being a direct parallel to what John described here in Revelation 20 verses 7 through 9.

To see this, turn over to Isaiah 2. This is a common millennial scripture that's often addressed during the Feast of Tabernacles. But what I want you to see here is there's a couple of verses here that not only describe the thousand year millennium as a time period where there is no war. There are no nations going to battle with each other.

We're also going to see that they paint a picture that there's no significant crime problem. I mean people are living without fear. You can live in fear, not just from war. Just from living in a bad neighborhood where there's a significant crime problem. What we're going to see here is both of these are just something that doesn't exist during the millennial period -- the thousand year reign. And the obvious reason why is because Satan's not there to inspire that spirit of violence. Let's just pick up here in Isaiah 2 in verse 1.

**Is 2:1** *“The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2) Now it shall come to pass in the latter days That the mountain of the LORD’S house Shall be established on the top of the mountains, And shall be exalted above the hills; And all nations shall flow to it. 3) Many people shall come and say, “Come, and let us go up to the mountain of the LORD, To the house of the God of Jacob;...” (NKJV)*

Notice it's referring to the physical temple that's described in the book of Ezekiel that will exist during the millennium. We're obviously talking about the millennial time period here. But continue on in verse 3.

*"...He will teach us His ways, And we shall walk in His paths." For out of Zion shall go forth the law, And the word of the LORD from Jerusalem. 4) He shall judge between the nations, And rebuke many people; They shall beat their swords into plowshares, And their spears into pruning hooks; Nation shall not lift up sword against nation, Neither shall they learn war anymore." (NKJV)*

This just directly tells us that during the millennial period there's not going to be any war. That's not going to happen. Weapons are all going to be put aside and this is just not something that's going to take place there. Now turn over to Micah 4. We'll notice almost the exact same thing stated here, but it's going to add an additional detail that tells us it's not just the absence of war where you don't have a nation going and fighting another nation. People are not going to live in fear. Because the point I want you to see here is, you can live in fear, not because of war. There's lots of people who may live, unfortunately in a city, in a particularly bad neighborhood where there's a significant crime problem. And they're not dealing with a war where one nation's military is coming against another and there's bombs going off and things of that nature. But they can still live in fear because they're afraid of the crime problem that's going on in their neighborhood. Well, let's notice here that it adds that additional detail in Micah's prophecy here. Pick up in Micah 4 in verse 1.

**Micah 4:1** *"Now it shall come to pass in the latter days That the mountain of the LORD'S house Shall be established on the top of the mountains, And shall be exalted above the hills; And peoples shall flow to it. 2) Many nations shall come and say, "Come, and let us go up to the mountain of the LORD, To the house of the God of Jacob;..." (NKJV)*

Notice once again, this is a reference to the physical temple that's going to exist during the millennium. It's described in detail in the book of Ezekiel. We know what time period we're talking about here and now continue in verse 2.

*"...He will teach us His ways, And we shall walk in His paths." For out of Zion the law shall go forth, And the word of the LORD from Jerusalem. 3) He shall judge between many peoples, And rebuke strong nations afar off; They shall beat their swords into plowshares, And their spears into pruning hooks; Nation shall not lift up sword against nation, Neither shall they learn war anymore." (NKJV)*

Again, here we have that dogmatic statement again. There's not going to be a war with nation against nation. But we're going to read here in just a minute in Ezekiel 38 and 39, it's going to specifically mention multiple nations that are waging a war and coming to attack the nation of Israel. It's nation going to war against nation. And it's telling us that that doesn't happen during the millennium. But now notice verse 4.

*"4) But everyone shall sit under his vine and under his fig tree, And no one shall make them afraid; For the mouth of the LORD of hosts has spoken." (NKJV)*

As I mentioned, it's adding an additional detail here. It's not just the issue of you don't have your nations formally going to war with each other. You don't have the problem of significant violent crime taking place. Because again, you can live in fear, and it's not because of a formal war. It's just because you're in an area where there's a lot of crime and you're afraid of getting hurt by a criminal that's in your neighborhood, who is a citizen of your country. Again, that's beyond the issue of no war.

The reason that this utopian, very peaceful environment exists is because of what we read in the first couple of verses of Revelation 20. Because Satan is bound. That's part of the fulfillment of the Day of Atonement. That results in the thousand year millennium where it's a peaceful environment. Because again, you don't have Satan there and his demons stirring up that spirit of strife and creating the hatred and the violence and turning people against each other. You don't have that.

You're still obviously going to have people that are still hardheaded and resist God's instructions and are still capable of sinning. You can read through Zechariah and very clearly see that. It tells us that there's nations that are just going to dig their heels in initially and refuse to come to keep the Feast of Tabernacles. There are still going to be boneheads that want to be rebellious and resistant to God's instructions. That'll certainly still happen. There's going to be a transition there to get people on board and really following God. But you're not going to have Satan there just stirring up that hatred and violence that comes with crime and outright war. What we want you to see in all of this is this tells you right off the bat that those that try to place the Magog battle that we're about to read in the book of Ezekiel -- it doesn't make sense to try to place it anywhere during the millennial period. Because we see that's very clearly stated here as something that just simply can't be the case.

Let's turn over to Ezekiel 38 and we'll start going through these two chapters here. We're going to spend a bit of time in these two chapters and turn back and forth to some other scriptures to clarify various points. So, let me suggest if you've got a ribbon in your Bible, you probably want to put it here. It'll just make it easier for you when you're flipping back and forth to keep up with things. I know I always like to have a heads up about that when I'm listening to a sermon.

But before we go through this, let me also explain to you -- I've already addressed that there are some individuals who will argue to place Ezekiel 38 and 39 and the war that's described here. Well, they want to put it somehow at the beginning of the millennium. After Satan has been bound. They're trying to force that in there. As we've already seen, that directly contradicts what we read in Isaiah and in Micah. There's another common argument outside of Church of God's circles. When you look at, you might say, Protestant theology or more "popular Christianity", the most common view of these two chapters and of the Magog battle. In their view this is a battle that takes place in the Day of the LORD timeframe, right before Christ's return. And they see this as the final battle

-- as they would describe it -- between good and evil right at the end before Christ returns.

As we're going to see, if we pay attention to the details as we read through this chapter there's just no way to make that work either. Because we're going to see here, this refers to Israel being restored back to the land. As we're going to see, their argument is going to be, well, in the 1940s the nation of Israel was restored again in the Middle East. And a lot of people were brought back from other parts of the world and now live there. That resulted in the small nation of Israel that exists today. That's their argument there.

But, as we're going to see, the problem with this is there's multiple mentions -- particularly in chapter 38 -- that refer to not only the people being brought back from all over the world and restored in the land of Israel, but they're living in peace and there's no walls and no bars up for protection. Now, just think about the environment in the modern day nation of Israel. Right after World War II in the 1940s, Israel was established as a nation again. Since then, they have had an area they could rule themselves. A lot of people did come from various other parts of the world and now live in that area. But would anyone describe that as now they're living in peace and there's no walls? There's no reason for them to be afraid and protect themselves? No, nobody would describe it like that, if you're being honest.

Let's just pay attention to that as we read through this, and you'll see again, we can eliminate these other arguments. So, the only thing we have left is to then say that what we're reading here in Ezekiel 38 and 39, it's describing the exact same event that John briefly mentioned in Revelation 20 verses 7 through 9. Let's pick up now in Ezekiel 38 in verse 1.

**Ezek 38:1** *"Now the word of the LORD came to me, saying, 2) 'Son of man, set your face against Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him, 3) and say, 'Thus says the Lord GOD: 'Behold, I am against you, O Gog, the prince of Rosh, Meshech, and Tubal.'"* (NKJV)

Now, what I want you to do now is turn over to Genesis 10. Again, keep your ribbon or your finger here in Ezekiel 38. We're coming right back. I want you to see here that Magog, Meshech, and Tubal are specifically mentioned here in Genesis 10, because they're the sons of Japheth. Japheth is the son of Noah. What we're talking about is the descendants of Japheth. If you'll turn over to Genesis 10, we can see that here. It's Genesis 10, and we'll start reading in verse 1.

**Gen 10:1** *"Now this is the genealogy of the sons of Noah: Shem, Ham, and Japheth. And sons were born to them after the flood."* (NKJV)

Because after the flood, Noah and his family were the only ones that had survived and everybody else descended through his three sons. As you know, Abraham and then his descendants through Israel, they descended through Shem. Well, what we're going to read now is the descendants of Japheth. Because this is who's being referred to here in the beginning of Ezekiel 38. In verse 2.

*“2) The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.” (NKJV)*

Notice, Magog, Tubal, and Meshech are mentioned here. Well, we just read those names in Ezekiel 38. Let's also notice in verse 3 it mentions Gomer and his sons. Gomer is a son of Japheth as well and it's going to mention his sons. Again, those names are going to be significant because we're going to see those as we read a little further into Ezekiel 38. This is in verse 3.

*“3) The sons of Gomer were Ashkenaz, Riphath, and Togarmah.” (NKJV)*

We will see in here in a minute why that's relevant. Now turn back over to Ezekiel 38 and we'll pick up now in verse 4.

**Ezek 38:4** *“I will turn you around, put hooks into your jaws, and lead you out, with all your army, horses, and horsemen, all splendidly clothed, a great company with bucklers and shields, all of them handling swords. 5) Persia, Ethiopia, and Libya are with them, all of them with shield and helmet; 6) Gomer and all its troops; the house of Togarmah from the far north and all its troops—many people are with you.” (NKJV)*

You can see why I specifically pointed out Gomer and his son Togarmah, because they're also descendants of Japheth. Notice here that it talked about them specifically being from “the far north”. Now this is basically true of all the people that had descended over time through the sons of Japheth that are mentioned here. What I want to do is paint a visual picture here for you for the nations and peoples that we've just mentioned in reference to them coming at Israel. Think in terms of this -- I'm sure most all of you can visualize where Jerusalem is today. Because the Promised Land is going to be a little bigger than just the nation of Israel today. But if you just picture where Jerusalem is at, you can see geographically what I'm trying to lay out here for you.

When it mentions here the descendants of Japheth came in from “the far north”, well, that's very accurate with where most sources will place where the descendants of Japheth were living at the time of Ezekiel. When he would be referencing this. Again, it depends upon which source you look at as to how large of an area that they ascribe to them, but they generally agree on what areas you're talking about. Some just make it a little broader area than others. But most everyone agrees that the nation that today is called Turkey, that's the core area where they were living.

Other sources will expand this a little bigger than that, and they'll say not just that area, but the areas surrounding the Black Sea and the Caspian Sea. Now we're talking about a larger area, but we're still getting at basically the same region. Because if you look on a modern day map as to where the nation of Turkey is, the whole northern border of the nation of Turkey is right on the shore of the Black Sea. Well then if you look at the eastern edge of the Black Sea, there's a narrow landmass that's there and the Caspian Sea is right on the other side.

So, you could extend this to a broader region that would include parts of several modern-day countries. But this is all what would be north of the Promised Land if you looked at what's all promised to Israel. Because that's ultimately everything from the Nile to the Euphrates is what's promised to the Israelites to receive. Well, this would be the areas north of them.

Now if you noticed in verse 5, it specifically mentioned Persia, Ethiopia, and Libya. Now Persia today, if you looked on a modern-day map that's now today called Iran. But what I want you to notice is the picture we have with this is. This is nations north, south, east, and west of the Promised Land where Israel is at. This is basically nations that are going to be coming at them from every direction. Because if you look at where Persia -- Iran as you would see it on a map today -- is that's going to be east of the Promised Land that the Israelites will have. Well, if you look at where Ethiopia is, that's south of them. Well, if you look at where Libya is -- and you can find those names on a modern-day map today -- well, that's west of them. You've got multiple nations involved, and they're coming at Israel from every direction.

We'll see also, as we read further down in this chapter, it's going to mention people that are even further out, from other nations that are involved. This is a very significant event that's taking place. You have multiple nations all coming together to attack Israel. That is what's taking place. This is no minor event. This is a major war that's taking place. Now pick up in verse 7.

*7) "Prepare yourself and be ready, you and all your companies that are gathered about you; and be a guard for them. 8) After many days you will be visited. In the latter years you will come into the land of those brought back from the sword and gathered from many people on the mountains of Israel, which had long been desolate; they were brought out of the nations, and now all of them dwell safely."* (NKJV)

As I mentioned, there are those that argue that, well, this is just referring to the modern-day nation of Israel and the people that have been brought back from all over the world and that are living there. And this is a battle that happens prior to the return of Christ. Well, not when you add "dwell safely". Because nobody would look at that today and go, yeah, since 1948 they've been "dwelling safely". No, there's been constant strife and war, and there still is up until this day. So, no one would describe it like that and we're going to see when we read a few verses further down, it's going to refer to them as having "no walls" and "no bars" up for protection and such. Well, again, no one would describe that environment like that.

But now let's also notice there are TWO things that are mentioned here. Because if you noticed as I read this, I emphasized with my voice that it says "those brought back from the sword" AND "gathered from many people". In other words, it's mentioning these separately. Think of this in terms of the context of chapter 38. It comes right after chapter 36 and 37. If you read through the end of chapter 36 and even the verses in chapter 37 after the verses that describe resurrection there -- the valley of dry bones. All

of that is emphasizing the Israelites being brought back from all over the world and Judah and Israel being combined together as a single nation and unified. That is brought back from all over. This totally fits the context. That's already occurred and now this battle is happening later. The whole "peace and safety" thing, well, obviously again, that was the millennial period. Now it's after Satan's release and you see that also fits.

But it also mentions being "brought back from the sword". I want you to notice that that also fits with the resurrection described in Ezekiel 37 verses 1 through 14. Because "the sword" can refer to just a literal sword. It can also be a figurative reference to war or even specifically to death. And to see that turn over to the book of Deuteronomy. Again, keep your finger or your ribbon here in Ezekiel, because we're coming right back.

But turn over to Deuteronomy 20. We're going to read a few verses here. They're in the context of God giving the Israelites the rules of war. In other words, if they were in a situation where they had to go to war with another nation, these were the rules He wanted them to play by. I want you to notice a reference here to "the sword". Because you're going to see what He's talking about. He's using it figuratively to refer to "death". This is going to start here in verse 10. It's Deuteronomy 20 in verse 10.

**Deu 20:10** *"When you go near a city to fight against it, then proclaim an offer of peace to it. 11) And it shall be that if they accept your offer of peace, and open to you, then all the people who are found in it shall be placed under tribute to you, and serve you. 12) Now if the city will not make peace with you, but war against you, then you shall besiege it. 13) And when the LORD your God delivers it into your hands, you shall strike every male in it with the edge of the sword. 14) But the women, the little ones, the livestock, and all that is in the city, all its spoil, you shall plunder for yourself; and you shall eat the enemies' plunder which the LORD your God gives you."* (NKJV)

Notice here it's saying you can leave the women and the children alive, and you can take all the goods. But you're going to strike the men with "the edge of the sword". You're going to have to kill all the men is what He's saying. The "sword" here is a reference to "death". If you look at Ezekiel 38 verse 8 here that we just read, it refers separately to bringing those "back from the sword" and gathering the people from all the places around the world. Well, again, if you put it in the context of coming right after chapter 36 and 37, "brought back from the sword" is those resurrected back from death. And then those that were currently living at that time, they were brought back -- just relocated from wherever they were and brought back to the Promised Land is what we're referring to there. Pick up in verse 9.

**Ezek 38:9** *"You will ascend, coming like a storm, covering the land like a cloud, you and all your troops and many peoples with you." 10) "Thus says the Lord GOD: 'On that day it shall come to pass that thoughts will arise in your mind, and you will make an evil plan: 11) You will say, "I will go up against a land of unwallled villages; I will go to a peaceful people, who dwell safely, all of them dwelling without walls, and having neither bars nor gates"—"* (NKJV)

Nobody would describe the current nation of Israel in the Middle East that's existed since the 1940s with those terms. There's no way we can place this prior to the return of Christ. Continue on in verse 12.

*"12) to take plunder and to take booty, to stretch out your hand against the waste places that are again inhabited, and against a people gathered from the nations, who have acquired livestock and goods, who dwell in the midst of the land.  
13) Sheba, Dedan, the merchants of Tarshish, and all their young lions will say to you, "Have you come to take plunder?..." (NKJV)*

Just to put some geography on this, Sheba and Dedan, if you look geographically where that would be today. That would be what we call the Arabian Peninsula. In other words, Saudi Arabia down to Yemen. Now Tarshish, that's in what today we call Spain. Again, you can see, it's nations all over. This is a very monumental event that's taking place. Continue on in verse 13.

*"...Have you gathered your army to take booty, to carry away silver and gold, to take away livestock and goods, to take great plunder?" ' ' 14) "Therefore, son of man, prophesy and say to Gog, "Thus says the Lord GOD: 'On that day when My people Israel dwell safely, will you not know it? 15) Then you will come from your place out of the far north, you and many peoples with you, all of them riding on horses, a great company and a mighty army. 16) You will come up against My people Israel like a cloud, to cover the land. It will be in the latter days that I will bring you against My land, so that the nations may know Me, when I am hallowed in you, O Gog, before their eyes." 17) Thus says the Lord GOD: "Are you he of whom I have spoken in former days by My servants the prophets of Israel, who prophesied for years in those days that I would bring you against them?" (NKJV)*

Now notice as we read down from verse 18 to the end of the chapter here the description it's going to give us when God intervenes and basically conquers all these nations that are attacking Israel. It's going to match the description that we read in Revelation 20. Because notice that when John talked about that he said God intervenes and He reigns down fire on them and consumes them. Notice when we read this description it's going to describe it just like that. Pick up in verse 18.

*18) "And it will come to pass at the same time, when Gog comes against the land of Israel," says the Lord GOD, "that My fury will show in My face. 19) For in My jealousy and in the fire of My wrath I have spoken: "Surely in that day there shall be a great earthquake in the land of Israel, 20) so that the fish of the sea, the birds of the heavens, the beasts of the field, all creeping things that creep on the earth, and all men who are on the face of the earth shall shake at My presence. The mountains shall be thrown down, the steep places shall fall, and every wall shall fall to the ground.' 21) I will call for a sword against Gog throughout all My mountains," says the Lord GOD. "Every man's sword will be against his brother. 22) And I will bring him to judgment with pestilence and bloodshed; I will rain*

*down on him, on his troops, and on the many peoples who are with him, flooding rain, great hailstones, fire, and brimstone.” (NKJV)*

Notice that that matches the description that we read in Revelation 20.

*“23) Thus I will magnify Myself and sanctify Myself, and I will be known in the eyes of many nations. Then they shall know that I am the LORD.” ’ (NKJV)*

As we read through chapter 39, take note of the fact -- not only of the primitive weapons that the people are using. Which again eliminates the possibility of this being prior to the return of Christ. They're using very primitive weapons. But notice that when they gather up all the weapons that are left scattered everywhere when these people are destroyed, the nation can burn them for seven years. Now, again, this is after all the Israelites are resurrected. Everyone who hasn't had their opportunity for salvation is now living in the Promised Land. The population is huge. If an entire nation can use the discarded weapons for firewood for seven years, this gives you an idea of the magnitude of this event. Let's continue in chapter 39.

**Ezek 39:1** *“And you, son of man, prophesy against Gog, and say, ‘Thus says the Lord GOD: “Behold, I am against you, O Gog, the prince of Rosh, Meshech, and Tubal; 2) and I will turn you around and lead you on, bringing you up from the far north, and bring you against the mountains of Israel. 3) Then I will knock the bow out of your left hand, and cause the arrows to fall out of your right hand. 4) You shall fall upon the mountains of Israel, you and all your troops and the peoples who are with you; I will give you to birds of prey of every sort and to the beasts of the field to be devoured. 5) You shall fall on the open field; for I have spoken,” says the Lord GOD. 6) “And I will send fire on Magog and on those who live in security in the coastlands. Then they shall know that I am the LORD.” (NKJV)*

Notice the fire description. This totally matches what we read in Revelation.

*“7) So I will make My holy name known in the midst of My people Israel, and I will not let them profane My holy name anymore. Then the nations shall know that I am the LORD, the Holy One in Israel. 8) Surely it is coming, and it shall be done,” says the Lord GOD. “This is the day of which I have spoken. 9) “Then those who dwell in the cities of Israel will go out and set on fire and burn the weapons, both the shields and bucklers, the bows and arrows, the javelins and spears; and they will make fires with them for seven years. 10) They will not take wood from the field nor cut down any from the forests, because they will make fires with the weapons; and they will plunder those who plundered them, and pillage those who pillaged them,” says the Lord GOD.” (NKJV)*

In the next several verses, it's going to tell us it takes seven months to find and bury all of the bodies. This is a nation of millions and millions of people. It's a huge population. This is everyone from Israelite lineage throughout history that wasn't called as a Firstfruit. It's going to take them seven months to bury all the bodies. A whole nation is

going to be involved in this. That tells you the magnitude of this event. Now continue on in verse 11.

*11) "It will come to pass in that day that I will give Gog a burial place there in Israel, the valley of those who pass by east of the sea; and it will obstruct travelers, because there they will bury Gog and all his multitude. Therefore they will call it the Valley of Hamon Gog. 12) For seven months the house of Israel will be burying them, in order to cleanse the land. 13) Indeed all the people of the land will be burying, and they will gain renown for it on the day that I am glorified," says the Lord GOD. 14) "They will set apart men regularly employed, with the help of a search party, to pass through the land and bury those bodies remaining on the ground, in order to cleanse it. At the end of seven months they will make a search. 15) The search party will pass through the land; and when anyone sees a man's bone, he shall set up a marker by it, till the buriers have buried it in the Valley of Hamon Gog. 16) The name of the city will also be Hamonah. Thus they shall cleanse the land." ' (NKJV)*

Notice here, the picture it describes is basically the whole nation being involved in this burial and search process. You might debate if that means every single person, but obviously the picture is you have the whole population involved with this. Now think about the death toll that has to be involved with a population this size all being involved and it's taking seven months to find all the bodies and bury them. *This is a major event.*

As I mentioned from the beginning of this sermon, this is not the picture you typically hear painted in a sermon addressing the Eighth Day. You typically hear a picture that this is the day when all of your friends and relatives that you've known throughout your life that haven't had their opportunity will have their chance at salvation. And that part is very accurate. That's directly stated by Christ Himself in John 7. He makes a big deal of the announcement "on the last day, that great day of the feast". That's where we get the term "Last Great Day" from. And He specifically announces this is when everyone can come to Him to receive the Holy Spirit and have their opportunity for salvation. That's absolutely true.

But what we do is we then also paint this picture that, well, it's going to be just like the millennium. And everything's going to be the same and it's just going to be a warm fuzzy utopia with an easy slide into the Kingdom. *That is not the picture that Christ Himself painted.* You see, what we've locked onto here is an emotionally satisfying picture. Let me give you the quote of where I'm pulling that from. One of my favorite authors is Dr. Thomas Sowell. If you've heard my sermons, you've probably heard me mention him a number of times. But one of his famous quotes is what I'm about to read to you here.

*"The reason so many people misunderstand so many issues is not that these issues are so complex, but that people do not want a factual or analytical explanation that leaves them emotionally unsatisfied."*

It's a very warm, fuzzy, positive picture to think that all of our friends and relatives. Not only will they have their chance at salvation, but for them they won't have to struggle. It'll

just be a comfortable, easy slide into the Kingdom. That is a very emotionally satisfying picture. But let's notice the picture that Christ Himself painted. Turn over to Matthew 25, and we'll see here the scene depicted where Christ is judging the rest of mankind at the end of the Eighth Day period. Because it's going to directly tell us it's "all the nations". It's not the Firstfruits He's referring to here. And let's pay attention to the criteria that He lays out and what He's describing here. How He's judging this group as to who makes it in the Kingdom and who doesn't. Because we typically assume that the Eighth Day plays out just like the Feast of Tabernacles. It's this wonderful utopia.

Well, the way I normally describe the utopian environment of the millennium is there are three general categories. One is no war. The other is abundant resources. The plowman overtaking the reaper and plenty of food, plenty of resources. No one is doing without. And the other is everyone is healthy. You have the scriptures in Isaiah talking about the lame leap like a deer. The blind can see. The deaf can hear. Everybody's healthy. Well, all of this is a fabulous utopia.

We've just seen that there is a war during the Eighth Day period. Now let's notice, if we read through the criteria that Christ uses to judge the rest of mankind, we've got to have scarcity of resources and people doing without fundamental resources. We've got to have significant health problems in the population if He's judging the entire group based on this criteria. Otherwise, these statements make no sense. Notice here in Matthew 25 verse 31.

**Matt 25:31** *"When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. 32) All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. 33) And He will set the sheep on His right hand, but the goats on the left. 34) Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: 35) for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; 36) I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.'"* (NKJV)

Notice for these statements to be relevant, these circumstances have to exist.

*37) "Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink? 38) When did we see You a stranger and take You in, or naked and clothe You? 39) Or when did we see You sick, or in prison, and come to You?' 40) And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.' 41) "Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: 42) for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; 43) I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.' 44) "Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty*

*or a stranger or naked or sick or in prison, and did not minister to You?’ 45) Then He will answer them, saying, “Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.’ 46) And these will go away into everlasting punishment, but the righteous into eternal life.” (NKJV)*

You can see if we just pay attention to the criteria here, all three of the characteristics that we accurately attribute to the millennial reign -- the thousand year period -- no war, abundant resources, and everybody's healthy. That very accurately describes the millennial period. There's lots of scriptures that back that up.

But we ignore Satan's release, and we assume all of that's true for the Eighth Day period. Again, if we just pay attention to what the Bible says, it tells us directly that there is a war. And for Christ's statements here to make any sense, we have to have significant amounts of the population facing trials of lack of resources, being hungry, being naked, etc. He's judging people as to how they're responding to this. “When I was sick, you visited me.” You got to have health problems. All of this changes.

Because see if we just pay attention to what Christ said Himself, He didn't allow for the exception that the majority of mankind gets an easy, comfortable slide in the Kingdom of God. He told us the path to salvation -- He said it Himself that it was narrow and it was difficult, and it was a hard process. And because of that, there is a significant attrition rate. Just turn over to Matthew 7 and we'll read it out of Christ's own mouth. Matthew 7 and verse 13.

**Matt 7:13** *“Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. 14) Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.” (NKJV)*

Christ didn't say, “Well this is what it's like JUST for just the Firstfruits. JUST a small portion of mankind. Everybody else gets a comfortable, easy slide into the Kingdom. Because God is love and He believes in doing everything “feel good”.” No, He said this is a difficult struggle. It's “he who endures to the end” who gets saved. That's what Christ directly said.

It even directly tells us -- if you turn over to 2 Timothy 3 -- that everyone has to face Satan. It just directly says it in all encompassing scripture that gives no wiggle room at all. Turn to 2 Timothy 3:12. Here is what Paul says:

**2 Tim 3:12** *“Yes, and all who desire to live godly in Christ Jesus will suffer persecution.” (NKJV)*

There's not an asterisk next to it that says, “Well, I'm JUST talking about the Firstfruits. JUST a small portion of mankind. Everybody else, they get an easy, comfortable slide into the Kingdom. Because God just wants everyone to have a warm, fuzzy easy experience because that's love.” No, he didn't say that. He said ALL who want to follow Christ. Is there any other name by which we can be saved? Doesn't everybody have to accept Christ as their savior and follow Him? Isn't that the process for salvation that

everybody has to follow? Yes. There's no exception. Everyone who does that, even the people in the Eighth Day, they have to accept Christ as their savior. Because John 7, you can come to Christ and now receive the Holy Spirit. Well, everybody who does that, they have to be persecuted. You have to have a persecutor. Well, that's Satan.

And see that's why the Apostles preached that it's "through much tribulation" that you enter the Kingdom of God. Because you have to endure through those trials. That's why it's "he who endures to the end" who makes it. It's the same set of rules for everybody. To notice that turn over to Acts 14. We'll start in verse 21.

**Acts 14:21** *"And when they had preached the gospel to that city and made many disciples, they returned to Lystra, Iconium, and Antioch, 22) strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, 'We must through many tribulations enter the kingdom of God.'" (NKJV)*

In other words, this is just how it works. We have to go through many tribulations and tests and trials and there's a reason for that. Oftentimes, when I've discussed this subject with people and said that everyone has to face the same criteria. This same set of standards because it's all throughout the New Testament. There's just scripture after scripture after scripture that describes this same process. They make these all encompassing statements that give no wiggle room. They don't say "No, we're just talking about the Firstfruits". No, it's statements like this. That all who want to follow Christ face this. Well don't the people in the Eighth Day have to follow Christ? Christ Himself said they were going to come to Him to receive the Holy Spirit. He's the only name by which they can be saved. They're going to have to follow the same criteria.

What has happened, unfortunately, throughout all of my lifetime is we've latched onto -- as I mentioned -- a very emotionally satisfying conclusion. Because as Dr. Sowell mentioned.

*"The reason so many people misunderstand so many issues is not that these issues are so complex, but that people do not want a factual or analytical explanation that leaves them emotionally unsatisfied."*

Again, if we just look at the requirements for salvation, there's just a monumental stack of scriptures that describe how the whole process of trying and testing our character works. They explain how Satan plays his role in all of this and how God does this to purify us.

If you want to see that, if you look on my website there's not only a sermon, but there's a thorough study paper that goes into a lot more detail than the sermon. It's titled "Framing the Picture of Prophecy". Both of them have the same title. And the logic behind it all is that you have to use the basic foundational doctrinal scriptures as the frame of your picture when you're coming up with a prophetic scenario.

The reason being is prophecy inherently involves scriptures that have symbolic language and are more vague and speculative. And when we try to put the puzzle together and fill in the details that are not always clear, we make our best guesses and

such. Well, to do that accurately, you want to take your foundational clear rock solid scriptures that there's nothing debatable about them and use them as the frame of the picture. Because whatever scenario you come up with, it's got to fit inside that frame. It can't be outside of that. It can't contradict the things that are just clear and foundational.

Well, again, if you read through that, particularly the study paper with that title -- because it's a lot more extensive than the sermon -- you'll see there's just an absolute mountain of scriptures that describe that facing adversity and harsh trials, that's just how our character is developed. That is how God tests us. That is how He builds our character and causes us to be stronger. He also tests us to see if we're going to follow Him even when it's painful and it hurts. And there's no scriptures that say "Well, this is just an exception. This is JUST referring to the smallest portion of mankind."

The reason I emphasize this is when I've discussed this subject over the years with a number of people and even a number of long-term ministers, I've noticed that no one ever comes back to me with a Bible and counter argues there point from it saying, "Well, here's the scriptures that describe it". The scriptures that even allow for an easy slide into the Kingdom of God where you don't have to endure to the end. Where you don't have to face harsh trials. Where you don't have to be persecuted. No one ever does that. They make the counter argument from emotion. And they always tell me, well, God just wouldn't do that because it's just not loving. Then they tell me that people just need a warm, fuzzy "feel good" slide in the Kingdom because God is love and He wants everyone to feel comfortable. And I would say well then why does the New Testament give an absolute mountain of scriptures that say the exact opposite? Where are the scriptures that even allow for an exception, let alone define rules of how people would be tested and tried to obtain salvation some other way. They're not there.

I've noticed for about 15 years now, no one has ever come to me with a Bible and says, "Let me show you those scriptures". They just argue from emotion. They're arguing the emotionally satisfying conclusion. Because if we just let scripture define itself. If we just follow the layout that Revelation 20 gives us. It lays out the Holy Days in their sequential order and describes their meanings. It flat out tells us Satan's release and the Eighth Day are one and the same. And there's a war that takes place. If we just read Christ's own statements, obviously abundant resources and everybody's healthy, well that changes too. Because they have to face harsh trials because Christ judges them on the same criteria that He judges the Firstfruits. Consistent rules just like you would expect.

Brethren, as we look forward to the fulfillment of this day -- the Eighth Day, the Last Great Day as we call it. Realize that, yes, it is exactly what Christ announced in John 7. It is the day that everyone can come to Him to receive salvation. When the Holy Spirit and the opportunity for salvation will be offered to everyone who didn't have that opportunity prior to the return of Christ. But it is not an easy, comfortable slide into the Kingdom of God with no resistance. Everyone has to face the same trials as the Firstfruits do. They have to endure to the end and prove that they're going to put God above everything else. Even potentially losing their own life. The Luke 14 conversation at their baptism is going to be just as relevant as it is for us. Because it's the same set of rules.

As we go forward from this Feast, let's realize that we can look forward to this day with great joy and anticipation that everyone who's ever lived will have their opportunity for salvation. But we also need to correctly understand that they're going to follow the same criteria. They're going to be judged by the same rules as we are because God is very consistent.