

God Will Make Everything Turn Out All Right

Rick Railston

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In the early 1900s, my grandfather, Cole Railston, was a foreman on the V Cross T, a large ranch in central New Mexico, in the Black Range, just south of Magdalena. This ranch ran seventy-five miles one way and thirty-five miles the other way. There were rustlers, there were outlaws—it was a tough life that required tough men. My dad told me that if he got out of line at the dinner table (as Mark mentioned about his dad) my granddad would give him a back hand, and he would go head over heels, then he would pick himself up and come back to the dinner table and keep his mouth straight.

As children, when we were hurt (and would whine or complain as kids do when they are bruised or battered), my dad would growl and say, what are you guys bellyaching for? Of course we would adjust our behavior right away and yet our mom would come over, put her arms around us and say, there, there, everything is going to be okay. Dad was grumbling, off in a corner somewhere. We say the same things to our children now, don't we? We tell them everything is going to be okay. We encourage them that way.

We say the same thing to each other, when somebody is sick or needs prayers or encouragement; we'll write a card, make a phone call, or send an e-mail, and say, everything is going to turn out all right. Trust God, and everything will turn out all right. God's word says exactly the same thing. That's the good news, that's the beauty. Everything is going to turn out all right, if—and then there's the big if. What we're going to do today is talk about how God is going to make everything turn out all right. We're going to look at a time when this happens to see how God makes it a reality, everything turning out all right. During this time, what we're going to do is examine an extreme event that is, of a certainty, going to occur.

When I say extreme, I mean exactly that, but let's set the stage first. I personally believe that God began the physical creation with the big bang. I know some church members disagree but at this moment in time I think there is enough evidence that God began the physical universe from an infinitely small point, with a gigantic explosion of space and time and energy and matter, and the physical universe came into being. I can only imagine what it would be like to watch that, and maybe God, down the road, will replay that for us somehow.

At a time when there was no physical matter or space, God created from nothing everything we see today, by His power, by His might. As a result, we're here 13-odd billion years later and we see the universe as it exists today, and I personally get goosebumps when seeing the pictures from the Hubble telescope. I have a couple of big books with those pictures and one can look at these pictures and say, that's out there. It's out there right now and God did it through His power.

Today we're going to look at an event that is, in many ways, far, far greater. As big as that event was, this event we're going to talk about today is far greater because we're talking about the resurrection of billions of human beings—every human being who has ever lived on this earth. That's made possible by God preserving their spirit, their mind, their memories—from the time they died, these are being preserved.

I have no doubt that God knows the DNA of every human being who has ever lived, and He can reconstruct each human body at His pleasure, placing that preserved spirit into a reconstructed human body and then causing that body to live. We're talking about the resurrections of Israel and the Gentiles. Unlike the big bang, this involves life—not inanimate matter, but life. We casually use the term “big deal”—this is a big deal or that's a big deal—but when you think about it, this is the big deal. It's the biggest of the big deals, and the big bang didn't involve life, but this event does.

We're talking about the resurrection, back to life, of every human being who has ever lived, and each individual will get their opportunity to know God—to know Him and then decide, am I going to put Him first or not? They will have that opportunity, and if they do so, their lives will turn out all right. If they don't, we'll talk about that in a minute.

First point—I can't give a sermon without points. I'm sorry, I just can't, it's impossible.

1. Let's see how many people will be involved in this resurrection.

Think with me, as we look at population estimates—understand, these are estimates—they are from our vantage point today, looking back in time, and they are fuzzy at best. There are people who make their careers estimating these numbers. After the Flood, it took thousands of years for the world's population to reach one billion—that occurred in approximately 1810. It took only another 120 years for the population to reach two billion. That occurred in 1930. Then, it took only thirty-one years for the population to reach three billion—in 1961. So we went from thousands of years to reach one billion, 120 to reach two, thirty-one to reach three. The fact is, since that time, every eleven to fourteen years we add another billion people to the earth. So that right now, the best estimate of the world population is about 7.7 billion people. Think about that.

Here's the question: Of today's 7.7 billion people, what percentage is that of all the people who have ever lived? Half? A third? Eighty percent? The estimates are that of the 7.7 billion people who live today, they are only 6.5 percent of all the people who have ever lived. It's estimated that the number of people who have ever lived is somewhere around 105–106 billion people. That's fifteen times the number of people who live on the earth today. Again, it's an estimate. It could be an order of magnitude even greater than that—we don't know. So today on the earth, say 7 percent of the people on the earth today—it's only 7 percent of all the people who have ever lived; that's a lot of people. Let's say 106 billion. If you're like me, what is 106 billion? It's so big you can't imagine it. Let me give you a couple of examples. If you had 106 billion people standing in line and the one in front of you is an arm's length away, and you had 106 billion people an arm's length away from each other, how long would that line be?

Around the earth once? Maybe to the moon and back? It would be 1,600 times around the earth, one person behind the other. Think about that, about the numbers involved.

Let's use another example. Let's say you named each person and you took two seconds to name an individual. If you started at the time of Adam, how long would it take you? Maybe until Christ walked the earth or the Middle Ages? The answer is that today you would still have another 750 years to go. That is a lot of people—it's an estimate, but it could be a lot more than that. If you put those 106 billion people on the surface of the earth, there would be 1,800 people for every square mile. You can see why God might want to drop the mountains a little bit and raise some ocean floors a little to accommodate that number of people.

These numbers do not include miscarriages. Of all the live, little fetuses inside their mother's bellies, today in the United States, 15–20 percent of pregnancies end in miscarriage. It's higher around the world, especially in underdeveloped countries. The estimates are that it was higher in ages past, because they didn't have the healthcare systems that we have in place today. Miscarriage could add another 15–20 percent to this very large number.

I don't get angry about much these days—as one ages one generally mellows—but abortion is one thing that angers me. Between 1970 and 2015 there were 45 million legal abortions in this country, an average of 3,500 a day. Those are living babies, some of them already living and breathing, who were murdered. During services there will be 290 babies aborted, while we are sitting here today. The world average is much higher than that.

Over the last decade, the estimates are between forty and fifty million babies aborted. You realize in one year—that's an average per year, forty to fifty per year—that means in the six years of World War II, we abort more babies in this present time, in one year, than all the deaths in World War II. It took mankind six years to kill fifty million people. In the world today we abort that number every single year. So in the last fifty years it's been estimated that there have been about 2.5 billion babies murdered. That's more than all the wars combined. We kill our own, in the name of freedom, at a higher rate than all of those who are killed in battle. If you include miscarriages and abortions, how much more does that add to this number of 110 billion? The number is getting bigger and bigger. Let's just say for round numbers, it's about 110 to 120 billion people.

Now we have to stop and ask, as we look forward to this time, how did they die? In the case of the miscarriages and abortions, the victims had no awareness, no consciousness. If you look back at all of those who died, probably a minority of them died peacefully, in a bed, with their family around them, holding their hand. Again, these were probably a minority of the total dead. Many faced violent deaths, painful deaths, and many just wasted away due to hunger, starvation or disease—they just slowly, slowly died, into oblivion, their breath taken. Many others died frightened out of their wits, such as during an invasion of some kind—they're in their home and the soldiers come in and just start killing. Others died filled with anger and hatred—they were on a

battlefield, they were swinging the sword or wielding the knife, and they were angry toward their enemies and hated them, until their end came. When this resurrection occurs, think about this 110 billion, and possibly a much greater number, waking up, and what was the last thing on their mind? That's something we have to consider and might well have to deal with on a personal basis. Despite all of this, they will have the opportunity for everything to turn out all right, and we will be privileged to be there to help them along that path. Think about that blessing for us—to take all of these people and help them make everything turn out all right.

So in the first point, we've looked at the magnitude of what's involved. The second thing we want to do is:

2. Look at the process through which God is going to make this happen.

I use the term “process” because, as Terry talked about during the announcements, there are things we don't know yet. Maybe God will reveal them, maybe He won't, maybe we will discover them, maybe we won't. Will these resurrections occur in one worldwide, gigantic event, at one time, or will they be in stages, over time? In different parts of the earth at different times? The Bible doesn't say; we just don't know. For all those who have ever lived—let's say 110 billion people—they have never had a chance. They have never had the chance we are having right here, right now, because they were never called and they—as we are going to read in a moment—are going to rise from their graves. Think about that—that's far greater than the big bang. People are going to come out of the ground, who once lived and were dust, and now they will live again. What a God that can do that! In Isaiah 26:17, Isaiah is speaking to Judah but there are some things we can learn in principle about the resurrection of all people.

Isaiah 26:17 *Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.*

He's talking about Judah but this applies to everybody in the world. It applies to us in the church today. I'll read verse 18 out of the Tanakh.

18) We were with child, we writhed. It is as though we had given to birth to the wind. We have won no victory on earth. [Notice this] The inhabitants of the world have not come to life [those who had previously died]. (Tanakh)

Now the solution. I'll read this out of the King James.

19) Thy dead men [the word “men” is in italics] shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust [they dwelt in the dust, meaning they were dead in the dust]: for thy dew is as the dew of herbs, and the earth shall cast out the dead. (KJV)

That's an interesting phrase; the earth casting out the dead as God issues a command. All of a sudden, coming out of the ground, or out of the water if they died in the sea—people come out. Think about that. We just roll through, talking about the resurrection, but think about the magnitude of the event.

Now let's go to the scripture we've used for decades, talking about this gigantic resurrection; Ezekiel 37; let's be turning there (you'll probably want to place a marker there because we'll hop back and forth a little bit). Verse 1, we'll start there. We have to understand that this is a spiritual vision. God is opening Ezekiel's mind to this vision and he starts to describe it.

Ezekiel 37:1 *The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones ... (KJV)*

This is a spiritual vision. My wife and I live in the Yakima Valley, a valley that was created by the Yakima River. Washington State is like *this* and the ocean is over here; you have Seattle and all the greenery on this side—we call it the West side, the liberal side—then you have the Cascade Mountains, this gigantic barrier between the liberals and the people who think even remotely correctly (I'm just joking). You have the Cascade Mountains from which the Yakima headwaters spring. The Yakima River flows west for a time and then turns and flows south, all the way to the Oregon border, where it dumps into the Columbia River. That is a big valley—a huge valley. It's akin, for our Canadian brethren who are here, to the Okanagan Valley in British Columbia. That's a big space. Now think about that valley, filled up with bones. The Bible doesn't say what was the depth. Were the bones ankle-deep, were they hip-deep, or were they to the depth of a five-story building? We don't know, the Bible doesn't say. But it was full of bones. Verse 2.

2) And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. (KJV)

I can remember that as a boy, herding cattle in West Texas, I would occasionally come across the skull of a cow, as white as snow, and it was dry—really dry—yet that cow wasn't ten or twenty years dead. However, these bones were thousands of years old. It says, behold, they were very dry, meaning they were very old.

3) And he said unto me, Son of man, can these bones live? (KJV)

Good question. The Tanakh says, can these bones live again? Therefore, these bones are the bones of dead human beings. Of course, Ezekiel had a very wise answer.

3 continued) ... And I answered, O Lord GOD, thou knowest.

4) Again he said unto me, Prophecy [that means speak by inspiration] upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5) *Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:*

6) *And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin ... (KJV)*

So we see here that God Almighty is rebuilding bodies right in front of Ezekiel. We see bones coming together and then all the connective tissue coming together; the ligaments and the tendons, and then the blood vessels and the muscles, then the skin covering it all—right in front of him. This is going to happen. It is going to happen.

6 continued) *... and put breath in you, and ye shall live; (KJV)*

Stop here—it says they are going to live. Now what is the purpose of their living? We're told right here, what the purpose is:

6 continued) *... and ye shall know that I am the LORD. (KJV)*

That is the purpose for the resurrection, for these billions of people to wake up, and the singular purpose for their resurrection is to know Yehovah. Isn't that what we're trying to do right now? We're trying to know God and His Son better, so that we can obey Him and have His and Christ's minds in us; that as James pointed out, we have only so much time, and it had better affect our behavior and how we treat people, and how we look to God. The purpose of this resurrection is for people to know that Yehovah is Yehovah. God is God—the Almighty God, the Most High God.

7) *So I prophesied as I was commanded: and as I prophesied, there was a noise, [Can you imagine the noise?] and behold a shaking, and the bones came together, bone to his bone. (KJV)*

Millions? Billions at a time? We don't know, but it's a lot.

8) *And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: [the New King James says "covered them over", so he was actually watching this rebuilding process] but there was no breath in them. (KJV)*

So what he is seeing now is rebuilt corpses—no life—but they're there. Billions of people there, just standing but with no life.

9) *Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain [the New Living translation says, breathe upon these dead bodies] that they may live.*

10) *So I prophesied as he commanded me, and the breath came into them, and they lived ... (KJV)*

Can you imagine? These dead corpses are standing there, no life in them, and then all of a sudden, God, through His mighty power, brings them to life. Can you imagine?

10 continued) ... *and stood up upon their feet, an exceeding great army.* (KJV)

And here they are, coming to life having been dead who knows how long, remembering the thoughts that they had and the moment they died, probably, and they're looking around at millions of naked people standing beside them—no mention of clothes here. They're just standing here—what on earth is going on? They remember the last moment of their lives—it might have been a battle, it might have been a fight. Then we're told, in the beginning of verse 11,

11) *Then he said unto me, Son of man, these bones are the whole house of Israel:* (KJV)

God has their DNA. Is it a stretch for God to know the DNA of every person who has ever lived? I don't think so. We're told in Ecclesiastes 3:21, as Wil Berg mentioned in his Bible study, that when someone dies, their spirit goes to heaven, so God has their spirit, God has their DNA, and He can begin this process. In vision, He is resurrecting them in this gigantic valley. I think the picture is such that in this valley, with these bones, God is trying to impress upon us the magnitude of the event. Is this the only place in time it happens? Is it the only valley? We don't know. But the point is He is impressing upon us the magnitude of this event by having us picture a valley that is maybe very deep with bones, and all of a sudden they come to life, probably filled with their last memory. Naked, confused, possibly afraid (and I'm speculating here), but they're standing up, looking around, and they don't know whether to fight, run, or stand still, and all of a sudden they hear this voice, as Israel heard from Mount Sinai when God spoke.

What a time that will be. God will speak with power to get their attention, in a voice they have never heard before in their lives. It will probably shake them to their toes, but He will get their attention, and then will He start whipping them with a rod of iron? Of course not. It will be a voice of love and kindness and gentleness—again, I'm just speculating—but God could say, okay, folks, calm down; let Me explain what's going on here. Then the process of teaching begins, as we just read, for the whole house of Israel. What about the rest of the Gentiles—the non-Israelites, the rest of mankind? Let's go to Romans 11:13. God cares about all people—He loves all people. I can remember in the early days, in the church, people took pride if they could trace their heritage back to a Jew in the church of God, back in the '60s and '70s. We neglected a whole bunch of scriptures—we just did.

Romans 11:13 *For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles ...* (KJV)

So if God sent an apostle to the Gentiles, He must care about the Gentiles. Paul is establishing a principle here in verse 16.

16) *For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.* (KJV)

I'll read verse 17 out of the New Living Translation [an older, online version].

17) *But some of these branches from Abraham's tree—some of the Jews—have been broken off. And you Gentiles, who were branches from a wild olive tree, were grafted in. So now you also receive the blessing that God has promised Abraham and his children, sharing in God's rich nourishment of His special olive tree.* (NLT)

We see here that God has engrafted the Gentiles because He loves them, He cares about them, and they are His children. With that in mind let's go to Galatians 3:26. Paul is talking to the Galatians and to us by extension, and there were Gentiles in the Galatian church. In Galatians 3:26 Paul is talking to the whole group—Jews, Gentiles, the whole group.

Galatians 3:26 *For ye are all the children of God by faith in Christ Jesus.* [All of you.]

27) *For as many of you as have been baptized into Christ have put on Christ.*

28) *There is neither Jew nor Greek, [Israelite, Gentile] there is neither bond nor free [meaning status—economic status, job status], there is neither male nor female: for ye are all one in Christ Jesus.* (KJV)

So this isn't just a promise to Israelites. God doesn't just love the Israelites and the Jews, and everybody else He kicks to the curb—no, that's not the case. Let's go to Matthew 12 and see a promise from Jesus Christ. We'll begin in verse 41. Notice this, because it's easy to read over.

Matthew 12:41 *The men of Nineveh shall rise [the Greek means to stand up] in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.* (KJV)

When Christ said these words, the men of Nineveh were all dead. They were all pagan, but they repented, and Christ was chiding the religious leaders of the day, saying, these pagans repented yet you have not. His point was that these Ninevites shall rise; there will come a day where they shall stand up. Verse 42.

42) *The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.* (KJV)

The queen of the south was not an Israelite and when these words were said by Jesus Christ, she had been dead many, many years, and yet He's saying she is going to rise up; she is going to rise up to the point where she can make the judgment about them

prophesied by Christ. How could these two, the queen of the south and the inhabitants of Nineveh, condemn Israel if they were not to live again? It's obvious Christ is telling us that there is going to be a resurrection of the Gentiles.

Let's go back to Ezekiel 37:11 again; we know it's talking about the house of Israel but the principles hold. I'll read this out of the New King James.

Ezekiel 37:11 *Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, [and, by extension, all who will be resurrected,] Our bones are dried, and our hope is lost and we are cut off. (NKJV)*

Meaning they died without truly knowing God, without having God revealed to them. Back to the King James.

12) *Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people ... (KJV)*

Yes, He's talking about the Israelites, but from what we've read in many other scriptures, from our perspective today, we know that all people are God's people. All people will be God's people. God, as is the theme throughout the Feast, wants to dwell with His people because He loves His people—Jews, Gentiles, Israelites—it doesn't make any difference, He wants to dwell with His people.

12 continued) *... I will open your graves ... (KJV)*

Again, He's specifically talking to Israel, but it would apply to the Gentiles, would it not?

12 continued) *... and cause you to come up out of your graves, and bring you into the land of Israel. (KJV)*

The Israelites are going to come home. Think about where the Israelites have died over the centuries. Israelites died in Egypt before the Exodus, as slaves—cruel deaths, horrible deaths. Then as Moses took them north and they rebelled for the forty years, a whole generation of them died in the desert sand. They were just buried in the sand—a whole string of them as Israel wandered around. A death here, a death there, a grave here, a grave there.

Then think of the invasion of the Assyrians and the invasion of the Babylonians, into the Promised Land, and what did they do? They took them all away. Israelites went back to Assyria, went back to Babylon, and they died there. Probably hundreds of thousands of Israelites died in a foreign land. Then in the last century, in Germany and in Poland—think about the Jews who were incinerated in the Holocaust. Their bones were turned to ashes and those ashes were scattered who knows where. When we see here that they are going to come out of their graves, that tells me wherever they died, wherever in the world, even if they went down on ships in the ocean, they will come out of those graves. What a time this will be. We can just read over it, but just think—whenever it

happens, whether it's in stages or all at once, if one looks around, bones of human beings will come out of the ground or out of the water. In verse 13, we hear it again.

13) *And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves ... (KJV)*

If it's an extended process it might start with Israel and then come to the Gentiles—we don't know. It may happen all at once, we don't know. Ultimately, it will encompass all of mankind, all who have ever died—110 billion people, or even more.

14) *And shall put my spirit in you ... (KJV)*

The Hebrew word here means breath. So these corpses come up, they have to breath, and the life is in the breath.

14 continued) *... and ye shall live, and I shall place you in your own land: then [we hear it again] shall ye know that I the LORD have spoken it, and performed it, saith the LORD. (KJV)*

If these people were dead and think back to their last life, how horrible it might have been or their death might have been, and then all of a sudden they are alive, and this Being thunders at them and says, I am the one who has made this happen—I am the one who has the power and the authority and the love to bring you back to life, and I'm going to give you a chance to know Me; I'm going to give you a chance to understand my law; I'm going to give you a chance to understand My Son and what He has done for you, then I'm going to give you a chance to live in peace, which you haven't had before.

Put yourself in their position. Would you listen? Would you maybe think twice, look back on your life and think, we have a new beginning here, maybe we can turn to a new chapter, maybe we can open the book in a different place and start all over again. This is a process that likely starts with Israel but encompasses all mankind. Not just bringing them back to life, but coming to know God Almighty—the Most High God. As I said, the timing and the sequence—of this, of these resurrections—is up for discussion, but the fact that these resurrections will occur is not up for discussion. They are a fact and they will occur; that's the important thing.

This event is the most amazing event in the history of creation—resurrecting human beings back to life with the spirit they had before, and the memories, and all of that, with their DNA. What brilliance, what power that takes. They are resurrected to come to know the power that resurrected them. If this resurrected humanity will come to know God and put Him first then everything is going to turn out all right.

Let's go to the third point. It's encouraging—and I think about this often—because given what we've said before, and given what's in the Bible, one way or another:

3. Everything is going to turn out all right for our friends and our family.

it's going to turn out all right and you'll see what I mean. They will get their opportunity to get to know God and to put Him first. We have a part to play in that. We'll have a part to play with our loved ones who have been estranged from us. Sometimes the very thing that estranged them from us is God's truth, and there was a division. There was a division between me and my mom because I ruined Christmas for her. She never got over it—just never got over it. I'm going to be able to put my arm around my mom, and say, Mom, everything is going to turn out all right, let me explain, and we'll spend time together. We'll spend time with loved ones who died prematurely, we'll spend time with loved ones who died horrible deaths. Maybe the speakers can relate to this; they know of car wrecks and tragedies like that, of friends and family, mind-blown by drugs and alcohol, and all of that, yet we'll be able to be with them again.

The other big thing for me is I'll be able to be with those whom I've offended in this life. In my fifty-plus years of conversion, I look back and see all of my sins, all of my mistakes, all of the bad examples I set, and people I've probably turned off, especially my mom and dad. As a kid you don't realize the sacrifices your parents make. Then in older age, you look back and realize it, but they're already dead. Or when they were alive, I didn't appreciate what they did and I didn't thank them enough. Kids, remember that—your parents make sacrifices for you—every day they sacrifice for you and too often we just blow right on past it. We don't thank them enough. There will be a time when we can get our moms and dads together, look them in the eye, and say, I appreciate what you've done for me, I love you, I was ungrateful when I was a child, and I'm sorry. And I was, I really was.

The ones before and after conversion, whom we've offended—I've got a lot of apologizing to do to a lot of people, and I can't wait for that day to happen because I want to get it done; I really do. We can come to them and say, remember me? Remember the day? We'll have perfect memory recall by then, and can say, I was so wrong, I've learned a better way, and I want to share it with you because I haven't done that again. Let me apologize and let me show you this better way.

Isaiah 30:21 tells us that this is the way and walk in it and we will do that, not with a rod of iron, not with jack boots and a swagger stick as was taught decades ago, but with loving gentleness, kindness, and understanding, yet not putting up with a bunch of nonsense. Just very kind and very gentle: This is what I did wrong when I was a physical human being, and I don't want you to make the same mistakes I made, so let's talk about it, let me show you a better way. We will have the opportunity to do that and we will have an opportunity to fix these things with all those with whom we have come in contact our whole life. What a time, what a joy that's going to be. So we will have an opportunity to make things right with our family and friends and acquaintances.

Now the fourth point.

4. Everything can turn out all right for those who have practiced evil.

I emphasize the word “can”. Everything can turn out all right for those who have practiced evil, those who have molested children, those who have murdered—Hitler, Stalin, Vlad the Impaler, Nero—the list goes on and on; individuals who have been responsible for the deaths of millions of people; those who have tortured others. King Henry the VIII was quoted as saying, when guests came to his court to have an audience with him, my torturers are better than your torturers. Kings of those days employed torturers. Those torturers are going to come back to life. They made a career of torturing people. They’re coming back to life. They have an opportunity to turn their lives around.

Ask the question, is God going to kick to the curb all those who have practiced evil just because they practiced evil at a time when they didn’t know God? He’s not going to do that. If they come to know God and if they come to put Him first and accept the sacrifice of His Son, they will have their opportunity, no matter how horrible their past life has been. Let’s go to 1 Timothy 2:4. We know these scriptures but we need to focus on these scriptures in relation to this gigantic event that is going to occur.

1 Timothy 2:4 *Who will have all men to be saved, and to come unto the knowledge of the truth. (KJV)*

That is the purpose of the resurrection. Jump to 2 Peter 3:9. There are many others, but we’ll just look at these two.

2 Peter 3:9 *The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. (KJV)*

This includes all of those who are going to fight the return of Christ and His Father, which we look forward to at Trumpets. The world is going to fight God coming to take over the earth and millions are going to be slaughtered. Those millions will come up and they will have their chance. The fact is, many will need healing or a degree of healing before they can go forward. Some were mentally ill, some were demon possessed, some had schizophrenia, PTSD, blew their minds with drugs and alcohol, so there’s going to need to be a degree of healing, and only God knows what that is; God will do it so that they can perceive the truth.

As to those with totally twisted, perverted minds—pedophiles, sex addicts and so forth—God will have to perform a degree of healing just so they can begin to comprehend His will for them. We have to understand that, how God does it, and we’re going to be around to see how that happens. Why is this initial healing necessary? To be baptized, to have God’s Holy Spirit, we have to recognize our sins and we have to repent of them, don’t we? You can’t repent of a sin if you don’t know you’ve sinned. That is a process of seeing and repenting and changing. The prophet Ezekiel talks about this healing

back in chapter 36—we were in chapter 37 before—so let's go back to Ezekiel 36 and begin in verse 26.

Ezekiel 36:26 *A new heart also will I give you ... (KJV)*

The word for heart is Strong's #3820, which can mean *a new mind, a new will* and it can also mean *the center of everything*, as in a new center, a new heart. The Complete Word Study Dictionary of the Old Testament by Baker and Carpenter says, *it usually refers to the seat of one's inner nature*. Going on in verse 26,

26 continued) *... and a new spirit will I put within you: and I will take away the stony heart out of your flesh, [the stony heart that caused them to do all these horrible, evil things] and I will give you a heart of flesh. (KJV)*

For those with perverted, sick, evil minds, God will heal their minds to some degree so they can see themselves for the first time and begin this process of repentance from their evil deeds. They will have their opportunity as we have our opportunity now, and James's sermonette comes into play—our opportunity is now and we don't know when the heart stops ticking; it might be tonight, we just don't know. If they change, if they accept Yehovah for who He is and they accept the sacrifice of His Son, all will end well with them, because all things will then turn out all right. The fact is, for some they won't. That leads to the fifth and last point.

5. Sadly for some, things will not turn out all right.

There will be those who will knowingly reject God and His Son. I believe there were some Jews, when Christ walked this earth, who knew He was the Messiah; they rejected Him and they're done—they're finished. They had their chance. There will be some, after the resurrection, when God begins to reveal Himself to them, talking to them and teaching them, who won't want it. They would rather live their sinful, perverted life than to submit to the Father and His Son. They are so perverted, they will just willingly choose that. Hebrews 10:26 comes to mind. Think about this scripture in relation to the more than 110 billion people who will have an opportunity, and some of them just won't care. They will want to live their life, they will want to do what they want to do, not what God wants them to do.

Hebrews 10:26 *For if we sin willfully after that we have received the knowledge of the truth ... (KJV)*

Apply that to the 110 billion resurrected. They will receive the knowledge of the truth, but, if after that, they sin willfully:

26 continued) *... there remaineth no more sacrifice for sins,*
27) *But a certain fearful looking for of judgment and fiery indignation [in the lake of fire], which shall devour the adversaries. (KJV)*

Willfully putting anything before Yehovah, in this case people who would rather continue their previous life—their perverted life—and who would rather die than change. There will be those who would want their perversion more than they would want God. God says, okay, it's your choice. Let's go to 1 Corinthians 6:9. Why would this be there?—it's a warning, yes—but the implication is there are going to be those in these categories who just will not change.

1 Corinthians 6:9 *Know ye not that the unrighteous shall not inherit the kingdom of God? (KJV)*

There are going to be some people who will not inherit the Kingdom of God.

9 continued) ... *Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10) Nor thieves, nor covetous, nor drunkards, nor revilers [that means abusive], nor extortioners, shall inherit the kingdom of God. (KJV)*

Revelation 21:8 adds the unbelieving and all liars, who will not inherit the Kingdom of God. Guess what is going to happen to them? The Protestants worship this loving Lamb and their focus is on love, love, love, and let's all sit in a circle, hold hands, and sing "Kumbaya", and everything is going to come out okay. Let's go to Luke 19:27. They don't understand the Son of God. Christ has enemies, and in talking about His enemies, He says this:

Luke 19:27 *But those mine enemies [who are they?], which would not that I should reign over them [they will not accept My authority, they will not accept who I am, they do not want Me in their lives], bring hither, and slay them before me. (KJV)*

He says, I want to watch—I want to watch them die, because He wants to make sure that those who will not allow Him to reign over them cease to exist. Then they won't pollute everyone else. *Slay them before me.* The fact is, a minister mentioned this to me in about 1969, and I never forgot it—he said, not everyone will be in the Kingdom of God. That's something we can be sure of. Not everyone will be in the Kingdom of God.

God is merciful to us. If a loved one doesn't make it—let's say a mom or a dad or a son or a daughter—and they are resurrected and they just reject God, how would you like to live for eternity, mourning the fact that they didn't make it? That doesn't sit too well, does it? You spend an eternity grieving over your son or your daughter or your mom or your dad, who rejected God, and they are in the lake of fire, and you just grieve about that? God is a merciful God. Look what He does—let's go to Isaiah 26:14. God performs another miracle and spares us eternal grief.

Isaiah 26:14 *They are dead, they shall not live [no resurrection for them]; they are deceased, they shall not rise [their chance is over, it's done, they failed]: therefore hast thou [Yehovah] visited and destroyed them, and [I'll read the rest*

out of the Revised Standard version] *wiped out all remembrance of them.*
(KJV) (RSV)

This tells me that once this is all over and people are thrown into the lake of fire, those who go into the lake of fire are gone forever, but for those who remain, God reaches into us (however that works) and wipes out the memory of them as though they never existed, so that we do not have to go through an eternity thinking about mom or dad, or a son or daughter, not being here with us. The memory is wiped out, in mercy. We don't have to suffer. The memory is just gone. What a merciful God.

Let's conclude now. We've all witnessed the suffering people go through when their friends and relatives die and they don't know the truth. I've sat with people when they were just weeping and crying, thinking they would never see their child or mom or dad again, because to them, when you're dead, you're dead; they don't understand that God is going to resurrect people—all people. What grief they go through and yet what a blessing it is for us to understand the truth about the resurrection. It's one of the greatest blessings, to be called and to know that we will see our loved ones again, under far better circumstances than we had in this physical life. It is a testimony to Almighty God in His love for us and His love for mankind—an absolute testimony to God. Let's go to Isaiah 25:6. What a time this is going to be, looking forward. We read this at this time of year but apply it as we talk about this subject.

Isaiah 25:6 *And in this mountain shall the LORD of hosts [Yehovah of hosts] make unto all people a feast of fat things, a feast of wines on the lees [that means well-aged wine], of fat things full of marrow, of wines on the lees well refined.*

7) *And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.* (KJV)

This will be wiped away.

8) *He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: [Why?] for the LORD hath spoken it.* (KJV)

Now let's jump to the end of the narrative, Revelation 21:3.

Revelation 21:3 *And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*

4) *And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.* (KJV)

What a time we look forward to. As we go home from the Feast, let's think about going forward from here. The fact is, our job is to change from the old person to the new

person, from the old man or woman to the image of Jesus Christ. Our job is very simple when you get down to it. Love God with all we have, with all our being, and love our neighbor as ourself.

How can we have prejudice and bigotry toward people today in this life and then say we are going to turn around and in the resurrection we're going to take care of them—we're going to love them, all colors, all creeds, all backgrounds—how can we have prejudice today and say we're going to love them tomorrow? We can't do that, we have to get rid of that today. In addition, we have to get in control of what's up here, don't we? That's the hard part—what's up here between the ears.

I learned a long time ago, don't believe everything you think. Some people do—they believe everything they think and they act on it. Don't do that, one can't do that. God promises—we won't turn there—in Isaiah 26, He will keep us in perfect peace if our mind is stayed on Him. So we have to be God-centered in our life, in our mind, and here's the bottom line: Before our end, whether it's the return of God and Christ or whether it's the end of our physical life, we have to prove to God that we are becoming like His Son, we are walking in His Son's footsteps, and we want to be like Him.

We have to realize that salvation is not where we sit in church—it's not. It is this: Can God trust us to serve Him and serve mankind? Can He trust us to do that? Absolutely knowing that we're going to serve Him with our whole heart and we're going to serve those resurrected billions to lead them to God, lead them to Christ, lead them to His word? The big lesson coming away from this—as we say in the world today, the big takeaway—is if God can resurrect 110 billion human beings to life with the mind they had, their memories and their DNA, can He help me overcome?

If He can do that, can He help me overcome and change my mind and my behavior? Of course He can. So our duty is to exercise God's Holy Spirit, and with God—as we are told in Matthew 19—all things are possible, even changing this mind up here. God has done it in your life, He has done it in my life. Let's go home determined to practice becoming a human being who pleases God, in everything we do. If we do, then everything will turn out all right for us.

In closing I just want to thank you for making this a wonderful Feast. All of you made the Feast wonderful because you exercised God's Holy Spirit; you love God with all your heart, and you love one another, and it's obvious here. It was a marvelous time and God gets all the credit because it was His Spirit working in human beings to make us turn to Him and to make us love one another.

I just thank you for that because you were humble enough to yield to God's Spirit and let God's Spirit work in you, and look at the result. New friends—lifelong friendships being developed, even among our kids—lifelong friendships. What a wonderful Feast it's been. God has blessed us greatly, so when you go home, have safe travels home, and let's remember as we go home, in the dark days of winter, put God first, be thankful for the sacrifice of His Son, and exercise His Holy Spirit.