

Audio Transcript of Sermon

October 14, 2019

Feast of Tabernacles - A Future Time of Happiness given by Tom Laign

Hello everyone and thank you for joining us today on the first day of the Feast of Tabernacles. My name is Tom Laign with Sabbath Bible Study and today we'll be taking a look at this future happy place of the Kingdom of God. Happiness has been our theme for the fall Holy Days; we'll truly be happy when Jesus Christ returns, which we looked at on the Feast of Trumpets. The world and everyone in the world will be much happier when Satan is isolated and put away, which is what we looked at on the Day of Atonement. Today, on the weekly Sabbath, and a week from today, we'll be taking a look at the Kingdom of God and what it means for us in the future.

And, we'll start today by taking a look at what many people think of as the Lord's Prayer. We'll take a look at Matthew 6 beginning in verse 9, that's Matthew 6 beginning in verse 9.

Matthew 6:9-13

9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10. Thy kingdom come. Thy will be done in earth, as it is in heaven.

11. Give us this day our daily bread.

12. And forgive us our debts, as we forgive our debtors.

13. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Commonly referred to as the Lord's Prayer, this passage shows how important the Kingdom of God was to Jesus and everything that Jesus did while here on earth pointed forward to this future Kingdom of God.

The Feast of Tabernacles reminds us that the world we are living in today will not be here forever, and that one day, God's kingdom will be here on earth. The Feast of Tabernacles is a Christian observance, and we are here observing the Christian Feast of Tabernacles. It has its history with the children of Israel and that history is recorded for us back in Leviticus twenty-three. Leviticus twenty-three and beginning with verse thirty-three, Leviticus twenty-three verse thirty-three.

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Here we have an explanation and history of the Feast of Tabernacles as well as specific instructions for how we are to keep these days. Verse thirty-three.

Leviticus 23:33-44

33. And the LORD spake unto Moses, saying,

34. Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

So, we know that this feast is a seven-day feast. It is not a one-day observance, it is a seven-day observance. Verse thirty-five.

35. On the first day shall be an holy convocation: ye shall do no servile work therein.

So even though the feast is a seven-day observance, it is only the first day of the feast which is holy convocation, a Holy Day. Today is not a day to do regular, routine work, it is a day that is set aside for the worship and dedication of ourselves to God. Verse thirty-six.

36. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

So a couple of points here with verse thirty-six. We know for the children of Israel there was a command that they were to make a fire, an offering by fire for seven days. We'll look later at some verses from the Book of Hebrews that shows why we don't need to do that today. We know that even though the Feast of Tabernacles is a seven day feast, here there is mention of this eighth day. This eighth day is a separate Holy Day, it's also a day where we will do no work. So here we are today meeting on Monday the fourteenth of October, we know that on Monday the twenty-first of October will be the eighth day. On both of these days we will not do servile work. Both of these days have slightly different meanings, they look at different parts of prophetic history. Verse thirty-seven.

37. These are the feasts of the LORD,

And so, by this time, the entire litany of Feasts had been given to the children of Israel, and this is a reminder that the Feasts that were given were the feasts of God, so these are the Holy Days of God. Verse thirty-seven

37. These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

Again, we'll take a look at some verses from the Book of Hebrews which shows why we would not need to do that today, as Christians observing this day. Verse thirty-eight.

38. Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

39. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

So, these holy convocations are given to us as an example of the weekly Sabbath, a Holy Day is like an annual Sabbath. How we observe the weekly Sabbath is how we would observe these annual Sabbaths, the Holy Days. Verse forty.

40. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

Looking at it from a modern, almost harvest theme, we are given an instruction to cut down a boughs of trees, branches, even a palm tree if available in your area, and to use these to rejoice, almost like somebody might observe, I don't know, Palm Sunday. Here, this is the Biblical application of cutting down a tree, and the only one the Bible would authorize. Here we are not looking at cutting down the entire tree, just a limb, branch, twig of a tree, and we do that on the first day.

41. And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your

generations: ye shall celebrate it in the seventh month.

Verse 42.

42. Ye shall dwell in booths seven days;

So, what's a booth? A booth is like a temporary dwelling, a tabernacle. Some people would look at it as a tent, some people would look at this as maybe a motel room.

all that are Israelites born shall dwell in booths:

So, in other words, this is a requirement for all who are native-born Israelites. So, when some people look at verse forty-two they will look immediately at living in a tent for seven days, making a temporary shelter, maybe renting a motel room if they are observing the feast away from home. Other people may say, "Hold it, I'm not a native-born Israelite, therefore I'm not going to violate what's provided to us and live in a booth, because it says all that are Israelites born shall dwell in booths." So, I'm not here to debate the pros and cons with you on those different points because I think people can look at verse forty-two and come up with slightly different determinations. I think what is important is whatever determination you come up with in your mind, is not one that is based on hypocrisy, and it is something you consistently apply in your life. Verse forty-three.

43. That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

44. And Moses declared unto the children of Israel the feasts of the LORD.

So, the Feast of Tabernacles is also known as the Feast of Booths.

Throughout the Bible there are prophecies about this wonderful time of happiness, and it's a wonderful time of happiness because there is no evil, there is no Satan, there is no way of man that totally frustrates us as we know it today. This is the time where God rules here on earth. The time we are living in now is a time of man's choosing, and man is choosing to live by the rules of Satan.

The prophecy of the Kingdom of God begins with a prophecy about Jesus Christ. Let's take a look at Isaiah eleven, beginning with verse one. Isaiah eleven, beginning with verse one.

Isaiah 11:1-10

1. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2. And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

And notice how in the Garden of Eden man chose instead of the spirit of knowledge and of the fear of the LORD, chose simply the tree of the knowledge of good and evil. There's a huge difference. And, what this feast will teach us is that there is this awesome God that exists in control of this universe and at some future time, we will all be happy. Verse three.

3. And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

The only way we can judge is by our human senses. Typically, it is what we hear and what we see. In court when somebody is on trial, that's the type of evidence that is typically heard. I suppose we could also judge by smell, by taste, by touch, but typically in courtroom decisions, it is what we hear and what we see. Jesus Christ will not be judging according to human terms. He instead, verse four,

4. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

So, a modern concept that's out there is something called social justice. People take a look at this world and naturally see there are some people that are very, very rich, there are some people that are very, very poor and many people will look and say there is no rhyme or reason to that. That's probably the closest of

what we have got to what is being talked about in verse four. But Jesus Christ isn't even interested in what we would call social justice, because what we call social justice is based on what we see and what we hear. That's not how Jesus Christ judges. Jesus Christ instead judges with righteousness. And so, when he judges, who does he judge? He judges the poor. Does that mean because Jesus is going to judge the poor, the poor are wrong, that the poor are somehow in error in their ways? And the answer is no! Because, when you judge, you can judge and say something is very bad or you can judge and say something is very good. Here we know that Jesus is going to be judging with righteousness. So, Jesus Christ will be looking at not only what is bad about a person, but he is also going to be looking about what is good, and what is needed for equity. There used to be a show called "The Equalizer" on TV back decades ago. What the Equalizer did was undid wrongs that happened and basically took vengeance on people who committed those wrongs. I don't think that vengeance is what is being talked about in this verse, but what is being talked about is Jesus will judge the poor and reprove with equity for the meek of the earth. So, there will be punishment that will come upon earth, that is somehow focused on what has happened to the poor. So, when we see poor people in our life, it is an error to look down on them, even if their poor "ness", their poverty was a result of their own actions. There is a lot of evil that takes place on planet earth in 2019 as there has been lots of evil that takes place on planet earth throughout the history of mankind. In 2019, I think of things like the opioid addiction crisis. You know, nobody takes a drug and thinks, "Oh, I'm going to go and be addicted by this drug." That's something that happens. What this verse shows me is that at some future time, there will be people reproven with equity, to take care of people who have had serious problems in their life. And, anyone who has been wronged will benefit from the righteous judgment of Jesus Christ. Those who will benefit the most are those who are loyal to Jesus Christ, the people who are called, the people who are of His church. These are the people who will benefit from this righteous judgment in a future time.

And then we have a vision of what this future time will be. Let's take a look at Isaiah eleven, verse six. Verse six of Isaiah eleven.

6. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

So here we have predators and prey, predators and prey, predators and prey with a child between them. And of all the prey we see there, we would be most concerned about a little child being among those predators. But in this future time other things will happen. Notice verse seven.

7. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

This is a totally different time than we have today. Verse eight.

8. And the sucking child

The baby that is eight, nine, twelve months old that hasn't been weaned from the mother's breast

shall play on the hole of the asp,

a deadly snake

and the weaned child shall put his hand on the cockatrice' den.

Another venomous critter.

9. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

This wonderful time tomorrow, the Kingdom of God, a time of happiness, will be a time of Happiness even among the animals. The animals today are almost like they are programmed. The predators to attack prey. The animals that might be prey are almost programmed to be fearful of the predators. In this wonderful time tomorrow, this Kingdom of God, a time of great happiness, these animals will be totally changed. And if the animals will be totally changed, well, mankind will be totally changed because there will be no more Satan, there will be no more evil, there will only be happiness that comes from living and obeying God. Verse ten.

10. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

This is a wonderful vision of a wonderful time in the future.

In New York City, during the month of October typically at the United Nations, leaders of the world come together to give speeches at the organization. They talk about what is good, what is bad, what is needed for improvement. During this future time, at the Kingdom of God, there will be a united world under the leadership of God. There will be no need for a United Nations because the world will be one under the rule of God. If you were to walk in front of the United Nations, you would see a statue that has inspired many people to think of peace. And the United Nations is an organization dedicated to abolishing war and establishing peace. As an organization, it will fail because it is led by humans, who are subject to the errors and frivolity of humans. Only God can bring peace to this planet. Let's take a look at a prophecy that is given to us in Micah four. Micah four beginning with verse one. Micah four verse one.

Micah 4:1-4

1. But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

So, here we talk about nations. Whenever you see the term mountain in prophecy its almost an indication of a nation, and a hill is maybe a smaller nation, a smaller part of a country. And, here we see at this future time the house of the LORD will be the biggest house that is out there. It will dominate.

2. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

So, nations will voluntarily submit themselves to the will of God. There will be no need for a United Nations because most nations will do this. There are some prophecies that show a few nations will not participate. They'll be punished. By

and far, nations will voluntarily surrender to God so that their people will benefit from the blessings of God. Let's take a look at verse three.

3. And he shall judge among many people, and rebuke strong nations afar off;

And so, some nations will need initial convincing, and what do these nations afar off do?

and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

So, weapons of war will become tools of peace. That's what is shown to us, in this future time. Think of all of the money we spend today on military spending. In today's world, it is wise to spend on the military because we live in a time when a nation would seek to devour another nation. It would be foolish to get rid of one's military, but in this future time, there will be no need for a military, because should one of these rogue nations that chooses not to submit itself to the will of God, tries to attack God's people, God will directly intervene. God will be able to smite these rogue armies without any need for an armed military. So, people will not be in the war industry anymore. And think about how much has been done in the war industry. You know the computer I am using to record this sermon today, is in many ways a byproduct of war and space. The smart phone I am using has much more computing power than the computers that got man to the moon in the late 1960's. Technology has really improved, but technology will not solve any of our problems. Only God in the future will solve our problems. And so, because many will not be making war, what will man be making? I'll give you a hint, man will be making peace. Man will be happy. Verse four.

4. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.

Imagine never ever having to fear anything. That is what verse four is saying. How happy would we be if we never had to fear anything?

Another prophecy from the Old Testament can be found in the Book of Hosea. Let's take a look at Hosea chapter two beginning with verse eighteen. Hosea two beginning with verse eighteen.

Hosea 2:18-23

18. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground:

And so here, God is going to come to agreement with the animals, the birds, the insects.

and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

So, God will come to a reckoning with the animals; there will be no more conflict among them, just like there will be no more conflict among men.

19. And I will betroth thee unto me for ever;

We talk about the church of being the bride of Christ, that's what this verse nineteen is talking about.

yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

20. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

It's absolutely incredible that we will become one with God which is what the Day of Atonement celebrated. Here we will become one forever with God. Let's take a look at verse twenty-one. God in the previous verses had talked about the deal he would make with the animals, the birds and the insects, and the peace that would bring. Verse twenty-one.

21. And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

And so, what do the heavens do? They bring sunlight, they bring rain, that's what the heavens bring. So, there will be better seasons for crop success. What keeps crops from growing today are climates that are out of whack and lack of rainfall. All of that will be changed at this future time. Verse twenty-two.

22. And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

So, when we look around into today's world and we see glaciers melting, and we see wild weather that is more intense than we have ever seen before, there will be this future time when climates will be restored. We will have this future time when there will be no concern of scarcity of food on earth. Corn is a major source of food, wine and oil the finer parts of food, and people who previously knew not God, will become God's people. This is an incredible vision of the inclusive nature of God. God's plan is not to exclude anyone. The only way that anyone can be excluded from this future time is if they individually choose to exclude themselves.

Another prophet who wrote of this future time is Zechariah. We'll take look at Zechariah chapter eight beginning with verse three, Zechariah eight beginning with verse three.

Zechariah 8:3-8

3. Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

So here again, we have the mountain as symbolism for governments, a kingdom. Verse four.

4. Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

Old people will be out and about. They will have no fears of being an old person in what they may encounter. The younger people will benefit from this future time. Notice verse five.

5. And the streets of the city shall be full of boys and girls playing in the streets thereof.

There used to be a time when you would see more boys and girls playing in the streets; that's something we see less and less of these days. The bigger the city, the less of this you may see, because people are afraid of what could happen to their children. If you are near a school in the morning when children are ready to start the day, if they are not being driven to school in a school bus, chances are they are being dropped off by a parent. Fewer and fewer children are walking to school, not because they physically can't do it, but because there are fears for their safety. In this wonderful time of future happiness, the Kingdom of God, these concerns will be no more. Imagine being a parent, you're running an errand, you're at work, and you never have to worry about your children. That's not possible in today's world, but it will be possible in this future time of happiness, the Kingdom of God.

6. Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

7. Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;

Wherever God's people are, he will save them.

8. And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

It makes no difference where you may live today, in this future time, God will be our God, we will be safe, our children will be safe, our elderly parents will be safe, we will be happy.

So, many prophets have indicated and written down prophecies of what will happen in the future. Isaiah also recorded thoughts about what would happen. Let's take a look at his prophetic writing in Isaiah thirty-five. Isaiah thirty-five beginning with verse one, Isaiah thirty-five verse one.

Isaiah 35:1-10

1. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

The most beautiful time to be in a desert, like the Chihuahua desert that surrounds El Paso is when there has been a good rainstorm. There is nothing more beautiful than the blossoming of a Chihuahua sage, beautiful purple flowers come out about a week later because of the way the plant works. After rain, it's easy to see a lot of greenery take place. When I look around in the desert and I see greenery, I know that there has been rain. That's what this verse is talking about, that even in the dry areas, even in the arid areas, there will be this important water, and water as we know is needed for biological life.

2. It shall blossom abundantly,

So, looking around the desert, wherever you may look, you're going to see flowers. On the slopes of the Franklin Mountains, on the east side of El Paso, some years we have an abundance of California poppy blossoms. There is a sea of orange, and it's incredibly beautiful during the months of February and March.

2. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

3. Strengthen ye the weak hands, and confirm the feeble knees.

4. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

So today, we live with fear. In this future time, there will be no fear.

5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

I think I shared with you that I made a living for decades as a special education teacher, working with children with disabilities. There is nothing wrong with having a disability. It's a natural part of the human existence. But, what God shows during this future time that there will be no more disabilities as we know them today. We talk of inclusion in the world of disability, well either through a miracle or through a change of attitude, there will be what we call full and total inclusion during this future time of happiness. If you have a child with an intellectual disability and they have difficulty talking, a child with autism, where maybe they don't like to socialize, those disabilities will somehow be overcome. We don't know how, we just know that it will happen. Verse six.

6. Then shall the lame man leap as an hart,

A deer

and the tongue of the dumb sing:

And so here, somebody who is dumb is somebody who is mute.

for in the wilderness shall waters break out, and streams in the desert.

All of the disabilities will go away as we know them today either through a change with a disability or our attitude towards those disabilities.

7. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

The desert will be turned into a garden, an oasis. Verse eight.

8. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

9. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

10. And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

This wonderful world that we call the Kingdom of God will be a time when there will be incredible beauty in what we would look at as the desert landscape today. We will have this time when disabilities as we know them will be no more, and we see this vision of an incredible highway the way of holiness. This future time of happiness, this Kingdom of God, where there is total peace, where there is no fear, this time is made possible not only by the will and determination of God, but through the sacrifice of Jesus Christ. Without Jesus Christ and his role in the New Covenant, there would be no possibility of this future time of happiness.

We'll be concluding today by reading some passages from the Book of Hebrews, and the Book of Revelation. Hebrews chapter eight, beginning with verse seven. Hebrews chapter eight, beginning with verse seven.

Hebrews 8:7-13

7. For if that first covenant had been faultless, then should no place have been sought for the second.

8. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

Everyone will know God. No one will be without the knowledge of God and what God's plan is for us here on earth. Verse twelve.

12. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

God is kind. He understand people will not be righteous like He is. He will be merciful to the unrighteous and remember their sins and iniquities no more. There can be nothing more incredible than that.

13. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

We're moving into the section where we'll learn a little more about why we won't have to do the sacrifices and the burnt offerings that are talked about for the Feast of Tabernacles, or any of God's Holy Days. Verse one of Hebrews nine.

Hebrews 9:1-15

1. Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

2. For there was a tabernacle made;

There we go, the tabernacle of God, the temple of God if you will, was a tabernacle, an earthly dwelling. We live in earthly dwellings today wherever we find ourselves

the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

3. And after the second veil, the tabernacle which is called the Holiest of all;

4. Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5. And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

So, at some point in the past, all of these existed, something fantastic almost out what would look like Indiana Jones. Verse six.

6. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

So, at this time in the first covenant, there was this need for blood. Verse eight.

8. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

So, the high priests in the Old Testament and the people had no direct access to God. The Holiest of all, the Holy of Holies is where God lived when he was on earth. Where does God live today? Verse nine.

9. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10. Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

Verse eleven.

11. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

That's why we don't need to worry about sacrifices and burnt offerings today. It was by the blood of Jesus. He entered once into the Holy place and having obtained eternal redemption for us. Verse thirteen.

13. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

And verse fifteen.

15. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

As summarized in Hebrews ten verse ten, Jesus died once for all. So, that's why we don't worry about the sacrifices and the burnt offerings as Christians that are listed on these Holy Days and throughout the Old Testament. Jesus Christ and the blood of Jesus Christ covers that all.

So, what is the final conclusion of this matter? What will be our future? What will be the future of evil? Let's take a look at Revelation twenty beginning with verse one. Revelation twenty beginning with verse one.

Revelation 20:1-6

1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

This is something we looked at recently on the Day of Atonement.

2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

So, for a thousand years, here is what we know. First, Satan is no more. There is no evil. There is no fear. Every evil thing that we know today will no longer exist. Only good will exist. But, let's take a look at verse four.

4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

So, for one thousand years, the people who are God's, the people who die in the faith will reign and live with Christ a thousand years. What about everyone else? We'll look a little bit more at everyone else during the sermon on the Last Great Day, but to look forward to the Last Great Day at the conclusion of the salvation of mankind. Verse five.

5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection:

So the first resurrection that is mentioned here is not the dead who lived a thousand years, it is the people who are reigning during this thousand years.

6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The Kingdom of God will be this future time of happiness, a time when there will be no worries, there will be no fears. Children will play in the streets. Old people will be out and about on the streets. Wild animals, the lions, the tigers, the wolf will no more be a predatory animal. They will be at peace with animals that graze and will become grazers themselves.

This will be an incredible time of peace. This will be an incredible time of happiness. This wonderful world tomorrow, this Kingdom of God, will be a time of happiness.

Thank you for joining us today on the first day of the Feast of Tabernacles. During the rest of the Feast of Tabernacles as you're out rejoicing before God, and you're remembering this incredible future time of happiness, peace, and absolutely no fear, remember that we do live in a time of evil, so be safe in your rejoicing.

God-willing we will get together again on the Sabbath during the Feast of Tabernacles. Thank you for joining us today, this is Tom Laign for Sabbath Bible Study, until we meet again next time.