

Audio Transcript of Sermon  
October 19, 2019  
What We Can Do To Be In The Kingdom of God

Hello. Thank you for joining us on the Sabbath during the Feast of Tabernacles. My name is Tom Laign with Sabbath Bible Study. Our theme for the fall Holy Days has been happiness. Looking at the Kingdom of God, it will be a future time of happiness. To get to this future time of happiness has been many events throughout the history of mankind. We've talked recently about what needed to happen in the life of Jesus Christ to make that happen, and so, that is a good place for us to start today. We'll take a look at an account from the life of Jesus as Jesus observed the Feast of Tabernacles. We'll take a look at John chapter seven beginning with verse one, that's chapter seven verse one.

**John 7:1-36**

- 1. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.**
- 2. Now the Jews' feast of tabernacles was at hand.**

So, a couple of points here; Jesus wanted to avoid the area that was heavily regulated by the Jewish faith, the area around Jerusalem because he knew his life could be imperiled when it was not yet time for him to die. In verse two when it talks about the Jews' Feast of Tabernacles, well, we know from the Old Testament and the role of this feast, that the Feast of Tabernacles is God's Feast of Tabernacles. Verse three.

- 3. His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.**
- 4. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.**
- 5. For neither did his brethren believe in him.**

There are several verses in the Old Testament that talks about a light, that you cannot take a light and put it underneath a basket, a light that shines on a hill is very easy for everyone to see in the nearby area. And, what we are doing in our Christian faith is something that is going to be so big and so bold when the Kingdom of God comes that it simply will not be hid. When Jesus Christ returns, it

will be something that will be seen by anyone who is looking up in the sky. It will be very easy to be seen, it will not happen in secret. And so, as we are observing the Feast of Tabernacles, it is not something we have to do secretly, it is something we do as we are still living in this world. Let's take a look at verse six.

**6. Then Jesus said unto them, My time is not yet come:**

Jesus knew it wasn't yet time for him to be the sacrifice once and for all to atone for the sins for all of mankind. It wasn't yet his time for that.

**But your time is I ready.**

**7. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.**

The world we live in is not a good world. There are elements of good within the world; there are elements of the most beautiful aspects of humanity where we treat each other with the utmost love and kindness, and humility. Everything that happens in this world, is based on the evil of Satan the devil. That's all we need to remember about why this world is evil. This world does certain things, and in its mind, thinks that it is good, when in reality what it is doing is evil. We live in a time of evil and we are the elements, the sparkling of crystals of light that represent good within this dark corrupt world of evil. Verse eight of John seven.

**8. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.**

So, Jesus knew if he went to the feast with everyone else that no good would come of it to him. He understood his life was at risk, and he did not want that. Verse nine.

**9. When he had said these words unto them, he abode still in Galilee.**

Jesus was savvy enough to know there are times to take action and there are times to refrain from taking action. We need to apply that very same principle in our life. Not taking action and doing something is not necessarily a sign of weakness. Sometimes, it is a very smart thing to do. When I like to go for a walk for exercise and I see that the weather is bad, maybe there is lightning coming

down; I don't go for a walk because it's too dangerous. And so in dangerous circumstances, we need to consider if it is wise for us to follow through. Let's take a look at verse nine.

**10. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.**

So, for some of us, we're going to be keeping the feast openly. People will know we are keeping the feast. Other people may be keeping the feast secretly. It's going to depend on our individual circumstances. My experience is most people do not care what your religious faith is. Most people cannot remember what you believe one year to the next. The kindest compliment I ever received about the Feast of Tabernacles was from a coworker back in the first few years when I taught middle school, and he recognized it was once again time for me to go to the feast. He simply said to me, "I have absolutely no idea what you're doing or why you are doing this, but I want you to have a good time because that's what I would hope somebody would want for me when I'm observing the holidays that are important for me." So, I could respect that because there was a lot of respect given to me. Verse eleven.

**11. Then the Jews sought him at the feast, and said, Where is he?**

**12. And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.**

Anytime you are talking about the Bible and you say anything that goes against the status quo, there will be people who will say you are deceiving the people. There will be people who listen to this sermon who will say, "Tom is deceiving the people." There is no attempt on my part to deceive anyone but to share with you what I see in the Bible and to share the words that we are reading today. Verse thirteen.

**13. Howbeit no man spake openly of him for fear of the Jews.**

People knew Jesus was at the feast, but they were not going to say anything because they did not want to be considered associated with Jesus. So, there was already a lot of tension between Jesus and the Jews. Jesus was changing the

status quo, and when His death would come, the status quo would definitely change. Verse fourteen.

#### **14. Now about the midst of the feast**

Sort of like it is today, the weekly Sabbath during the feast,

**Jesus went up into the temple, and taught.**

**15. And the Jews marvelled, saying, How knoweth this man letters, having never learned?**

We take public education for granted today. It's with a great deal of personal satisfaction that I can say I was a public education teacher, a special education teacher for twenty-seven years. At this time only the elite learned to read, only the people who were affiliated with the temple learned how to read. Common people did not learn how to read. Verse sixteen.

**16. Jesus answered them, and said, My doctrine is not mine, but his that sent me.**

**17. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.**

And again, what I will share with you is do not trust what I say, prove it for yourself and believe what you see in the Bible. That's a fair request to make of anyone who is listening to me today. But I will also say, don't believe what somebody else is telling you because you have listened to them in another church for years and years and years. Prove what they say according to the Bible. Prove it for yourself. And, based on what you read in the Bible, that is how you should base what you do. Verse eighteen.

**18. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.**

**19. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?**

A big concept in the New Testament is that of hypocrisy, people saying to do one thing and doing something else. Political candidates have run for office basically

saying what we need is some good old-fashioned hypocrisy. What we need in this country is righteousness and truth, and not only the country I live in, the United States of America, but in every country around the world what we need is righteousness and truth. Jesus Christ called out the religious authorities as hypocrites saying they did not keep the law. That's a massive charge to make against people who are in authority and power. Twenty.

**20. The people answered and said, Thou hast a devil: who goeth about to kill thee?**

People were saying, "Jesus, you're possessed. Nobody's trying to kill you."

**21. Jesus answered and said unto them, I have done one work, and ye all marvel.**

**22. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.**

**23. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?**

**24. Judge not according to the appearance, but judge righteous judgment.**

As people, we are limited to evaluating and deciding based on our five senses; what we see, what we hear, what we smell, what we taste, what we feel with our fingers and body. Everything else is an act of faith. Jesus said not to judge according to the appearance, not to judge according to our five senses, but to judge according to righteous judgment. Jesus said that the religious authorities were hypocrites because they would violate the Sabbath if the law required them to violate the Sabbath, and Jesus Christ called them hypocrites because all Jesus Christ wanted to do was to heal somebody of an illness on the Sabbath. There is no hypocrisy in doing good on the Sabbath. Verse twenty-five.

**25. Then said some of them of Jerusalem, Is not this he, whom they seek to kill?**

**26. But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?**

**27. Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.**

So these people who were listening to him were able to figure out who was speaking to them and they were sort of amazed that other people couldn't figure out this was Jesus.

**28. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.**

That's pretty bold saying people who are religiously inclined know not God. That's what Jesus was saying in verse twenty-eight. Let's look at verse twenty-nine.

**29. But I know him: for I am from him, and he hath sent me.**

**30. Then they sought to take him: but no man laid hands on him, because his hour was not yet come.**

**31. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?**

**32. The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.**

**33. Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.**

**34. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.**

**35. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?**

**36. What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?**

So, Jesus went to the feast originally secretly and at the right time in the middle of the feast, He stood up and He spoke, and He created this huge scene. He created a lot of controversy in what he spoke about. What we believe listening to what God tells us is controversial because it challenges the fundamental beliefs of what people believe in their Christian faith. We are unmoved by the concern that they may have for us. Let's take a look at second Corinthians five beginning with verse one, second Corinthians five verse one. We're in the Feast of Tabernacles, let's see what the Bible talks about concerning our tabernacle and specifically what Paul said.

## **2 Corinthians 5:1-10**

- 1. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.**
- 2. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:**
- 3. If so be that being clothed we shall not be found naked.**
- 4. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.**

We one day will become immortal. Our mortality will be swallowed up in immortal life. Verse five.

- 5. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.**
- 6. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:**
- 7. For we walk by faith, not by sight:)**

Verse seven tells us as we live a righteous life we must walk by faith, not by our five senses. Sight is one of our five senses.

- 8. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.**

Should we lose our life because of our faith, we will immediately as we see time, conscious awareness, be with God. Now we understand there will be this future time of resurrection and between the time we die and the time of our resurrection it will be like we are asleep. But, as we consciously understand time, we will go from dying one moment and being with God the next. That's how we will process the time. We will not be aware of this gap in time. Verse nine.

- 9. Wherefore we labour, that, whether present or absent, we may be accepted of him.**

**10. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.**

We'll take a look at a verse later on in today's sermon, but I would also encourage people to take a look at Matthew twenty-five. It talks about the separation of the sheep and the goat, the foolish and wise virgins and the people who keep talents. It's a very interesting review of what we need to be doing to be found worthy when we appear before the judgment seat of Jesus Christ.

Going back to the Old Testament, the prophets talked about the Kingdom of God, and Isaiah was no different. Let's take a look at Isaiah chapter thirty verse nineteen. Isaiah thirty nineteen.

**Isaiah 30:19-26**

**19. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.**

**20. And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:**

So, in this wonderful time tomorrow, God will hear us and we will have people help guide us in the right direction. Verse twenty-one.

**21. And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.**

**22. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.**

All of the idols we may have in this future time will be done away with, the religious idols, the monetary idols, anything that stands between us and God is an idol. All of these will be put away. Verse twenty-three.



**23. Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.**

**24. The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.**

**25. And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.**

**26. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.**

At this future time God will restore the wrongs that have done against mankind so that His Kingdom can be established here on earth. Looking at an earlier chapter in Isaiah, we'll learn a little more about what Isaiah shared about this future time. Isaiah two beginning with verse two. Isaiah two verse two.

#### **Isaiah 2:2-4**

**2. And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.**

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

**4. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.**

Verse four should give you a visual image of a statue that is in front of the United Nations in New York City. One of the very neat aspects of the Kingdom of God is that the implements of war will be turned into implements of peace. We will take the war industry and turn it into an agrarian industry, so that there will be peace, so that people will have plenty of food. People in the future time will learn of the Kingdom of God. The Kingdom of God is established in verse two as a mountain, it

says the mountain of the LORD'S house, so mountains are used in prophecy as a nation, as a government. And so, the government of God will be above all the governments and all the nations will flow to it. So, all governments, all of mankind will be subject to God and the Kingdom of God here on earth. There will be no more war on planet earth. That's one of the wonderful things that we see in this Kingdom of God.

A psalm was written about his wonderful day that talks about peace. Let's take a look at Psalm ninety-six verse one. Psalm ninety-six verse one.

### **Psalm 96:1-13**

- 1. O sing unto the LORD a new song: sing unto the LORD, all the earth.**
- 2. Sing unto the LORD, bless his name; shew forth his salvation from day to day.**
- 3. Declare his glory among the heathen, his wonders among all people.**
- 4. For the LORD is great, and greatly to be praised: he is to be feared above all gods.**
- 5. For all the gods of the nations are idols: but the LORD made the heavens.**
- 6. Honour and majesty are before him: strength and beauty are in his sanctuary.**
- 7. Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.**
- 8. Give unto the LORD the glory due unto his name: bring an offering, and come into his courts.**
- 9. O worship the LORD in the beauty of holiness: fear before him, all the earth.**
- 10. Say among the heathen that the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.**
- 11. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.**
- 12. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice**
- 13. Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.**

There will be this wonderful time in the Kingdom of God when Jesus will come and judge with righteousness, and His people will be judged with truth. We know that the idols that people look at for their hope, for what they see as their salvation, are merely idols that will be discarded. It is God the LORD who made

the heavens, and who made all life possible. And so, we worship the LORD because His glory reigns over the earth.

Another prophet wrote in Amos chapter nine. Amos nine verse eleven.

**Amos 9:11-15**

**11. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:**

**12. That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.**

**13. Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed;**

What a beautiful vision of a time of plenty in the world tomorrow of the Kingdom of God. People who harvest will be overtaken by those who are sowing seed, that's the way it's going to be. We will always be planting more than we take, and today, it seems like we live in a time of scarcity. The Kingdom of God there will be so much plenty, that's what is being shown here because the people who sow are overtaking those who harvest.

**and the mountains shall drop sweet wine, and all the hills shall melt.**

So, we talk about the different kinds of wine, dry wine, sweet wines. We know that the best wines will come in the Kingdom of God. The hills will melt and the snows will melt, and feed the streams and the rivers so that there will be no problem with drought.

**14. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.**

**15. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.**

So when the people of God are restored to the land they will all have enough land to grow their own food and they will no more ever be taken away from the land

of God. A beautiful promise for people who have had so much trouble and trauma in their life.

As Christians observing the Christian Feast of Tabernacles in many ways we feel very isolated. We feel very strange, and it is easy for us to feel maybe condemned, isolated, but that's not how we should feel. Peter gives us a good example and message for how we should about ourselves. First Peter chapter two beginning with verse nine. First Peter two verse nine.

### **1 Peter 2:9-12**

**9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people;**

So, all of those fit. We definitely feel peculiar, we feel a little odd doing something most people aren't doing, but, beyond that, we are also chosen by God. We are a chosen generation, we are a royal priesthood, something that other people do not have claim to say.

**that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:**

So, the reason that we are called out now as a chosen generation, a royal priesthood, and a peculiar people is so that we can give reason for people to praise God. We might not be the strongest people on planet earth, we might not be the elite, but it should be easy for people to see that God is working with us in what we do in our life, because we would want other people to sing the praises of God based on how God is working with us. It's not about us, it's about how God works with us. Verse ten.

**10. Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.**

So, before we were called of God, there was no mercy in our life, now there is tremendous mercy, and that should give us great comfort as find ourselves being the odd man out, living the laws of God in this modern era.

**11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;**

**12. Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.**

So, we are here as an example of how God can work in the lives of other people. We know that people who are not called of God, may look down on us as we observe the Feast of Tabernacles. They may think of us as strange or odd. I've had people tell me to the face, to my face, that I have a very strange religion, and I've never taken offense to that because I've always understood the need to keep conversation honest among the gentiles, the non-believers. I want to do everything in the most possible upright manner because I know that when God does call these people, I don't want them to decline the calling because of something I did. I want them to be able to reflect upon who I was as a person when they knew me as maybe a reason why working with God would be a smart decision at that future time. And again, it's about being a tool that God can use to bring others to the faith. And right now, we might be taking a whole lot of friction and heat and isolation in what we believe, that's how we have been called and where we have been called during this time. So as we are observing the Feast of Tabernacles, we may be observing it by ourselves in isolation; we may be other people. I think it is good for us to reflect on what Peter wrote as he introduced his second epistle in second Peter chapter one beginning with verse one. Second Peter chapter one verse one.

## **2 Peter 1:1-25**

**1. Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,**

**2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.**

There's a lot of information given there. What we know is the people of God are special to God the Father because of the sacrifice of Jesus Christ. Verse three.

**3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,**

- 4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,**
- 5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.**
- 6. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:**

We live a life that is frail and subject to sin, just like Satan tricked Eve and attempted to trick Jesus, but totally failed with Jesus, we should be very fully aware that Satan will try to trick us as well, and we will have many temptations coming through our life. Verse seven.

- 7. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:**

So we know we will be tempted, and we know in many times we will fail in that temptation. What we want is that our trial of faith will be found to be worthy of praise and honor when Jesus Christ returns. We want that well done, good and faithful servant from Jesus when that time comes in our life. Verse eight.

- 8. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:**
- 9. Receiving the end of your faith, even the salvation of your souls.**

By maintaining our faith and relationship with God the Father and Jesus Christ and seeking His righteousness we will come to this future time. Verse ten.

- 10. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:**
- 11. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.**
- 12. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.**

We know that through the sacrifice of Jesus Christ, we have access to grace so that we can have eternal life. And here are some instructions we are given as we are living a physical life to lead us to this future time of eternal life. Verse thirteen.

**13. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;**

**14. As obedient children, not fashioning yourselves according to the former lusts in your ignorance:**

**15. But as he which hath called you is holy, so be ye holy in all manner of conversation;**

The words we use are important.

**16. Because it is written, Be ye holy; for I am holy.**

**17. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:**

So, the word fear means awesome respect. We have to live our life not afraid of God but with this awesome respect towards God the Father knowing that it is through the will of God the Father and the sacrifice of Jesus Christ we have access to eternal life.

**18. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;**

**19. But with the precious blood of Christ, as of a lamb without blemish and without spot:**

**20. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,**

So, God the Father knew well before the world ever came into existence that there would be the need for the sacrifice of Jesus Christ. Verse twenty-one.

**21. Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.**

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Verse twenty-two.

**22. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:**

**23. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.**

**24. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:**

**25. But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.**

We are to love one another. That is the commandment Jesus gave to us. Going back to the Old Testament, let's take a look at Psalm seventy-two. Psalm seventy-two verse one.

#### **Psalm 72:1-20**

**1. Give the king thy judgments, O God, and thy righteousness unto the king's son.**

**2. He shall judge thy people with righteousness, and thy poor with judgment.**

**3. The mountains shall bring peace to the people, and the little hills, by righteousness.**

**4. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.**

These are all things we have talked about recently on the Day of Atonement.

**5. They shall fear thee as long as the sun and moon endure, throughout all generations.**

**6. He shall come down like rain upon the mown grass: as showers that water the earth.**

**7. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.**

**8. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.**

Verse nine.



- 9. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.**
- 10. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.**
- 11. Yea, all kings shall fall down before him: all nations shall serve him.**
- 12. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.**
- 13. He shall spare the poor and needy, and shall save the souls of the needy.**
- 14. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.**
- 15. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.**
- 16. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.**
- 17. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.**
- 18. Blessed be the LORD God, the God of Israel, who only doeth wondrous things.**
- 19. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.**
- 20. The prayers of David the son of Jesse are ended.**

This is a wonderful Psalm. It also gives us a wonderful vision of how precious people are in God's sight. Notice how God takes care of the needy. In verse thirteen

- 13. He shall spare the poor and needy, and shall save the souls of the needy.**
- 14. He shall redeem their soul from deceit and violence:**

That is how God is, that is how God expects us to be.

What we do moving forward will definitely decide whether we get to this future time, this future Kingdom of God. For those who have died in the faith, they will be resurrected and during this future Kingdom of God, they will reign. We are still living; our fate is not yet decided and will not be decided until we have died in the

faith and been found righteous by God and are simply awaiting resurrection at this Kingdom of God.

Let's take a look at Matthew twenty-two beginning with verse one. Matthew twenty-two beginning with verse one.

### **Matthew 22:1-14**

- 1. And Jesus answered and spake unto them again by parables, and said,**
- 2. The kingdom of heaven**

or, the Kingdom of God,

is like unto a certain king, which made a marriage for his son,

**3. And sent forth his servants to call them that were bidden to the wedding: and they would not come.**

**4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.**

**5. But they made light of it, and went their ways, one to his farm, another to his merchandise:**

These are people who are being called and they rejected the calling. As we are being called and led to this future time of righteousness we cannot reject the calling of God. Verse six.

**6. And the remnant took his servants, and entreated them spitefully, and slew them.**

**7. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.**

**8. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.**

**9. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.**

**10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.**

When I worked for the district we occasionally had appreciation luncheons to celebrate the many partners who worked with our students with special needs and disabilities. And sometimes, the invitations went unfilled. We always wanted to fill the tables because we had already bought the food. That was the situation here. Jesus and God the Father have already invested the time in the plan of salvation. They know there is this future time coming when there will be this wedding party. And the servants went out to the highways and they gathered as many people as they could find to come to this wedding supper. Verse eleven.

**11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment:**

**12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.**

Here was somebody who came and he wasn't properly dressed.

**13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.**

**14. For many are called, but few are chosen.**

And in this parable, the people who are chosen are the ones properly attired for the wedding feast. What can we do to be properly attired during this future time?

Reviewing what we have learned today, we have to seek the glory of God the Father and Jesus Christ, never our own glory in what it is we do. We have to remember that all we are doing is a step away from the world we are living in into this future Kingdom of God. We can have no idols; we have to be willing and able to get rid of anything that stands between us and God the Father and Jesus Christ. We must abstain from fleshly lusts. We must work very hard so that we are thought of highly by the people in this world even when the people in this world might think of us as being very strange. Because in this future time, when it is their time to be called, we will not want anything we do to stand in their way. And finally, the commandment from Jesus Christ, we have to love one another with a pure heart and love each other very fervently.

Thank you for joining us today. There is one more day left in the Feast of Tabernacles, and God-willing, we'll get together again on the eighth day, The Last Great Day of the Feast on Monday. Until next time, thank you for joining us today.