

Audio Transcript of Sermon
October 3, 2020
Feast of Tabernacles

Hello. Thank you for joining us today on the first Day of the Feast of Tabernacles. My name is Tom Laign with Sabbath Bible Study.

The Feast of Tabernacles is a festival that begins with a Holy Day and concludes with a Holy Day known as the Last Great Day. Holy convocations were to be observed on these Holy Days, which were also days not to work, and when presented to the children of Israel thousands of years ago, offerings of fire were to be offered each day, like the Feast of Unleavened Bread. We know that because Jesus died once for all and is our High Priest intervening on our behalf with God, these offerings are no longer needed. With the instruction to have a Holy convocation on the Holy Days, sermons will be offered on the Holy Days. I know many who observe these days have sermons each day of the Feast of Tabernacles and the verses show offerings were offered each day of Feast of Tabernacles, individual celebrations of faith, and Holy convocations occurred on the Holy Days, a group celebration of faith. Let's look at Leviticus chapter twenty-three beginning with verse thirty-three.

Leviticus 23:33-36

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.

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

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.

Additional Information was added to explain how to keep the Feast of Tabernacles in subsequent verses. The Feast of Tabernacles is a harvest festival and was preceded by the annual harvest. In addition to the Holy convocation and offering on the First day of the Feast of Tabernacles, boughs of trees were to be taken and used to rejoice before God. During the feast, those who were native

born Israelites were to live in what is translated as a booth, which could also be translated as a cottage, pavilion, tent, or tabernacle. Contrast this to the Feast of Unleavened Bread where Both children of Israel and foreigners were required to eat unleavened bread. Notice Exodus chapter twelve beginning with verse eighteen.

Exodus 12:18-20

18. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

The requirement to live in tabernacles is on people who are native Israelites. It is not a requirement of non-native born Israelites, meaning if you are a native born Israelite, you must live in a tabernacle. What should non-native born Israelites do? I am reminded of the verse from Revelation which heaps damnation on those who take away or add to the words of Revelation and apply that standard for my life. Notice Revelation chapter twenty-two verse nineteen.

Revelation 22:19

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book

Repeatedly in the story of the Bible, people found themselves falling out of favor with God by presuming what they should do. Because I do not know that I am a native born Israelite, it would be presumptuous for me to live in a tabernacle during the feast violating the principle that is mentioned in Revelation. Let's continue reading Leviticus chapter twenty-three resuming in verse thirty-nine.

Leviticus 23:39-43

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.

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.

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.

42. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

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.

Israel was introduced to the Holy Days during the exodus from Egypt and mention was given of the three main festival seasons of the year, the Feast of Unleavened Bread, the Feast of Weeks also known as Pentecost, and the Feast of Ingathering, also known as the Feast of Tabernacles. It was during each of these feasts that burnt offerings were to be provided. Nobody was to appear before God without first providing an offering. The modern focus is solely linked to a financial obligatory donation with very little thought given that without Jesus Christ as the Passover sacrifice, we would be unable to appear before God. Exodus twenty-three verse fourteen.

Exodus 23:14-16

14. Three times thou shalt keep a feast unto me in the year.

15. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

16. And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

The Feast of Tabernacles foreshadows a time when men will live in the presence of God in the Kingdom of God. Have you ever thought what is needed to start a nation? When the Kingdom of God is established on earth it will be like the starting of a new nation, especially after the destruction of the great tribulation. Under international law, there are four commonly held principles to be

considered a nation. The Nation must have defined territory, a permanent population, a government, and the ability to interact with other nations. Today we are going to examine these principles and apply these to the Kingdom of God.

In the Book of Zechariah, we know that God will be king over the entire world with Jesus Christ ruling by his side. We also know that the topography of the land will look differently than it looks today. In this future time we see the area around Jerusalem being described as a plain that goes both north and south of Jerusalem and yet this will be the seat of government for the Kingdom of God. Zechariah fourteen verse nine.

Zechariah 14:9-21

9. And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

10. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses.

Unlike today where the Middle East is a place of constant warfare, this Jerusalem at this future time will be a time of peace and any who seek to destroy it seek their own harm. Those who seek to attack Jerusalem will develop diseases and plagues that consume their body. What is being described for us is a wasting disease like a bad cancer or AIDS. When we think of people who have eyes that are sunken and their tongues not able to speak we think of people almost who look like they have come from a concentration camp. That's how significant a disease these people who choose to rebel will face. Verse eleven.

11. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

12. And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

There will come a time that people will try to rebel against God and people will come up and try and find Jerusalem and not only will these horrible diseases be

given to the people but to the livestock of these people as well. God will not tolerate rebellion. Verse thirteen.

13. And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

Unlike today where only a few observe the Feast of Tabernacles, in this future time all will be expected to observe the feast. In this future time those who remain among the nations which attack Jerusalem will come to Jerusalem to keep the Feast of Tabernacles and if a nation does not come to Jerusalem to keep the feast their punishment will be a drought. Verse sixteen.

16. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

17. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

For example if the family of Egypt doesn't come to keep the feast Egypt will have no rain and they will also suffer a plague along with anyone else that does not come to keep the Feast of Tabernacles. Verse eighteen.

18. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

During this time even the horses will be wearing bells celebrating God. The bells on the horses will read holiness unto the Lord. Throughout Jerusalem and in the

house of God there will be pots containing waters and liquids and all of these will be like bowls before the altar of God. Everyone will be able to come in the future time in worship in the house of God. People will not be excluded like they were in the time of ancient Israel. We see mention that there will be sacrifices offered by these people. We know from the book of Hebrews that Jesus Christ died once for all of us. We don't know how this statement will be reconciled with what is told to us in the book of Hebrews. These may be sacrifices offered by the people when there is no need for sacrifices, or these may be needed to help people learn about the sacrifice of Jesus Christ. We do know it is the sacrifice of Jesus Christ and not animal sacrifices that saves us and the people at this time. Verse twenty.

20. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.

21. Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

The Kingdom of God is a kingdom where the king rules in righteousness and the princes rule in judgment. There is no corruption like there is today and in this future time people will be able to trust the king and the princes. People will no longer need to hide out of fear; they will no longer see the conditions caused by aging. There won't be a need for optometrists or audiologists because people will be able to see and hear just fine. Spiritually, people will no longer be blinded to the truth. In this future time people whose hearts are pure will be known for who they are. Good will be called good and evil will be called evil. No more will people be able to parade evil for good. Isaiah chapter thirty-two verse one.

Isaiah 32:1-20

1. Behold, a king shall reign in righteousness, and princes shall rule in judgment.

2. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.

3. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

- 5. The vile person shall be no more called liberal, nor the churl said to be bountiful.**
- 6. For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.**
- 7. The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.**
- 8. But the liberal deviseth liberal things; and by liberal things shall he stand.**

Before this time will be a time of trouble. Harvests will fail and there will be no new wine. People will not have the bounty of a harvest or a successful crop. These will be memories from the past until the Kingdom of God is established. Verse nine.

- 9. Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.**
- 10. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.**
- 11. Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.**
- 12. They shall lament for the teats, for the pleasant fields, for the fruitful vine.**
- 13. Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city:**
- 14. Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;**

It is when the Kingdom of God is established on earth that the spirit of God is made available to those who want it. The fields that previously brought no harvest will now bring forth plentiful and bountiful harvests. No longer will there be threat of war because the Kingdom of God will bring peace to planet earth. All people who obey and their animals will be blessed. Verse fifteen.

- 15. Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.**
- 16. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.**

- 17. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.**
- 18. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;**
- 19. When it shall hail, coming down on the forest; and the city shall be low in a low place.**
- 20. Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.**

It is in this future time that we see a beautiful description of the Kingdom of God. We can see from the book of Isaiah that this future time rests solely and squarely on the shoulders of Jesus Christ who came from Jesse through David. We know that Jesus Christ had the spirit of God because He was the Son of God. As King of kings and Lord of lords Jesus Christ will rule and judge righteously. No more will the poor person's needs be ignored or made a political game to score politicians' points. Isaiah eleven verse one.

Isaiah 11:1-16

- 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;**
- 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:**
- 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.**

In the future time not only will people be at peace with each other but animals will be at peace with each other. Animals that today would attack other animals will instead be at peace with all animals. Animals will no longer fear their natural enemies of today. The wolf and the lamb will be the best of buddies in the Kingdom of God and the leopard will no longer attack the goat. The lion and calf

will be at peace with each other and safe among all of these animals will be little children. Verse six.

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.

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.

8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

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.

During this time Jesus Christ will not only rule, he will be sought by those who previously did not know God. The remnant of Israel will be gathered together at Jerusalem whether they live nearby or on the other side of the earth. All will be returned to Jerusalem. 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.

11. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Those who hate the children of Israel will no longer hate the children of Israel. The tribe of Ephraim, which had been envied, will no longer be envied. The nearby nations which threatened Israel, will no longer be a threat. Through miracles that have not been seen since the exodus from Egypt and through the building of a highway to Assyria, the remnant will be returned to Jerusalem. Verse thirteen.

13. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

15. And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

16. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

Territories that had been lost to enemies will be returned to Israel. Ezekiel chapter thirty-six verse one.

Ezekiel 36:1-38

1. Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

2. Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession:

3. Therefore prophesy and say, Thus saith the Lord GOD; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people:

4. Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about;

5. Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey.

6. Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:

7. Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame.

Israel will be transformed from a barren desert to a lush green valley. The land will no longer be barren but will be farmed. The population will increase and the cities will be full. At this time Israel will be more prosperous than at any other time in history. And God will do this so that people will know He is God. Verse eight.

8. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

9. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:

10. And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded:

11. And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the LORD.

12. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

13. Thus saith the Lord GOD; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations;

14. Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD.

15. Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

In past times, the children of Israel lived on the land and defiled it because they did not obey God, and for this they were punished. They were removed from the land that was promised to Abraham and scattered among the Gentiles, and instead of repenting from their sins they chose to continue and attack the name of God. Verse sixteen.

16. Moreover the word of the LORD came unto me, saying,

17. Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.

18. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it:

19. And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

20. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land.

21. But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

In this future time, God will have mercy on the children of Israel and will take them from the Gentiles and return them to the area around Jerusalem. It is at this time that God will pour out his Spirit among the people of Israel. Gone will be the heart that they once had and instead they will now have a new heart, one that causes them to naturally obey God. The children of Israel will once again be the people of God, and God will be their God. Verse twenty-two.

22. Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

24. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

28. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

At this future time, God will bless His people. They will be cleansed from their sins and areas that were once desolate will become bountiful farm lands, like the Garden of Eden. Verse twenty-nine.

29. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

30. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31. Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.

32. Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33. Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.

34. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

36. Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.

37. Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock.

38. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.

The Feast of Tabernacles foreshadows the Kingdom of God, and Jesus frequently spoke of the Kingdom of God. Having lived as a human and tempted in all points as we are, yet without sin, Jesus felt the human tendency to worry about meeting our own needs, and spoke to the multitude about this as one part of his message. Instead of worrying, he told the crowd that heard him that day and tells all who read the words today to instead seek first the Kingdom of God and God's

righteousness, and our needs will be met. Notice Matthew six beginning with verse twenty-five.

Matthew 6:25-34

25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27. Which of you by taking thought can add one cubit unto his stature?

28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. For after all these things do the Gentiles seek, for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you.

34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Many of the faith focus on the Kingdom of God and the need to proclaim the Gospel of the Kingdom of God, and there is good reason for this focus. We know from the words of Jesus that when this gospel is proclaimed throughout the world the end will come. Jesus shared this information with His disciples in what is called the Olivet Prophecy. This prophecy began by Jesus telling the disciples that one day the temple would one day no longer stand, and this got the attention of the disciples. Matthew chapter twenty-four beginning with verse one.

Matthew 24:1-14

1. And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

2. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

This naturally concerned the disciples who wanted to know when all of this would come to pass, and Jesus shared with them many concepts we need to keep in the forefront of our mind. He told the disciples many would come representing Jesus and deceive many, that there would be wars and cold wars, battles, famines, pandemics, and earthquakes, and these would be just the beginning of sorrows. With Siberian Jesus in Russia, ongoing strife in the middle east, the reemergence of the cold war, droughts and food shortages, coronavirus, and earthquakes, for those who make mental checklists, you can see that in 2020 and the preceding years, we can easily check off this entire list and we should know we are at a time when the beginning of sorrows can begin, a time that must come before the Kingdom of God, foreshadowed by the Feast of Tabernacles, is established on earth. Verse three.

3. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4. And Jesus answered and said unto them, Take heed that no man deceive you.

5. For many shall come in my name, saying, I am Christ; and shall deceive many.

6. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8. All these are the beginning of sorrows.

We know this time of sorrows will be challenging for the faithful, that we must endure to the end to be saved and that when the Gospel of the Kingdom of God is preached in all the world as a witness to all nations, then shall the end come. Verse nine.

- 9. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.**
- 10. And then shall many be offended, and shall betray one another, and shall hate one another.**
- 11. And many false prophets shall rise, and shall deceive many.**
- 12. And because iniquity shall abound, the love of many shall wax cold.**
- 13. But he that shall endure unto the end, the same shall be saved.**
- 14. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.**

This focus on preaching the gospel of the kingdom of God and enduring to the end is irrefutable, and all parts of the Bible work in harmony with other parts of the Bible, and yet for the household of faith, we sometimes overlook important elements of enduring to the end to be saved. In Matthew chapter twenty-five, Jesus speaks of one of those important concepts that we must practice. Among those who are keeping the Feast of Tabernacles are two types of people, both of whom look to the future Kingdom of God, yet only one will be saved and enter into the Kingdom of God. Notice what Jesus said in Matthew chapter twenty-five starting with verse thirty-one.

Matthew 25:31-46

- 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:**
- 32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:**
- 33. And he shall set the sheep on his right hand, but the goats on the left.**
- 34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:**
- 35. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:**
- 36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.**
- 37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?**
- 38. When saw we thee a stranger, and took thee in? or naked, and clothed thee?**
- 39. Or when saw we thee sick, or in prison, and came unto thee?**

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42. For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46. And these shall go away into everlasting punishment: but the righteous into life eternal.

I know some who will read Matthew twenty-five will conclude that these verses do not apply to the Church of God today and I remind these people that in Malachi three verse six we are told God does not change and that in Hebrews thirteen verse eight we are told Jesus Christ is the same yesterday, today, and forever. Paul tells us in Romans two verse eleven that God is not a respecter of persons, meaning that God uses the same standard of judgment for all. Finally we know from first Peter four verse seventeen that judgment begins at the house of God. This shows that Matthew twenty-five applies to the Church of God today.

Today is the first day of the Feast of Tabernacles and through the Last Great Day we look forward to the Kingdom of God through our observance of this feast. We know that at this future time, God will restore massive amounts of territory to Israel in the area surrounding Jerusalem and that if nations want to be blessed, they will keep the Feast of Tabernacles. We also know that Jesus tells us to instead of worrying, to seek first the Kingdom of God, and God's righteousness, and our needs will be met. Finally we know that the Kingdom of God will only come after the Gospel of the Kingdom of God is first preached throughout the world as a witness to all nations, and that to be found worthy of eternal life, we must in part help others in need.

Thank you for joining us today. God-willing we'll get together on the Last Great Day. Until then, thank you for joining us today.