

Audio Transcript of Message

September 29, 2023

Opening Night Message for The Feast of Tabernacles

Hello. Thank you for joining us today on this opening night of The Feast of Tabernacles. My name is Tom Laign with Sabbath Bible Study. While we proclaim the gospel of the Kingdom of God throughout the year, year after year, we celebrate the Kingdom of God during the Feast of Tabernacles. Everything that has been done on earth culminates in the events foreshadowed by the Feast of Tabernacles and the Last Great Day.

The Kingdom of God will be kingdom that embodies righteousness, and this year we will be examining righteousness as a theme throughout the Feast of Tabernacles. There will be no corruption as can be found today and in this future time people will be able to trust their leaders, because all stems from righteousness. People will no longer be blinded to the truth, nor will they be deceived by lies and hypocrisy. The Kingdom of God will be a time when good is called good, and evil is called evil. Isaiah thirty-two verse one.

Isaiah 32:1-4

- 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.**

When we think of the Kingdom of God we understand all nations will keep the Feast of Tabernacles unless those nations want to be punished by God. Zechariah fourteen verse sixteen.

Zechariah 14:16-19

- 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.

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.

We know Jesus will rule as King of kings and Lord of lords during the Kingdom of God. Isaiah gives us a vision of Jesus Christ, Who when He was born as a baby, was born with the intent to rule the government. There will be no end to the increase and peace of His government as He sits upon the throne of David, as government is established with judgment and justice. Isaiah nine verse six.

Isaiah 9:6-7

6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this.

Because Jesus reigns as King of kings and Lord of lords at the right hand of God, Jesus reigns with righteousness. In the Kingdom of God when the poor are judged, Jesus will use righteousness to judge the poor. When Jesus seeks to make things right for those who are meek, Jesus will also use righteousness. When it is time to slay the wicked and smite the evilness of the earth resulting from the deception of Satan, Jesus will also do this with righteousness. Righteousness will encompass Jesus in all that He does. Isaiah eleven verse one.

Isaiah 11:1-5

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.

Ultimately we look forward to a new heaven, new earth, and New Jerusalem. These will be extremely happy places with a joy and happiness, and peace, that eludes our life today. Because we base happiness as a contrast to sadness and joy to sorrow, we can only understand the joy and happiness that will come as if we are looking through heavy fog barely and barely able to make out shapes in the distance. We have an idea of what is coming but can't fully grasp how wonderful the Kingdom of God will be.

During this future time, sadness will not exist as pain and suffering will be no more. For all of us who have ever suffered pain or loss when there is a new heaven and new earth, the pain and loss we know today will be no more. All who work will enjoy the result of their efforts without fear of loss. All who work will benefit from their work. No more will work result in only benefits to others.

During this time, all who want to know God, will know God as even animals that are considered natural predators will live peaceably with the animals they once hunted to eat. Isaiah the prophet wrote about this in Isaiah sixty-five verse seventeen.

Isaiah 65:17-25

17. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

18. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

- 19. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.**
- 20. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.**
- 21. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.**
- 22. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.**
- 23. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.**
- 24. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.**
- 25. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.**

Equity will be part of the righteousness of the Kingdom of God and from one of the psalms, we know righteousness and equity are linked together. Psalm ninety eight encourages the reader to sing a new song to the Lord who has done marvelous things leading to victory, salvation in the sight of heathen. It is God who has shown mercy to His people, who will come to judge the earth, the world with righteousness and the people with equity. Psalm ninety-eight verse one.

Psalm 98:1-9

- 1. O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.**
- 2. The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.**
- 3. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.**
- 4. Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.**
- 5. Sing unto the LORD with the harp; with the harp, and the voice of a psalm.**
- 6. With trumpets and sound of cornet make a joyful noise before the LORD, the King.**

- 7. Let the sea roar, and the fulness thereof; the world, and they that dwell therein.**
- 8. Let the floods clap their hands: let the hills be joyful together**
- 9. Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.**

Even the proverbs were written to help us learn about equity. At the very beginning of that book is what today would be called a mission statement regarding the proverbs of Solomon the son of David, and among all the reasons the proverbs are given to us is to in part to receive the instruction of equity, and equity will be part of what we see in the Kingdom of God. Proverbs one verse one.

Proverbs 1:1-5

- 1. The proverbs of Solomon the son of David, king of Israel;**
- 2. To know wisdom and instruction; to perceive the words of understanding;**
- 3. To receive the instruction of wisdom, justice, and judgment, and equity;**
- 4. To give subtilty to the simple, to the young man knowledge and discretion.**
- 5. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:**

Righteousness is part of who God our Father and Jesus Christ are. We know it was through Jesus Christ that God created all things, and through Jesus Christ is a scepter of righteousness. Jesus Christ who embodies righteousness through and through also through righteousness created mankind and nature as we know it. The same Jesus Christ who hates iniquity laid the foundation of the earth while the heavens reflect the work of His hand. What today we hope for as the Kingdom of God and eternal life is a future reality waiting to happen, and this future Kingdom of God will be a time reflecting the righteousness of God our Father and Jesus Christ. Unlike today, the self-righteousness of men will have no influence on this Kingdom. Hebrews one verse five.

Hebrews 1:5-11

- 5. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?**
- 6. And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.**

7. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

9. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

10. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11. They shall perish; but thou remainest; and they all shall wax old as doth a garment;

Everything that God is doing and has done will at some future time culminate in the establishment of the Kingdom of God that we celebrate during the Feast of Tabernacles. When God creates, it is with this future purpose in mind. When we consider the creation, we tend to think of the natural world around us and sometimes we overlook that God is creating righteousness in each of us, that we are the workmanship of Jesus Christ for good works. Ephesians two verse one.

Ephesians 2:1-10

1. And you hath he quickened, who were dead in trespasses and sins;

2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4. But God, who is rich in mercy, for his great love wherewith he loved us,

5. Even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved;

6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

7. That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9. Not of works, lest any man should boast.

10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

The Kingdom of God will be the abode of the family of God. Calling God, God our Father, should make us think of family, and in the very first place of time as recorded in the Bible, there was only the Word and God, with the Word also being God. In this place in the Bible we have the Word God and God Whom we think of as God our Father. Through the Word, all things were made. The Word Who was with God, and God Who we know as God our Father, were in the very beginning a very small family. John one verse one.

John 1:1-3

1. In the beginning was the Word, and the Word was with God, and the Word was God.

2. The same was in the beginning with God.

3. All things were made by him; and without him was not anything made that was made.

In writing to the Ephesians, Paul names God as the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. It was Paul's desire that the Ephesians be strengthened through the Holy Spirit, to know the love of Christ, that they might be filled with the fullness of God. Ephesians three verse fourteen.

Ephesians 3:14-19

14. For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15. Of whom the whole family in heaven and earth is named,

16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18. May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

As children of God, we must be led by the Spirit of God, and as children we are heirs of God and joint heirs with Jesus Christ. As joint heirs with Jesus Christ we

may need to suffer for the faith we have knowing that we will also be glorified together in the Kingdom of God. Romans eight verse fourteen.

Romans 8:14-17

14. For as many as are led by the Spirit of God, they are the sons of God.

15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16. The Spirit itself beareth witness with our spirit, that we are the children of God:

17. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

The righteousness of the Kingdom of God will be the righteousness of faith, not the righteousness of the law. It was to the Romans that Paul mentioned the gentiles had obtained the righteousness which is of faith and contrasted that to what Israel had sought, which followed after the law of righteousness, and how they hadn't attained that standard. Paul explained that faith was the key when Israel looked to the works of the law without faith, and works is compared to a stumbling stone. Romans nine verse thirty.

Romans 9:30-33

30. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

33. As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

Paul also explained to the Philippians the difference between the righteousness of the law and the righteousness of faith, and how as a member of the tribe of Benjamin, he was well versed in the righteousness, which is in the law, but how through Jesus he became well versed in righteousness which is through faith. He also explained that the righteousness of the law is something we have for ourselves. The righteousness of the law comes through things we do. He showed

how the righteousness we need is through the faith of Christ, which is of God by faith, if we want eternal life. Philippians three verse five.

Philippians 3:5-11

- 5. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;**
- 6. Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.**
- 7. But what things were gain to me, those I counted loss for Christ.**
- 8. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,**
- 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:**
- 10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;**
- 11. If by any means I might attain unto the resurrection of the dead.**

In today's world lust is often mistaken for love, and yet if we want to be part of the Kingdom of God, we will have love for each other, because God is love. Righteousness also embodies God, and so we know that righteousness extends to love also. In his first letter, John tells us that love is of God and that God is love. He reminded us that sending Jesus Christ to pay the penalty for our sins so that we could have eternal life was itself an act of love, and that if God loved us in such a significant way, we ought also to love one another. First John four verse seven.

1 John 4:7-17

- 7. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.**
- 8. He that loveth not knoweth not God; for God is love.**
- 9. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.**
- 10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.**
- 11. Beloved, if God so loved us, we ought also to love one another.**

John adds that having love for one another shows that God through the Holy Spirit lives in us, that His love is perfected in us. Verse twelve.

12. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14. And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

John also wrote that there is no fear in love adding that perfect love casts out fear. If we have any fears, the love that we have is not yet made perfect. When our love is made perfect, we will truly have nothing to fear, not even judgment because on the day of judgment with perfect love, we will have boldness. Verse seventeen.

17. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

Each Feast of Tabernacles is a celebration of that harvest when a time of bounty and plenty will be experienced by all. The Feast of Tabernacles is kept for seven days with the eighth day celebrated as the Last Great Day. During the feast we are to rejoice and not ignore others who have been given a lesser blessing in life, as we celebrate the blessings that we have been given by God. Deuteronomy sixteen verse thirteen.

Deuteronomy 16:13-15

13. Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:

14. And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

15. Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

We celebrate the Feast of Tabernacles as a time of plenty, a time of peace, a time for the Kingdom of God. We celebrate a shared experience knowing that all who are called also have this hope of the Kingdom of God. There is nothing that man can offer to compare to the glory that will be the Kingdom of God, New Jerusalem, and eternal life. Let us celebrate this Feast of Tabernacles and let us celebrate the Kingdom of God.

Thank you for joining us tonight. God-willing we'll get together next time, tomorrow, on this first day of the Feast of Tabernacles. Until then, thank you for joining us tonight.