

Audio Transcript of Sermon

October 17, 2024

The Feast of Tabernacles-What We Must Do Now to be in the Kingdom of God

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 multi-day festival that begins with a Holy Day and ends with a Holy Day known as the Last Great Day. Each year throughout the feast, we celebrate the Kingdom of God. Everything in the Bible culminates with the Kingdom of God foreshadowed by this feast. The Kingdom of God will be unlike any kingdom or nation of this world. In this world it seems like the rich get richer, the poor get poorer, and those in government gain more authority. When Jesus Christ returns to establish the Kingdom of God, it will be a kingdom of righteousness not of money, and that's one of the reasons why we are told to seek first the Kingdom of God and God's righteousness.

God's righteousness was introduced to mankind in the Garden of Eden through the Tree of Life, and instead of seeking the righteousness standard, Adam and Eve sought the knowledge of good and evil. Since that time, mankind has been limited in what we can do by our knowledge of good and evil. The best we can do is maximize what is good and minimize what is evil. God's righteousness transcends good and evil, and the worst of the Kingdom of God will be far better than the best of the world today.

Let's begin our look at the Feast of Tabernacles by looking at what was given to the people of Israel. We will start with Leviticus chapter twenty-three beginning with verse thirty-three.

#### **Leviticus 23:33-42**

**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.

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

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

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

**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 forever 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:**

With Jesus Christ as our High Priest who died once as an offering for all, the offerings and sacrifices of the Old Testament are no longer needed. The Feast of Tabernacles was preceded by the annual harvest, and so themes of the harvest are part of this festival. During the Feast, those who were native born Israelites were to live in what is translated as a booth, cottage, pavilion, tent, or tabernacle.

During this feast, our minds race to the future, when the Kingdom of God will be established on Earth, a time of peace when Satan is exiled to the bottomless pit. From the Book of Zechariah, we know that God will be King of the entire world with Jesus Christ ruling by His side. Based on Biblical descriptions, we can also expect changes in the geographic features of the land with it being described as less hilly and more level. Zechariah fourteen verse nine.

#### **Zechariah 14:9-19**

**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.**

Today in Jerusalem and throughout the Middle East since last year's Feast of Tabernacles, there is the immediate concern of terrorism and widespread armed conflict. The lives of the people of the modern nation of Israel include war and the military and civilian response to war, and as the Israeli Defense Forces respond to threats against its nation, the people of Palestine and Lebanon suffer. The situation in the Middle East seems like it is almost a no-win situation. With missiles landing, mortar bombardments, and infantry attacks, underneath the brave faces of the civilians on both sides of the conflict there must be a certain level of fear and uncertainty. During the Kingdom of God to come, the people will no longer have this fear or uncertainty. All who have brought harm to Jerusalem and its people will develop diseases that quickly eat up their body. 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.**

During this future time, anyone who tries to rebel against the Kingdom of God will be met with complete destruction. 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 everyone 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.**

In 2024 among Christians, only a few observe this feast, but, during this future time, all will observe the Feast of Tabernacles, and those nations that are defiant will suffer drought. It will make no difference regarding the nation. Even a

powerful nation that does not observe the Feast of Tabernacles will suffer drought and disease. 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.**

**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.**

The Kingdom of God is a kingdom where the king rules in righteousness and the princes rule in judgment. There will be no corruption like there is today and in this future time people will be able to trust their leaders. 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 32:1-8**

**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.**

This future time is linked to a beautiful description of the Kingdom of God, and this Kingdom is linked to Jesus Christ, who is the rod that comes forth from the stem of Jesse. Leaders today give lip service to the poor and needy most often looking for an opportunity to take a photo. Jesus Christ will be looking for the best interest of the poor and needy and as a result, equity will be established on Earth. No longer will one person because of wealth, class, or privilege, be able to oppress another person. In the Kingdom of God, there will be none of that with equity for all. People talk of equity today, and today it is at best an ideal to work towards. In the Kingdom of God, equity will be reality. 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.**

During the Kingdom of God, not only will people live in peace with each other, animals will also live in peace with each other. Animals will no longer be a threat to each other or people, and will be so tame that even a little child can play with what today we think of as apex predators and deadly animals without risk of any harm. Today a parent would be derelict of their parental duties if they let their child of any age play with these types of animals, and adults today would be looked at as being foolish risk takers for doing the same. All of this will change in the Kingdom of God. 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, through Jesus Christ, a tranquil Kingdom of God will be established. There will be the need at first for Jesus to lead a fight against remaining human resistance, but human resistance will lose to the Kingdom of God. All will have the opportunity to know Jesus Christ and God the Father as the remnant of Israel is returned to the Holy Land. We think of the modern nation of Israel as being Israel. The people who comprised Israel during Biblical times have become lost tribes on Earth. These lost tribes will return. 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.**

There will no longer be hate for Israel because all will clearly understand Israel is chosen of God and aligned with God. With Israel, rivalries among the different tribes will cease to be a source of contention after peace is brought to the region through a series of military actions and miracles of God. Through these miracles and what is described as a highway from 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.**

In Amos, we are told that in the Kingdom of God, all will be restored. The remnant will be returned to Israel, and the land will have bountiful harvests. No more will God allow war and famine to disrupt lives. 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; and the mountains shall drop sweet wine, and all the hills shall melt.**

**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.**

Daniel tells us the kingdom that God will set up is a kingdom that will never be destroyed. When the Kingdom of God is established it will consume all other kingdoms. The kingdoms of man that have changed the history of this world will be of no consequence to the Kingdom of God. Daniel two verse forty-four.

#### **Daniel 2:44-45**

**44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other**

people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

**45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.**

Isaiah tells us that the Kingdom of God will be established in the last days and that all will be subject to it. Because of the establishment of the Kingdom of God, people will no longer prepare for war and will instead prepare for a time of plenty as all seek God and follow His path. 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 anymore.**

When the Kingdom of God is established, Micah tells us that many will actively seek to be part of the Kingdom as they learn about the way of God and prepare for the time of plenty that will come in God's kingdom. Micah four verse one.

#### **Micah 4:1-4**

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

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



**3. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war anymore.**

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

With this understanding of this future time of plenty within God's kingdom, what do we do with this knowledge today? Today, we seek first the Kingdom of God and God's righteousness knowing that God will provide for our needs. Matthew six 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 today is, and tomorrow 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.**

We boldly pray, "Thy Kingdom come." There is nothing we can do of and by ourselves to bring God's Kingdom to humanity. Matthew six verse ten

### **Matthew 6:10**

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

When we pray, "Thy Kingdom come," we pray for more than just ourselves. We pray for all of humanity that will benefit from God's Kingdom. We pray for those who are oppressed, who are in need, who live a marginalized life forgotten by society. We know of the incredible time of bounty and goodness that will come as the result of what God promises through the establishment of His Kingdom and know the benefit will be to all who live in the Kingdom, not just ourselves. In our minds we can quickly and easily compare it to the world we live in today, a world that is under the sway of Satan. We live in a world that is falling apart at the seams. Severe weather linked to climate change, natural disasters, wars, and rumors of wars are only the beginning of troubles on Earth. God's kingdom comes after the events of Matthew twenty-four at a time reflecting God's perfect timing. Matthew twenty-four verse thirty-six.

### **Matthew 24:36-41**

**36. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.**

**37. But as the days of Noe were, so shall also the coming of the Son of man be.**

**38. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,**

**39. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.**

**40. Then shall two be in the field; the one shall be taken, and the other left.**

**41. Two women shall be grinding at the mill; the one shall be taken, and the other left.**

We can read Matthew twenty-five to understand why one would be taken and another left behind. When Jesus returns only some will enter the Kingdom, the sheep, and the others will be left behind, the goats. The difference between the two is how they respond to those who are less fortunate. Those who ignore others in need will not be part of God's Kingdom and those who respond to

others in need will be part of God's Kingdom. Matthew twenty-five 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.**

With the understanding of the incredible and bountiful Kingdom of God, what do we do today? We pray, “Thy Kingdom come,” knowing that God’s Kingdom will benefit all who will live. We also know we live in a time when stronger people oppress weaker people, and as we see the evil impacting the lives of others, we intervene in their lives today as we are able. When we see people hungry, we help alleviate their hunger as we are able to help. When we see people lacking physical needs knowing that God promises to provide for all who seek His Kingdom and His righteousness, we through an act of kindness introduce this concept to others who may or may not yet know of God. We cannot be looking forward to the Kingdom of God as if we are looking through a high-powered pair of binoculars, because we will stumble at the ground immediately before us, and on the ground immediately before us are people in need.

Beyond praying, “Thy Kingdom come,” there are many other things we need to be doing spiritually as well, and during this feast we will be looking at what we must be doing now to be in the Kingdom of God. During this feast, we will also consider the role of repentance, overcoming, enduring to the end, faith, hope, and love as we seek first the Kingdom of God and God’s righteousness.

We know the Kingdom of God is made possible by the death and resurrection of Jesus Christ, an incredible act of love, an incredible sacrifice, that resulted in the forgiveness of our sins so that we can have eternal life and be part of the Kingdom of God. We too can lay down our lives for others. What is needed of us in no way compares to what Jesus did for all of mankind. When we lay down our life for the brethren, as it is translated in the King James Version, we are laying down our life for brothers near and far, not by the cessation of our life, but by sharing with others in need when we have the capacity to share. When we refuse to acknowledge others in need, we do not have the love of God and unless this is changed, we will be the goats of Matthew twenty-five which we just read, and in Matthew twenty-five, being a goat is not a good thing. First John three verse sixteen.

### **1 John 3:16-17**

**16. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.**

**17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?**

We celebrate the Feast of Tabernacles looking forward to the Kingdom of God. Today, during the feast and throughout our lives before we are resurrected, we must have love one for another. We show our love by being a living sacrifice, remembering that John showed this included sharing with others who have need when we have capacity to help. Let's look at what Jesus said in John fifteen verse eleven.

**John 15:11-14**

**11. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.**

**12. This is my commandment, That ye love one another, as I have loved you.**

**13. Greater love hath no man than this, that a man lay down his life for his friends.**

**14. Ye are my friends, if ye do whatsoever I command you.**

When we pray, "Thy Kingdom come," we have this future-looking desire seeking first God's Kingdom and God's righteousness never being blinded to the need that is immediately before us. All of us desperately need the Kingdom of God to come ever so quickly. All of us need the joy that only the peace of God can bring to us. What joy would there be to be in God's Kingdom only to find we are all alone? Our joy comes from the shared experience with others, not selfish indulgence.

The joy that we have during the Feast of Tabernacles is not a joy of selfish indulgence, but a joy that comes from knowing the Kingdom of God will bring a promised rest to us and eventually this tired world. Our shared experience leaves no other person behind as we move forward to the Kingdom. While looking forward to the Kingdom, we cannot ignore the needs of others around us, lest we be found to not have the love of God in us, lest we come up short of entering that promised rest.

Each week as we observe the weekly Sabbath, in a small way, we recognize this future rest of the Kingdom of God that will come at the return of Jesus Christ. The rest that remains for the people of God is the Kingdom of God. We cannot fall

This transcript Copyright Tom Laign 2024 and is free to be used for non-commercial purposes.

short of entering that rest, and must understand we have a shared experience in life not leaving brothers and sisters behind. Hebrews four verse one.

#### **Hebrews 4:1-11**

- 1. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.**
- 2. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.**
- 3. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.**
- 4. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.**
- 5. And in this place again, If they shall enter into my rest.**
- 6. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:**
- 7. Again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts.**
- 8. For if Jesus had given them rest, then would he not afterward have spoken of another day.**
- 9. There remaineth therefore a rest to the people of God.**
- 10. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.**
- 11. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.**

As we strive to enter the Kingdom of God, the promised rest, we can focus on the words of David written in a psalm thousands of years ago. That promised rest will be a time of incredible peace, and David knew that all who love the law of God will have great peace. Psalm one hundred nineteen verse one hundred sixty-five.

#### **Psalm 119:165**

**165. Great peace have they which love thy law: and nothing shall offend them.**

We are beginning to understand this great peace because of the transformation that is already taking place within each of us through the Holy Spirit. Others in the world around us do not understand this great peace, because their minds are not

yet ready to understand it. Their heart must first be changed. God promises this new heart in Ezekiel thirty-six verse twenty-six.

### **Ezekiel 36:26-27**

**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.**

Most do not have this new heart today and are focused on selfish indulgence. People who have, gain more, and people without, suffer more. On all, we today can have pity as they do not understand the Kingdom of God or God's righteousness. All they understand is the here and now even when it is presented with a thin veneer of religion.

In everything we do whether during the feast or during our lifetimes, we are to be doing in service to others, looking at the needs of others. Neither the Kingdom of God nor the Feast of Tabernacles is a time for selfish indulgence. This is a time to reflect on having the mind of Jesus Christ, who purposefully lowered himself to be like man so that we could have eternal life. In return, God has given Jesus a place of honor above all others. Philippians two verse one.

### **Philippians 2:1-11**

**1. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,**

**2. Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.**

**3. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.**

**4. Look not every man on his own things, but every man also on the things of others.**

**5. Let this mind be in you, which was also in Christ Jesus:**

**6. Who, being in the form of God, thought it not robbery to be equal with God:**

**7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:**

**8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.**

**9. Wherefore God also hath highly exalted him, and given him a name which is above every name:**

**10. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;**

**11. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.**

As we keep this Feast of Tabernacles, we could keep it with selfish indulgence and risk not even being in the Kingdom of God, or we can keep this feast as we should keep every day with an eye looking forward to the Kingdom of God never forgetting the needs of our brothers and sisters and as we have the opportunity, to help them with what they need.

As we keep the Feast of Tabernacles, we look forward to this future rest that is promised for the people of God, knowing that for the people of God, we have a shared experience moving forward. When we experience joy, joy cannot be experienced in a vacuum. The energy that comes with joy is fed by others.

As we keep the Feast of Tabernacles, we look forward to the Kingdom of God, a time of incredible peace and unlike anything this world has known. We have faith that one day the Kingdom of God will be here. We have hope that one day the Kingdom of God will be here, and through love we share our faith and hope with others. Having repented, we continue to overcome in our life and we endure to the end.

Thank you for joining us today. God-willing we'll get together tomorrow on the second day of the Feast of Tabernacles. Until then, thank you for joining us today.