

Audio Transcript of Sermon
October 10, 2025
The Feast of Tabernacles-Temperance

Hello. Thank you for joining us today on this fourth day of the Feast of Tabernacles. My name is Tom Laign with Sabbath Bible Study. We are celebrating the Kingdom of God and look forward to a future time of incredible bounty, and in the middle of this feast we have had our share of food and drink. During the times of ancient Israel, the people also had their share of food and drink during the Feast of Tabernacles. For the people of that time, the food and drink they enjoyed was the tithe of their agricultural harvest. A tenth of the harvest of the fields and the firstborn among the flocks and herds were their source of food. If the distance to travel was too much making it hard to carry their food and livestock with them, they could sell these for money and bring the money with them. There they could use the money to buy whatever food and drink they wanted, whatever their soul lusted after. In celebrating the Feast of Tabernacles, they were reminded not to forsake those who had no earnings, and every three years they were to make a special effort to take care of those needing help, such as the Levite, the widows, and the orphans. Deuteronomy fourteen verse twenty-two.

Deuteronomy 14:22-29

22. Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.

24. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee:

25. Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose:

26. And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household,

27. And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

28. At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates:

29. And the Levite, because he hath no part nor inheritance with thee, and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest.

When the Israelites were told to buy whatever their soul lusted after, it was implied that this was limited to food and drink. They were not to use this verse to violate the commandments of God. For Christians today, whatever your soul lusts after is naturally limited by the bounds of Christian decency reflecting what is taught in the Bible, what is also called temperance. The Feast of Tabernacles is not a feast of drunkenness or gluttony. For the people of ancient Israel there was no free pass during this feast, and for Christians today there is also no free pass. We are expected to live our lives reflecting temperance as we bring our bodies into subjection.

Temperance can look different based on differing situations, and at the heart and core of temperance it is about choosing to control things around us instead of being controlled by them. When Israel was taken into captivity, and King Jehoiakim of Judah was taken back to Babylon by Nebuchadnezzar, select individuals of Judah were also taken, and among these were Daniel and his three friends. How old these people were when taken captive, we don't know for sure. The fact they were called children might not actually mean they were children as we think today, as descendants of Israel were also called children of Israel. What we do know is all of these events began to happen very early in the reign of Nebuchadnezzar of Babylon. It was his desire that these people learn the ways and language of the Chaldeans. To encourage them, they were offered the same food the king would be given, and the king could essentially have whatever he wanted, whatever his soul lusted after. Daniel countered the generous offer before them suggesting that a diet heavy in vegetables would be better suited for them. He proposed to Melzar, appointed by the prince of the eunuchs, what today has the rudimentary makings of a scientific study, where Daniel and his friends ate the vegetables, and the other people ate what the king ate. After ten days, the complexions of the people in both groups were studied, and Daniel and

his three friends had better complexions. After seeing the results, Melzar had all the captives in the palace eat the diet of Daniel and his three friends. Daniel one verse one.

Daniel 1:1-16

- 1. In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.**
- 2. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.**
- 3. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;**
- 4. Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.**
- 5. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.**
- 6. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:**
- 7. Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.**
- 8. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.**
- 9. Now God had brought Daniel into favour and tender love with the prince of the eunuchs.**
- 10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.**
- 11. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,**
- 12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.**

13. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14. So he consented to them in this matter, and proved them ten days.

15. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

Daniel keeping his body under subjection with food would make an important difference then. Spiritually, keeping our body under subjection is important for us today. Paul's concern that he shared with the Corinthians was that he could be so busy preaching to others that he would not bring his body into subjection, and would lose out on salvation. First Corinthians nine verse twenty-four.

1 Corinthians 9:24-27

24. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27. But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Even if all we are concerned about is our physical body, it is important to bring our physical body into subjection. If a person has diabetes, that has to be controlled, or the body will suffer. Those who have arthritis must learn how to manage the pain and discomfort in a way that will not be detrimental to the body. If a person has been advised to eat a gluten-free diet, they have to control what food they eat to avoid gluten. If our body produces lots of cholesterol, exercise may be how that is brought into subjection. It's interesting how we will do so much to bring the physical body into subjection, and yet some of us forget to spiritually bring our body into subjection.

Titus was reminded of the qualities of a bishop, and among these qualities was being sober and temperate. Contrasted to what should be expected of a bishop

was the reality that some seek religious status for themselves and will do whatever it takes to separate people from their money. Titus one verse seven.

Titus 1:7-11

- 7. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;**
- 8. But a lover of hospitality, a lover of good men, sober, just, holy, temperate;**
- 9. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.**
- 10. For there are many unruly and vain talkers and deceivers, specially they of the circumcision:**
- 11. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.**

Bringing our body into subjection means living a life of temperance, where we limit what we do. We do not allow society to control what we do. From Titus we can see that temperance is one of those qualities that seems to be developed and refined over a lifetime. An older person should be able to better live their life with temperance than a younger person. There is a lot of youthful exuberance that clashes with temperance, and younger people will find themselves in this ongoing struggle. Ideally, by the time a person is older, temperance is part of the older person where they purposefully choose righteousness and reject ungodliness. Titus two verse one.

Titus 2:1-15

- 1. But speak thou the things which become sound doctrine:**
- 2. That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.**
- 3. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;**
- 4. That they may teach the young women to be sober, to love their husbands, to love their children,**
- 5. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.**
- 6. Young men likewise exhort to be sober minded.**
- 7. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,**

- 8. Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.**
- 9. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;**
- 10. Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.**
- 11. For the grace of God that bringeth salvation hath appeared to all men,**
- 12. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;**
- 13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;**
- 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.**
- 15. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.**

Proverbs reminds us an old person is worthy of honor if that person does what is righteous. Doing what is righteous takes temperance because we live in a world where for too many the focus is evil. We live in a world where what seems right leads to death. Proverbs sixteen verse twenty-five.

Proverbs 16:25-32

- 25. There is a way that seemeth right unto a man, but the end thereof are the ways of death.**
- 26. He that laboureth laboureth for himself; for his mouth craveth it of him.**
- 27. An ungodly man diggeth up evil: and in his lips there is as a burning fire.**
- 28. A froward man soweth strife: and a whisperer separateth chief friends.**
- 29. A violent man enticeth his neighbour, and leadeth him into the way that is not good.**
- 30. He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.**
- 31. The hoary head is a crown of glory, if it be found in the way of righteousness.**
- 32. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.**

We are reminded to consider what we are eating when dining with the powerful. What might seem tasty could be the result of deceit. Proverbs twenty-three verse one.

Proverbs 23:1-3

- 1. When thou sittest to eat with a ruler, consider diligently what is before thee:**
- 2. And put a knife to thy throat, if thou be a man given to appetite.**
- 3. Be not desirous of his dainties: for they are deceitful meat.**

Even good things must be enjoyed in moderation. Anything that we overindulge in can lead to problems, and that even includes with neighbors and friends. We cannot overstay our welcome with them lest they come to despise us. Proverbs twenty-five verse sixteen.

Proverbs 25:16-17

- 16. Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.**
- 17. Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee.**

Temperance tells us not to seek our own glory and to control who we are. Proverbs twenty-five verse twenty-seven.

Proverbs 25:27-28

- 27. It is not good to eat much honey: so for men to search their own glory is not glory.**
- 28. He that hath no rule over his own spirit is like a city that is broken down, and without walls.**

The Romans were encouraged to not be conformed to this world, but to be transformed by the renewing of their minds so that they could prove what was good, acceptable, and the perfect will of God. Temperance tells us to think soberly of ourselves meaning we do not think more highly of ourselves than we ought to. If there are certain things we are good at, most of us will know what that is, but that should never give us a reason to think more highly of ourselves. Romans twelve verse one.

Romans 12:1-3

- 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.**
- 2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.**
- 3. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.**

The Romans were also encouraged to focus on love as the only debt that needs to be paid. Paul showed them that the love we need to have that fulfills the law can be summarized by the final six commandments. The first four commandments are directed towards God, and the final six commandments are directed towards our fellow man. Romans thirteen verse eight.

Romans 13:8-14

- 8. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.**
- 9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.**
- 10. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.**

As we have love for our fellow man, we cannot be spiritually asleep, and this shows that it is possible to be spiritually asleep and keep the commandments of God. As we emulate Jesus Christ, we can give no leeway to the flesh. We must fight the lusts of the flesh. There can be no surrendering to our bodies as we seek first the Kingdom of God and God's righteousness. Verse eleven.

- 11. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.**
- 12. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.**

13. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Peter tells us to humble ourselves under the mighty hand of God knowing that in due time God will exalt us. As we humble ourselves, we also need to be sober knowing that Satan seeks our destruction. First Peter five verse six.

1 Peter 5:6-11

6. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7. Casting all your care upon him; for he careth for you.

8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

11. To him be glory and dominion forever and ever. Amen.

The Ephesians were encouraged to walk as somebody who is wise redeeming the time because the days are evil, knowing what the will of God is. Instead of being drunk on wine or any other type of intoxicating beverage, they were encouraged to be filled with the Holy Spirit always being thankful to God for all things through Jesus Christ. Ephesians five verse fifteen.

Ephesians 5:15-20

15. See then that ye walk circumspectly, not as fools, but as wise,

16. Redeeming the time, because the days are evil.

17. Wherefore be ye not unwise, but understanding what the will of the Lord is.

18. And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

The Holy Spirit is not a spirit of fear. As we are led by the Holy Spirit, we need to understand it is a spirit of power, of love, and a sound mind. Sound minds speak to a mind that makes sense and works for the individual. There is nothing sound about living life where we have no control over who we are. A sound mind seeks those situations in life which provide the greatest opportunities for control over one's life. Second Timothy one verse three.

2 Timothy 1:3-10

- 3. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;**
- 4. Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;**
- 5. When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.**
- 6. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.**
- 7. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.**
- 8. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;**
- 9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,**
- 10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:**

Timothy was reminded that a bishop among many qualities must be vigilant, sober, and of good behavior. These all speak to being temperate as does the idea that a bishop should not be a person given to wine or greedy of money. First Timothy three verse one.

1 Timothy 3:1-13

- 1. This is a true saying, If a man desire the office of a bishop, he desireth a good work.**

- 2. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;**
- 3. Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;**
- 4. One that ruleth well his own house, having his children in subjection with all gravity;**
- 5. For if a man know not how to rule his own house, how shall he take care of the church of God?**
- 6. Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.**
- 7. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.**

Deacons were also to be held to similar standards. They were to be serious, not given to much wine and not greedy for money. Verse eight.

- 8. Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;**
- 9. Holding the mystery of the faith in a pure conscience.**
- 10. And let these also first be proved; then let them use the office of a deacon, being found blameless.**
- 11. Even so must their wives be grave, not slanderers, sober, faithful in all things.**
- 12. Let the deacons be the husbands of one wife, ruling their children and their own houses well.**
- 13. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.**

The Thessalonians were reminded to prepare for the return of Jesus Christ. They knew and we know that Jesus Christ will return, and so it should come as no surprise to us when this happens. Knowing this will happen, now is the time to be sober, to be temperate in how we handle ourselves as we prepare for the return of Christ putting on the breastplate of faith and love, and the helmet of salvation. First Thessalonians five verse one.

1 Thessalonians 5:1-11

- 1. But of the times and the seasons, brethren, ye have no need that I write unto you.**
- 2. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.**
- 3. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.**
- 4. But ye, brethren, are not in darkness, that that day should overtake you as a thief.**
- 5. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.**
- 6. Therefore let us not sleep, as do others; but let us watch and be sober.**
- 7. For they that sleep sleep in the night; and they that be drunken are drunken in the night.**
- 8. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.**
- 9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,**
- 10. Who died for us, that, whether we wake or sleep, we should live together with him.**
- 11. Wherefore comfort yourselves together, and edify one another, even as also ye do.**

The Galatians were told that if all we focus on is the here and now, all we will receive is death and decay. If we focus on those things which are spiritual, we will reap everlasting life. It takes determination to focus on spiritual things in our world of today, and that determination is part of what makes a person temperate. Galatians six verse one.

Galatians 6:1-10

- 1. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.**
- 2. Bear ye one another's burdens, and so fulfil the law of Christ.**
- 3. For if a man think himself to be something, when he is nothing, he deceiveth himself.**
- 4. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.**

- 5. For every man shall bear his own burden.**
- 6. Let him that is taught in the word communicate unto him that teacheth in all good things.**
- 7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.**
- 8. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.**
- 9. And let us not be weary in well doing: for in due season we shall reap, if we faint not.**
- 10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.**

We know we are living in the end time, and Paul warned Timothy of this time telling him that among the many less than desirable qualities of people during this time that people will generally lack self-control, being incontinent in the King James Version. People who lack self-control, tend to be focused more on themselves. They see something and want it not necessarily even having a purpose or need for it. They are quick to tell others what they have done and are quite proud of it. They disregard what God tells us to do and also ignore what parents say. They lack gratitude and are unholy. Emotionally they are cold and are quick to take back any promises or agreements made. They will lie about others to benefit themselves. They seem angry all the time and hate those who live a good life. They lack loyalty and see themselves as being much better than everyone else, and they love the pleasures of this life more than God. Living a temperate life in the end time goes against all of these things, and that's why those who live a good life are hated today. Second Timothy three verse one.

2 Timothy 3:1-9

- 1. This know also, that in the last days perilous times shall come.**
- 2. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,**
- 3. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,**
- 4. Traitors, heady, highminded, lovers of pleasures more than lovers of God;**
- 5. Having a form of godliness, but denying the power thereof: from such turn away.**

- 6. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,**
- 7. Ever learning, and never able to come to the knowledge of the truth.**
- 8. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.**
- 9. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.**

Temperance means knowing there is a difference between what we can do and what we should do. Even though there are many things we could do, it doesn't always make sense to go ahead and do them anyway. As a temperate person, we need to focus on those things which will make things better and avoid those things which will worsen situations in our life. Whatever we do, we should be able to do it to the glory of God. Anything that we do that cannot be done for the glory of God is probably something we don't need to be doing. First Corinthians ten verse twenty-three.

1 Corinthians 10:23-33

- 23. All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.**
- 24. Let no man seek his own, but every man another's wealth.**
- 25. Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:**
- 26. For the earth is the Lord's, and the fulness thereof.**
- 27. If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.**
- 28. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:**
- 29. Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?**
- 30. For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?**
- 31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.**
- 32. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:**

33. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

Temperance helps us to stay focused by purposely choosing what we do. Our life is not a life of passively reacting to events around us, but choosing what is important in our life and limiting what we do to those things, and more than anything else we seek eternal life in the Kingdom of God and the righteousness of God. We press forward towards this prize. Philippians three verse twelve.

Philippians 3:12-21

12. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14. I press toward the mark for the prize of the high calling of God in Christ Jesus.

15. Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you.

We need to walk as Jesus Christ walked, who was temperate in everything He did. He subdued all things to himself. Verse sixteen.

16. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17. Brethren, be followers together of me, and mark them which walk so as ye have us for an example.

18. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

19. Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.

20. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

During this Feast of Tabernacles, we celebrate the Kingdom of God. It is always good to rejoice in what God is doing. It is good to rejoice during this Feast of Tabernacles, but it is also good to let our moderation be known to all men. Philippians four verse four.

Philippians 4:4-7

- 4. Rejoice in the Lord alway: and again I say, Rejoice.**
- 5. Let your moderation be known unto all men. The Lord is at hand.**
- 6. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.**
- 7. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.**

The Feast of Tabernacles is a time when we especially celebrate the Kingdom of God, and every celebration is a time to rejoice. How we rejoice is different than how this world might rejoice. When others choose to lose control and overindulge, we choose to maintain control to let our moderation be known to all men through temperance.

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