

Audio Transcript of Sermon
September 26, 2026
Feast of Tabernacles

Hello. Thank you for joining us today on this first Day of the Feast of Tabernacles. My name is Tom Laign with Sabbath Bible Study. It is especially during the Feast of Tabernacles that we celebrate the Kingdom of God looking to a kingdom of righteousness and its capital city, New Jerusalem, whose builder and maker is God. The spiritual pilgrimage we are on is a spiritual journey taking us from a place of sin living as a person to that kingdom of righteousness, and that journey brings comparisons to any trip we might undertake. To plan any journey we need to know three broad concepts. First, we need to know where we are. If we were to open a map app on our smartphone to plan a trip, even if we know the destination, we need to tell the map app where the trip starts, and thankfully we can select the current location as an option without knowing a physical address. Second, we need to know our destination, and then third, we need to identify the route we will take, because a map app will give more than one route option when available. Even if a person used a printed map, they would use the same type of process.

Imagine how unpredictable it would be if we didn't know where we were, where we were going, or what route we would take. That would turn the trip into something much more unpredictable and the likelihood of arriving at the intended destination would be far less. There are some circumstances, like in combat, where the wrong directions and wrong route can lead to a bad outcome for the soldiers, because going left when the journey required a right turn could lead soldiers to the front lines of a combat zone, which would be expected of combat soldiers, but could be devastating for soldiers involved in moving supplies close to the combat zone. Jesus taught that spiritually, there is no wiggle room for us. When many look for a wide path leading to salvation, Jesus taught the path to salvation is narrow and showed that few find that narrow path to salvation. Matthew seven verse thirteen.

Matthew 7:13-14

13. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

The spiritual pilgrimage we are on that has as its destination the Kingdom of God has a narrow path. It will be when we are in New Jerusalem standing on streets of gold so pure that these will be clear as glass approaching the thrones of God our Father and Jesus Christ with the river of the water of life flowing from the throne that from the information given to us in the Bible we could conclude we have arrived at our destination. There are not multiple pathways to salvation that we can pick and choose from. We need to remember how during the early days of the church, Peter and John explained to the religious elites of their day that there is no other name by which a person can be saved. It is through Jesus Christ we have our hope of eternal life, and Jesus himself told the disciples that the pathway that must be taken is straight and narrow. It is God's righteousness along with the Kingdom of God that we are to first seek. For us, there is no meandering in the process. We cannot wander towards God's righteousness and the Kingdom of God at times in our life and then at other times wander away. With God, there is no liberal or conservative interpretation of the scripture because for us only the truth of God matters. During this Feast of Tabernacles, we will not only celebrate the Kingdom of God to come and God's righteousness, but we will also see that it is our spiritual pilgrimage that will bring us to the Kingdom of God. As we look to a city whose builder and maker is God, we will use this feast to appreciate the example of Abraham who was also given a unique pilgrimage, who incidentally also looked to a city whose builder and maker is God.

Thousands who read the Bible will read what is called the Lord's Prayer, and when they recite the words, "Thy kingdom come," the kingdom referenced in this prayer is the very same Kingdom of God that we celebrate during the Feast of Tabernacles. We have the advantage of the Holy Days that gives us an outline to God's plan of salvation that leads to the Kingdom of God, a kingdom of righteousness, with its capital city of New Jerusalem. Too many simply recite these words never connecting the kingdom to come to the Kingdom of God. Let's read what is said in Matthew six verse nine.

Matthew 6:9-13

9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

- 10. Thy kingdom come. Thy will be done in earth, as it is in heaven.**
- 11. Give us this day our daily bread.**
- 12. And forgive us our debts, as we forgive our debtors.**
- 13. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.**

As we celebrate the Kingdom of God through the celebration of this feast, we are reminded that God is just and kind to provide our needs while forgiving our sins as we forgive others around us as we all understand the need for deliverance from evil.

Going back thousands of years before Jesus, it was God who spoke to Moses telling him to teach the children of Israel about the Holy Days, how on the fifteenth day of the seventh month of God's calendar, today this feast begins, and how on the eighth day the feast concludes. Today is one of the annual holy days and one of the most anticipated holy days for the Church of God. Leviticus twenty-three 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.**

A few verses later, God adds to the instructions explaining that the first and eighth day are Holy Days, and how this is a feast of celebration. Those who are native born Israelites were told to live in temporary dwellings during this feast in part as a reminder that God brought the children of Israel out of Egypt. 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 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:

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.

The Old Testament prophets wrote of this future kingdom using imagery and visions given to them by God, including a vision of Jesus who will rule in this Kingdom of God to come, showing a heavy emphasis on judging the poor. Today when we think of judging in the United States we think of rendering a verdict, and in a talent show, a judge might render a verdict and decide who wins and who does not win. Legally, the judge is tasked with ensuring the rule of law is preserved in all matters that come before the court so that the rights of all who come before the judge are preserved. In the future when Jesus judges the poor the focus will be on preserving justice for all making sure the needs of the poor are provided while punishing those who are wicked. There is a clear contrast in many writings between the poor and meek and the wicked. People are not poor and meek because they are wicked, nor are people rich because they are righteous. Jesus will preserve justice for all and punish those who are wicked. 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 to come the nature of animals will change. No more will predators hunt for prey. All animals will be at peace, and during this time no harm will come to people who encounter wild animals that cause concern today. 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.

It is during this time that all who are scattered from the tribes of Israel, even those who have lost their identity and those who are living in distant lands, will be brought back to their homeland. 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.

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.

During this Kingdom of God to come, Jerusalem will be a safe place to live. There will be no more worries of war, invasions, or terrorism. Any who try to bring harm will quickly come to death through disease. Unlike today, Jerusalem will be the wealthiest city on the planet and when people think of Jerusalem, Jerusalem will be thought of as a city of peace, safety, and plenty within a land flowing with milk and honey, and all will one day keep this Feast of Tabernacles. Those who do not keep the feast will live in a drought. 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.

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.

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.

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.

During the Kingdom of God to come, tricky language will not be used to deceive people and people will easily be able to tell the difference between good and evil. During this kingdom of righteousness, evil will not be thought of as good, and good will not be considered 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.**

When the scattered children of Israel are returned to the promised land, all will be made new. Cities will be renewed and what was thought to be a barren desert will become a productive agricultural area. 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 spoke of this future kingdom explaining to King Nebuchadnezzar how at a much later time the God of Heaven would set up a kingdom, the Kingdom of God, which would never be destroyed as all of the earth would be assimilated as part of its territory. 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 for ever.**
- 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 wrote that at the end time the mountain of the Lord's house would be established in the top of the mountains exalted above the hills with all nations flowing to it. Isaiah was writing of this same Kingdom of God using the imagery God had given to him showing that during this future time the military establishment would be dismantled as there will be no more wars. Without any need for the military, food will be plenty and living will be wonderful. 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.

Micah provided a very similar vision adding that everyone will have the opportunity to live their life in peace without threat of war. Nothing will bring fear to the people during the Kingdom of God. 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.

Hosea writes of a future time when even the animals will be at peace as they feel the land around them has changed from a place of potential danger to a place of peace and safety. With peace and safety extending to all people, no more will people have doubt about God. Today when we see the evil in the world, there are many reasons why a person could doubt, but during this Kingdom of God to come, there will no longer be a need to doubt. Peace and safety will abound and there will be an abundance of food. Hosea two verse eighteen.

Hosea 2:18-23

18. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

19. And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

20. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

21. And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22. And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

The feast that we celebrate today and for the next week celebrates a future time when people will have no need to fear. Today we can have reason to fear everything including our own death at the hands of another person. During this Kingdom of God to come, there will be no worries or things that cause the tears of today. Children and old people will safely be in public. People will care for each other as the Kingdom of God ushers in a sense of community never understood by mankind. Zechariah eight verse three.

Zechariah 8:3-8

3. Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

4. Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

5. And the streets of the city shall be full of boys and girls playing in the streets thereof.

6. Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

7. Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;

8. And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

The very young and very old will live in safety and peace within cities and towns and where there is now scorched earth and deserts, the landscape will change with an abundance of water, but not the abundance of water we have today that leads to flooding and death, but an abundance of water that safely and peacefully brings the barren desert to a vibrant meadow. The Kingdom of God will be a time when the human condition will no longer be a limiting factor. The blind will see, the deaf will hear, and those who now cannot speak will not only be able to speak, but they will also be able to sing. Isaiah thirty-five verse one.

Isaiah 35:1-10

1. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

3. Strengthen ye the weak hands, and confirm the feeble knees.

4. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

- 6. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.**
- 7. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.**
- 8. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.**
- 9. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:**
- 10. And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.**

Throughout the Bible, there is a connection to a pilgrimage and the Kingdom of God to come. In many of the verses we just read, when the people of Israel return during this future time, the imagery shows a highway, and the verse we just read calls it the Way of Holiness. This highway will be for those committed to holiness and righteousness, and during this time, people who travel will have none of the worries we have today. The journey and the destination will be safe for people of all ages, including children. Today, parents can be wary to let their children play outside, but during this future time, there will be no worries for the safety of children. There will be no worries for the safety of anyone.

That's a huge difference to the world in which we live today. There is much to cause concern today. Living day to day might cause us from time to time to think of the valley of the shadow of death mentioned by David in the Psalms. We'll take a look at that psalm later during this feast, but for now we can consider how David said he would fear no evil. Since the time God chose David to be king, his life was hard. He was persecuted by Saul and later in his life, his son Absalom tried to overthrow his throne. David feared no evil. David instead focused on God. He was a man after God's own heart, even though the circumstances of his life seemed chaotic at times.

We have no idea of what God will allow to be part of our human life, but like David who was a man after God's own heart, we must live our life seeking first the Kingdom of God and God's righteousness without being distracted by the many

challenges of life that will be thrown our way. With David, his life was threatened, and David was a man after God's own heart. For each of us as we are on our spiritual pilgrimage, there can be nothing that would separate us from God, and we cannot make the mistake of not enduring to the end because of the circumstances of life, because the one person who can separate us from God is ourselves, and that is an option we cannot take. Those who walk away from God will find there is no eternal life awaiting them. For them, there is no Kingdom of God, and there is no righteousness.

Our spiritual pilgrimage began when we were called and it will continue until we arrive at that city whose builder and maker is God, where there are streets of pure translucent gold, when we approach the thrones of God our Father and Jesus Christ with the water of the river of life flowing from the thrones. That is the end of the information we have available to us in the Bible, and then beyond that is an eternity of righteousness that will be revealed to us.

For now as we live our lives on our spiritual pilgrimage, we live being fully diligent of the faith that has been given us. Before us on our pilgrimage is this incredible destination in the Kingdom of God, a kingdom of righteousness, with New Jerusalem as its capital city, and the last thing we would want to do is somehow come up short and not be part of the Kingdom of God to come. Having this straight and narrow focus on what is to come, when the world easily mocks God, we are in awe of God and the incredible wonder and intricacy of His creation. When others get bored with the word of God, we are constantly amazed at the beauty and wisdom of God's word, and when others get bored with the Feast of Tabernacles and the other Holy Days of God, we remain captivated by the insight to God's plan of salvation these bring us. When this world becomes too much and others give up, we endure to the end knowing that the Kingdom of God which we celebrate during this feast awaits us. 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 yield ourselves to God and Jesus Christ, we celebrate this Feast of Tabernacles in great confidence, knowing not only are we looking forward to the Kingdom of God to come, but that today and through the week ahead as we keep this feast, and well beyond this feast that all things work together for good for people who love God who are also called by God. We can take confidence that when God is for us, it makes no difference who may try to be our detractors, because when God is for us, it really makes no difference what others think of us. When we encounter people in this world who are against us, we know their resistance will be defeated by God who is for us. When others criticize or condemn us for our beliefs as Jesus was criticized and condemned during His human existence, we know God is for us and will justify us. We may sin and be imperfect here on Earth, but through this incredible loving God, we will be adjudicated of being not guilty of sin.

There is no person who can separate us from the love of God through Christ. We could choose to separate ourselves from God and be in danger of committing the unpardonable sin, but there is no person who can force that separation on us. As we get closer to the Kingdom of God we will either face our own mortality or the great tribulation. Neither of these will separate us from the love of God. We may

die years, decades, or centuries before the return of Jesus, and for us that gap in time will seem like the span of time it takes to blink our eye-almost imperceptible.

If we live into the great tribulation there is nothing we may encounter we have to fear. We may see scary things and stare down our own violent death, and again all of that will change in the span of time it takes to blink our eye. What was before our eyes will suddenly be no more as our perception of reality changes instantly. Through death or through tragedy, we are all conquerors on team Jesus. Romans eight verse twenty-eight.

Romans 8:28-39

28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

30. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31. What shall we then say to these things? If God be for us, who can be against us?

32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33. Who shall lay anything to the charge of God's elect? It is God that justifieth.

34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37. Nay, in all these things we are more than conquerors through him that loved us.

38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

The Feast of Tabernacles is a time to celebrate, not necessarily as the world around us celebrates, but to celebrate this Kingdom of God to come knowing that one day we will be part of that kingdom. We know that all of the evil we see today will at this future time be no more. We know where there is scarcity and disease today, there will be bounty and radiant health tomorrow. No more will people fear. No more will nations rise against nations crushing the hopes and lives of people who are caught up in war. Even the animals will be at peace with each other understanding as only God can convey to them that they, too, are living in a land of peace. While we celebrate this Kingdom of God to come in the Feast of Tabernacles today, we still have to be mindful of the evil world in which we live, so what we celebrate this week is limited by the world in which we live.

Living in this present evil world, we live in constant reminder of the spiritual pilgrimage we are on. When others undertake a religious pilgrimage to a shrine, our pilgrimage takes us to the city whose builder and maker is God, where there are streets of pure translucent gold, when we approach the thrones of God our Father and Jesus Christ with the water of the river of life flowing from the thrones. That is the end of our pilgrimage with the information we have available to us in the Bible, and then beyond that is an eternity of righteousness that will be revealed to us. For us, our pilgrimage is a spiritual pilgrimage, one focused on not only the Kingdom of God, but also on God's righteousness, and how wonderful it is for us to have this focus on righteousness when the world in which we live can be so evil. The Kingdom of God will be much more incredible than this Feast of Tabernacles, so let's make this Feast of Tabernacles a wonderful feast.

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.