

Audio Transcript of Sermon

September 29, 2026

The Feast of Tabernacles-The Journey Continues

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. During this feast as we celebrate the Kingdom of God to come, we have seen our calling and spiritual pilgrimage by looking at the life of Abraham. When Abraham was called to leave his country, he left behind the people not traveling with him, and as Abraham and those traveling with him were led by God, he came across other people, especially as noted in the pilgrimage to Egypt because of the drought in Canaan. Abraham was not called to live in a country devoid of all other people. There were people already living there, but God, who owns all things, gave the land to Abraham and Abraham's seed. When Abraham had Sarah lie to the Egyptians claiming to be Abraham's sister instead of his wife, that caused God to bring plagues to Egypt, and with those plagues came a polite demand to immediately leave Egypt.

Abraham and Sarah left Egypt along with Lot, Abraham's nephew. The Egyptians didn't plunder Abraham's wealth as they left Egypt because they were very rich in cattle, silver, and gold. Lot was not as rich as Abraham, but he wasn't poor, either. When their herds were combined, there were too many animals to feed on the land before them. The scarcity of food for the animals caused friction among the hired help, whose job it would have been to take care of the animals. We don't know what the exact type of friction was among the hired help, but it probably was along the lines of fairness and equity in accessing food and water for the animals at preferred locations and during preferred times of day. Because there were too many animals, they would have had to take turns. It would be sort of like a parent today having children or teenagers argue over having access to a television, computer, or gaming system, where one side almost claims whatever is happening is not fair.

Abraham saw the friction develop, and Lot probably saw it as well, and Abraham didn't want the friction to drive a wedge between the family. Having been told by God that the land, all of the land was theirs, Abraham suggested that they live in different parts of the land to give their herds enough room to eat and drink, and to put a stop to the friction. As a result, Abraham stayed closer to Canaan while

Lot choose to live closer to Sodom, that evil and wicked city of Sodom. Genesis thirteen verse one.

Genesis 13:1-13

- 1. And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.**
- 2. And Abram was very rich in cattle, in silver, and in gold.**
- 3. And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Ai;**
- 4. Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.**
- 5. And Lot also, which went with Abram, had flocks, and herds, and tents.**
- 6. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.**
- 7. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.**
- 8. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.**
- 9. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.**
- 10. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.**
- 11. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.**
- 12. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.**
- 13. But the men of Sodom were wicked and sinners before the Lord exceedingly.**

The friction involving animals between Abraham and Lot and the workers helping them with their animals was real to them, and Abraham offered a magnanimous solution even giving Lot the right to choose first. Abraham and Lot had friction because of the animals, and much later, the early church had a reckoning to deal with when it became clear that God intended to call Gentiles into the faith, to the point where Paul publicly called Peter a hypocrite and indicated that Barnabas

also was carried away with hypocrisy. Friction came home to the Church of God. Galatians two verse eleven.

Galatians 2:11-14

11. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

Paul and Barnabas would not always see eye to eye, and they separated with Barnabas taking Mark and sailing to Cyprus, and Paul taking Silas with him through Syria and Cilicia. Acts fifteen verse thirty-six.

Acts 15:36-41

36. And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

37. And Barnabas determined to take with them John, whose surname was Mark.

38. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40. And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41. And he went through Syria and Cilicia, confirming the churches.

Paul and Barnabas journeyed to different areas to preach the gospel, and today we should work to keep friction out of the Church of God. Going back to the friction between the people working for Lot and the people for Abraham, Lot

decided to settle near Sodom while Abraham lived in a different area. We don't know if Lot was aware of the incredible sin happening in Sodom when he decided to settle there, but we do know the friction between the hired help contributed to that decision being made. Lot's presence in Sodom did not cause the people there to change their ways. The sins of Sodom and Gomorrah continued to the point where God decided He needed to verify if what He was hearing about these cities was really true. Abraham knew his nephew Lot lived there and tried to talk God down into sparing the city for the sake of the righteous, talking God all the way down to sparing the city for the sake of ten righteous people. Genesis eighteen verse seventeen.

Genesis 18:17-33

- 17. And the Lord said, Shall I hide from Abraham that thing which I do;**
- 18. Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?**
- 19. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.**
- 20. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;**
- 21. I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.**
- 22. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.**
- 23. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?**
- 24. Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?**
- 25. That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?**
- 26. And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.**
- 27. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:**

28. Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

29. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

30. And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

31. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

32. And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

33. And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

God sent two angels to Sodom in the evening to see what was happening, and when they arrived, they were greeted by Lot who was sitting at the city gate. He asked them to stay at his house and when they arrived, a meal was provided with unleavened bread. After dinner, the curiosity of the residents drove them to come to Lot's house to see if they could know the visitors. Since Lot equated their request to wickedness, what the men of the city meant by knowing them, was something sinful, and probably sexual in nature. Oddly, Lot offered his daughters instead, which didn't seem to interest the men. The angels saw how evil the city was and made plans to leave Sodom with Lot the next morning, and Lot could bring his family, and those working for him. The next morning the angels hurried them out of the city telling them to escape to the mountains, and Lot asked if they instead could go to the city of Zoar, which the angels agreed to. They were told not to look back at Sodom, and Lot's wife did, and was turned into a pillar of salt, but his daughters who left with Lot were safe. Genesis nineteen verse one.

Genesis 19:1-28

1. And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

2. And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

4. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5. And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

6. And Lot went out at the door unto them, and shut the door after him,

7. And said, I pray you, brethren, do not so wickedly.

8. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9. And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.

10. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

12. And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:

13. For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it.

14. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law.

15. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

16. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.

17. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18. And Lot said unto them, Oh, not so, my Lord:

19. Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

20. Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, is it not a little one? and my soul shall live.

21. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22. Haste thee, escape thither; for I cannot do anything till thou become thither. Therefore the name of the city was called Zoar.

23. The sun was risen upon the earth when Lot entered into Zoar.

24. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;

25. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26. But his wife looked back from behind him, and she became a pillar of salt.

27. And Abraham gat up early in the morning to the place where he stood before the Lord:

28. And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

There were not ten righteous people within the city to spare it. Only Lot and his family were spared, and Lot's wife looked back and was turned into a pillar of salt. Today we have been called and are on a pilgrimage towards a spiritual country we have not seen, the Kingdom of God. Like Abraham and Lot, and like Peter, Paul, and Barnabas, we have had our share of friction. The friction between Abraham's and Lot's hired help helped to place Lot and his family in Sodom, a city that was so incredibly evil that God needed to see for himself how evil it was, and a city so evil it was destroyed. Within that incredible evil city was righteous Lot who was

spared. Lot was righteous, that's how Peter referred to him in his second letter. Let's read Second Peter two starting in verse four.

2 Peter 2:4-9

4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

5. And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6. And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

7. And delivered just Lot, vexed with the filthy conversation of the wicked:

8. For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;

9. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

Lot was a righteous person who was deeply troubled by the evil he saw around him, and the amount of evil that Lot faced led him to offer his daughters to the men of Sodom instead of the angels, and even with that, Lot was righteous. Lot probably understood there was no risk in offering his daughters because the men of his city were sexually interested in the angels who looked like men. That was the depraved environment where Lot lived, and maybe some who listen today see evil where they live with very little righteousness. God spared Lot and his family from the evil thousands of years ago. Today as we are on our spiritual pilgrimage to the Kingdom of God, which we celebrate during the Feast of Tabernacles, we can take comfort knowing that Jesus prayed that we would be kept from evil. Lot lived in the middle of evil, a city so profoundly evil it was destroyed. Yet, when God was ready to destroy Sodom and Gomorrah because of their sins, God delivered Lot from the sin. Lot and his family were living in Sodom, but they were not of Sodom. That was the area they chose to help settle friction between Lot's hired help, and Abraham's hired help. We have been called from this world, so even if we might be living in the very same city we were born in, we are not of this world. We are of the Kingdom of God. Jesus prayed we should be kept from evil, and as we continue our pilgrimage to eternity and our place in the Kingdom of God, we can take comfort in the words of Jesus. John seventeen verse thirteen.

John 17:13-19

13. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16. They are not of the world, even as I am not of the world.

17. Sanctify them through thy truth: thy word is truth.

18. As thou hast sent me into the world, even so have I also sent them into the world.

19. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

There is evil in this world that Jesus prayed we would be kept from, and as we get closer and closer to the return of Jesus Christ, evil will increase. Knowing we live in a world that has evil, knowing evil will increase as the return of Jesus Christ nears, and knowing Jesus Christ prayed that evil be kept from us, we need to determine how we will live within a world that has evil. We can look to righteous Lot, who lived in a city filled with sin. When the rest of the city was out and about their business, Lot was found by the city gate tending to his business. When the angels came to his house and the men wanted to know them, Lot denied entry to the men, and even suggesting his daughters might be more suitable for them, there is no record of harm coming to his daughters. Evil came knocking on Lot's door, but Lot was kept from evil. When God decided Sodom and Gomorrah would be destroyed, righteous Lot and his family were spared and those perpetuating evil were not spared.

We need to be aware that even though Jesus prayed that we be kept from evil, evil can come knocking on our door and approach our family members and other people we know, so we need to take reasonable precautions for our family and the people in our life. We could choose to live in fear of evil and completely isolate ourselves from society. We could choose to ignore the reality of evil and fail to take reasonable precautions for our family and the people in our life. Or, we could be like David who walked in the valley of the shadow of death, and as bad as that sounds, David feared no evil. From a strategic vantage, the valley is almost always an inferior location compared to the nearby hills, and yet even at a

disadvantage with evil, David did not fear evil. David, a man after God's own heart, knew that God was with him, and would lead him and provide for him, even when he was being hunted by his enemies. Psalm twenty-three verse one.

Psalm 23:1-6

- 1. The Lord is my shepherd; I shall not want.**
- 2. He maketh me to lie down in green pastures: he leadeth me beside the still waters.**
- 3. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.**
- 4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.**
- 5. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.**
- 6. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.**

Like David, from time to time, we might find ourselves also walking in the valley of the shadow of death. And like David, as we walk through the valley of the shadow of death on our spiritual pilgrimage to the Kingdom of God, a kingdom which we celebrate during this feast, we also must fear no evil, also knowing that God is with us and will lead us while providing for us, because like David we will also dwell in the house of the Lord forever. When we look to the left or right, we might see evil. When we look ahead, we might see evil. Evil may be following behind us. We do not fear evil because that path that God has put us on is a path that leads to righteousness. If we allow evil to scare us and evil takes us off the path that leads to righteousness, we won't end up at our intended destination, the Kingdom of God.

When Paul said to not repay evil for evil, it was because he knew that even though Jesus prayed we would be kept from evil, evil would always be part of this present world. Paul advised conducting ourselves honestly with others and as possible, to live peaceably with all people. He wrote not to avenge ourselves when we suffer wrongs, but to overcome evil that surrounds us by doing good. Romans twelve verse seventeen.

Romans 12:17-21

17. Recompense to no man evil for evil. Provide things honest in the sight of all men.

18. If it be possible, as much as lieth in you, live peaceably with all men.

19. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21. Be not overcome of evil, but overcome evil with good.

Paul wrote of God's impartiality in judging a person's deeds as evil or righteous. There is no respect of persons with God, and that means when God sees a person doing something that is righteous, with God it makes no difference who that person is, because what they are doing is judged as doing righteousness by God. Similarly, when God sees a person doing something that is evil, with God it makes no difference who that person is, because what they are doing is judged as doing evil by God. Paul showed that we cannot be the person who condemns evil while also doing things that are evil. God is not a hypocrite and we cannot be hypocrites. Living in a world that abounds with evil, it is impossible to ignore evil and foolish to not take precautions around evil. Seeing evil around us we could solely focus on that evil and how bad that evil is. As we see evil as troubling as that might be for us as we are on our spiritual pilgrimage as the called of God, we need to patiently continue in the calling we have been given, and we have to continue doing what is righteous in the sight of God, because the destination of our pilgrimage is the Kingdom of God, a kingdom in which we will have immortality and eternal life. Romans two verse one.

Romans 2:1-11

1. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2. But we are sure that the judgment of God is according to truth against them which commit such things.

3. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

- 4. Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?**
- 5. But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;**
- 6. Who will render to every man according to his deeds:**
- 7. To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:**
- 8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,**
- 9. Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;**
- 10. But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:**
- 11. For there is no respect of persons with God.**

As spiritual pilgrims seeking first the Kingdom of God and God's righteousness, we know the world in which we live is evil. We know that Jesus prayed that we should be kept from the evil, and that David did not fear evil. There is no need to isolate ourselves from society as if we fear evil, but there is wisdom in choosing how, when, where, and the frequency of interactions with people who are not of the faith, who when they see the evil of this world, they are enamored by it, because when we invite people who are enamored with evil to fellowship, their love of evil could rub off on us when we need to be awakening to righteousness as we remove sin from our life. First Corinthians fifteen verse thirty-three.

1 Corinthians 15:33-34

- 33. Be not deceived: evil communications corrupt good manners.**
- 34. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.**

We cannot totally isolate ourselves from people who are enamored with evil, but we can control the how, when, where, and the frequency of interactions with these people. Living in the end time, we know that evil will increase with behaviors that Paul advised avoiding. Second Timothy three verse one.

2 Timothy 3:1-5

- 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.**

Like David who walked in the valley of the shadow of death fearing no evil, there is nothing about these behaviors that Paul listed for Timothy that should cause us to fear, but we can see from the letter we should be cautious around these behaviors, because Paul advised turning away. These people with all of the concerning behaviors are described as having a form of godliness, which means in society they might be thought of as a God-fearing person, because that is the image these people portray. Having been called by God while on our spiritual pilgrimage seeking first the Kingdom of God and God's righteousness, we cannot afford to be sidetracked and possibly miss out on making it to the Kingdom of God.

Equally concerning in society today is when we see what is referred to in the Bible as evil being thought of as good. We do not need to fear this when we see this, but we need to be cautious when we see it. What the Bible calls evil is still evil today, and what the Bible calls righteous is still righteous today. There are many reasons why people confuse evil for good including when people think they are wiser and more prudent than God. Then there are those who need alcoholic spirits to feel spiritual, and they get things backwards. Isaiah five verse twenty.

Isaiah 5:20-23

- 20. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!**
- 21. Woe unto them that are wise in their own eyes, and prudent in their own sight!**
- 22. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:**

23. Which justify the wicked for reward, and take away the righteousness of the righteous from him!

Instead of conforming to this world, we have been called by God to be on a spiritual pilgrimage to the Kingdom of God, and it is important that we understand we are a chosen generation, a royal priesthood, a holy nation, and a peculiar people. We who have been called from darkness to light need to live our lives reflecting the marvelous light of righteousness. Though we may live in the very same place we were born, we need to consider ourselves to be spiritual strangers and spiritual pilgrims, avoiding sinful practices and evil we may see around us. When those who are not of the household of faith think of us of as strange or even evil because we still think of righteousness as righteousness and evil as evil, we continue to do what God expects of us living an honest lifestyle so that when God finally calls them, they will remember what they thought of as strange and evil people, and understand how wrong they were and give the glory to God. First Peter two verse nine.

1 Peter 2:9-12

9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10. Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12. Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

Jesus prayed that we be kept from the evil, but not taken from the world, One of the reasons for that is we live our lives as a witness so that later when called all who thought of us as peculiar, strange, or maybe even evil because they were confused, they will give glory to God. We find ourselves living among people who are not of the faith. It's perfectly fine to be cautious around people who are not yet called but we don't need to turn that caution into fear. Where we can live peaceably with people who are not yet called, we must, but that doesn't mean we bring their religious practices and beliefs into what we believe. We are not to be

unequally yoked together with unbelievers in spiritual matters. We are to hold fast to what we have been taught through the Bible. Spiritually, we are to come out from among others and be separate. In other matters, we need to avoid those things which compromise our faith. There can be no compromising of the faith we have been given. Second Corinthians six verse fourteen.

2 Corinthians 6:14-18

14. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Looking to prophecies of the Kingdom of God, which we especially celebrate during the Feast of Tabernacles, we can see that the 144,000 have been redeemed from among men being the first fruit to God our Father and Jesus Christ. These are the called, who lived their human life on earth like other people who also remained faithful to the truth given to them, without fault before the throne of God, and spiritually described as not defiled with women, meaning they did not adopt false religious practices replacing the truth of the Bible. Revelation fourteen verse one.

Revelation 14:1-5

1. And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3. And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

5. And in their mouth was found no guile: for they are without fault before the throne of God.

In another passage featuring the sea of glass, we see a vision of those who have gotten victory over the beast, his image and mark, and over the number of his name, through the sacrifice of Jesus Christ and the word of their testimony, and by keeping the commandments of God and the faith of Jesus. Revelation fifteen verse one.

Revelation 15:1-4

1. And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

As we celebrate this Feast of Tabernacles, we celebrate the Kingdom of God to come and are reminded that we are called to be on a spiritual pilgrimage much like Abraham was called to be on the pilgrimage before him. He took his wife, Sarah, his nephew, Lot, their servants and all possessions to a land they did not yet know. During that journey, there was friction between the hired help for Lot and Abraham, and they decided to put some distance between them because the land they were given was so large. Lot chose to live in Sodom, and found himself living among people who were very wicked and evil to the point God destroyed Sodom and nearby Gomorrah. During our spiritual pilgrimage as we seek first the

Kingdom of God and God's righteousness, we also find ourselves living among people, and the people who we find ourselves living among include those who are not of the faith. We live in a world that has evil, because Adam and Eve ate of the tree of the knowledge of good and evil. Jesus prayed that we not be taken from the world but that we be kept from evil. As we are called and on our spiritual pilgrimage living among people who are not called, we might see evil, but like David, we do not need to fear evil. We will not fear evil, and we will be cautious because of evil. We will be especially cautious to not allow false teachings to creep in and replace the truth of the Bible, because from Revelation, we can see it is the called, who remain faithful to the truth, who get the spiritual victory by the sacrifice of Jesus Christ and the word of their testimony, by keeping the commandments of God and the faith of Jesus. And, it is the called who remain faithful who endure to the end who will be part of the Kingdom of God.

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