

Audio Transcript of Sermon
October 10, 2026
The Kingdom of God is at Hand

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. We wrapped up celebrating the Feast of Tabernacles and Last Great Day a week ago, a celebration where we look to eternity, a celebration where we consider what life will be like when there is only the righteousness of God and no evil influence from Satan, a celebration where we look forward to a future time when there will be no more death, sorrow, crying, or any more pain because evil will be no more. With the end of the Feast of Tabernacles and Last Great Day, we return to everyday life, and the choice that is before us as we return to everyday life is do we look at the Kingdom of God as something that is far off in the future, or do we look at the Kingdom of God as if it is at hand?

Jesus taught that the Kingdom of God is at hand, and that was His message from the time that John the Baptist was put into prison, and it came with instruction to repent and believe the gospel. Mark one verse fourteen.

Mark 1:14-15

14. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Those who believe the Kingdom of God is at hand, who repent, and who believe the gospel will find themselves among the faithful who enter the gates of New Jerusalem, when there are the new heavens and new Earth. We are shown that when Jesus returns His reward is with Him, and a blessing is proclaimed on those who do His commandments, and the context in the passage we will read means the commandments of Jesus, who have a right to the tree of life. Many others will be excluded from this future time, those who do not repent, those who do not believe the gospel, and those who do not do His commandments. Revelation twenty-two verse ten.

Revelation 22:10-15

10. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

13. I am Alpha and Omega, the beginning and the end, the first and the last.

14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Believing the gospel means we believe in not only the message of Jesus, but that Jesus died and was resurrected for our sins. Jesus clearly shows if we love Him, we will keep His commandments, referring back to Jesus, and when we do this, the Holy Spirit will be our comforter. It is through the Holy Spirit that God will bring us that comfort and joy. John fourteen verse twelve.

John 14:12-21

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask any thing in my name, I will do it.

15. If ye love me, keep my commandments.

16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

17. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18. I will not leave you comfortless: I will come to you.

19. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20. At that day ye shall know that I am in my Father, and ye in me, and I in you.

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21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Previous to this time as recorded by John, Jesus had taught the disciples a new commandment, to love one another. He showed that people would be able to discern that they were disciples of Jesus if they loved one another. John thirteen verse thirty-four.

John 13:34-35

34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35. By this shall all men know that ye are my disciples, if ye have love one to another.

John wrote in his first letter that it is through Jesus Christ the righteous we have an advocate with God our Father. He showed it is Jesus who is the atonement, or propitiation, for our sins and the sins of the whole world. John then adds we know that we know him if we keep his commandments, and in context, that refers back to Jesus. First John two verse one.

1 John 2:1-6

1. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

3. And hereby we do know that we know him, if we keep his commandments.

4. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6. He that saith he abideth in him ought himself also so to walk, even as he walked.

Knowing that Jesus gave us a new commandment and we are to keep his commandments, does not mean we throw out the ten commandments. Later in the same letter John showed we not only keep the commandments of Jesus, but

that we show love towards God as well by keeping the commandments of God. If we love God our Father, we love Jesus, and if we love Jesus, we love God our Father. John previously showed the need to keep the commandments of Jesus and in this later passage from his first letter shows that we love the children of God by keeping His commandments, and in this passage, this refers back to God the Father, and leads us back to the ten commandments. First John five verse one.

1 John 5:1-3

- 1. Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth him that begat loveth him also that is begotten of him.**
- 2. By this we know that we love the children of God, when we love God, and keep his commandments.**
- 3. For this is the love of God, that we keep his commandments: and his commandments are not grievous.**

John, the beloved disciple, who authored an account of the gospel and three letters, also recorded the Book of Revelation for us, and in this final book of the Bible, John shows the need to keep the commandments of God our Father and the faith of Jesus. Revelation fourteen verse twelve.

Revelation 14:12

- 12. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.**

The saints are described by John as keeping the commandments of God and the faith of Jesus. For us that means we keep the commandments of God and to that we also do what Jesus taught. Some see a contradiction between the New and Old Testaments, and these are not contradictions. Jesus died so the price for our sins could be paid.

Paul who was raised to be a Pharisee, and after becoming an early persecutor of the church, was called by Jesus to preach to the gentiles. He taught the Romans that where there is no law there is no sin, and also taught them that we seek grace by faith through Jesus Christ. Romans four verse thirteen.

Romans 4:13-16

13. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14. For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

15. Because the law worketh wrath: for where no law is, there is no transgression.

16. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

Later in this same letter, Paul asked a rhetorical question should we continue in sin that grace might abound? If the law was done away as some believe, there could be no more sin. If a person drives faster than the speed limit, they can get a traffic ticket for speeding, but if speed limits are done away with, nobody would ever get a traffic ticket for speeding. Using speeding as an example, when Paul asks should we continue in sin that grace may abound, would be like asking if we should continue to drive faster than the speed limit hoping we will always get off with a warning. At Sabbath Bible Study we believe in following civil laws including traffic laws, so we encourage compliance with all traffic laws. Romans six verse one.

Romans 6:1-11

1. What shall we say then? Shall we continue in sin, that grace may abound?

2. God forbid. How shall we, that are dead to sin, live any longer therein?

3. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7. For he that is dead is freed from sin.

8. Now if we be dead with Christ, we believe that we shall also live with him:

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9. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Paul taught that we should reckon ourselves to be dead to sin and alive to God through Jesus Christ our Lord. Again, if the law was done away, there would be no more sin for us to worry about. Paul teaches we are to reckon ourselves to be dead to sin, meaning that's a determined expectation we hold ourselves to, not necessarily the reality. With the Kingdom of God at hand we need to remember we are subject to sin and can and will fall short, but we hold ourselves to a determined expectation that sin will not be part of our life, and all of that filters back to the concept that there are commandments of God our Father we keep and there are commandments of Jesus we keep.

With the Kingdom of God at hand, it is a time of faith. The faith that we need to have is the type of faith that subdues fear. Fear is a very real human emotion. Through life we will all face challenging circumstances, and some of those circumstances will evoke a fear response. The faith that we need to have will subdue that fear. It won't take fear completely away, but instead of being led by fear we are led by faith. When Jesus was crossing a body of water on a ship a storm with huge waves came upon the ship. The disciples fearfully came to Jesus who was asleep thinking they were about to die. Jesus asked them why they were fearful and then told them they had little faith. Matthew eight verse twenty-three.

Matthew 8:23-27

23. And when he was entered into a ship, his disciples followed him.

24. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25. And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

Think about everything we see happening in the world around us related to climate. For many, climate change evokes a fear response. When we see changes in climate and the weather around us, fear is not the best response for us, lest we have Jesus ask us why we are fearful, and if Jesus were to ask that of us, He might also add that we are of little faith. In Revelation, we can see that many are excluded from the Kingdom of God, and first on the list of people to be excluded are the fearful. Fear and faith don't mix well together. Instead of being led by fear, we need to be led by faith. Revelation twenty-one verse seven.

Revelation 21:7-8

7. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Being led by faith rejecting fear does not mean we recklessly live our lives. Being led by faith does not mean we throw caution to the wind. Satan tried to tempt Jesus into throwing caution to the wind by jumping off the roof of the temple, and Jesus quoted scripture telling Satan that we are not to tempt the Lord our God. We live our life led by faith rejecting fear, but we do not throw caution to the wind tempting God. Matthew four verse five.

Matthew 4:5-7

5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

With the Kingdom of God at hand, it is a time to embrace that which is pure and reject that which is defiled. For the faithful, that means we continue to believe

what we believe, we do what is expected of us, we seek first the Kingdom of God and God's righteousness. But it also means we are aware that there are many who claim to know God and Jesus who reject what is taught. These are the ones who claim to be Christians but do not do what Jesus taught. They reject the gospel of the Kingdom of God for another gospel and do what they do for self-serving reasons. Titus one verse fifteen.

Titus 1:15-16

15. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

16. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

When others, including priests, claim to be of God and Jesus Christ and yet reject what is taught in the Bible, they deny God our Father and Jesus Christ, and we cannot be like them. Everything we do needs to affirm we are led by faith doing what God our Father and Jesus Christ expects of us. Jesus warned of false prophets and advised us to consider what they have done. Those who are aligned to God and Jesus Christ will be doing what God and Jesus Christ expect, and those who are not aligned to God and Jesus Christ are welcoming of sin and accept ideas from outside the Bible instead of what is in the Bible. In the past year, I have heard a priest state the need for a third testament, while hearing another priest call the Bible nothing more than a moral fable. A priest who calls for a third testament makes himself equal to God and Jesus Christ because what is in the Bible is going to be up to God our Father and Jesus Christ. A priest who calls the Bible a moral fable dismisses God our Father and Jesus Christ as nothing more than fictional characters in a fictional story. For them, the hope of eternal life and the Kingdom of God and God's righteousness must also be fictional elements, and in doing so they take away hope from all who believe their false narrative. Matthew seven verse fifteen.

Matthew 7:15-23

15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

- 17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.**
- 18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.**
- 19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.**
- 20. Wherefore by their fruits ye shall know them.**
- 21. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.**
- 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?**
- 23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.**

Belief requires commensurate action. For instance if we are driving and believe the traffic ahead is slowing down, we need to slow down our speed and be prepared to stop. If we see a strong thunderstorm coming our way, the type where the wind carries the rain sideways, we need to make sure windows and doors to our homes are shut. Sometimes, certain circumstances require stronger action. When the disciples had difficulty casting out a demon, they asked Jesus why they were having a hard time, and Jesus told them they did not believe, and then added to cast out this particular type of demon also required prayer and fasting. Matthew seventeen verse fourteen.

Matthew 17:14-21

- 14. And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,**
- 15. Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.**
- 16. And I brought him to thy disciples, and they could not cure him.**
- 17. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.**
- 18. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.**
- 19. Then came the disciples to Jesus apart, and said, Why could not we cast him out?**

20. And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21. Howbeit this kind goeth not out but by prayer and fasting.

Having a belief and failing to take corresponding action doesn't make sense. For instance it doesn't help if we believe we need more exercise if we don't get more exercise. If we believe we need to lose weight by controlling our diet, eating a package of cookies won't help us. With faith there needs to be action because without action based on faith, that faith will lead to nothing. Without action, faith will remain nothing more than a concept, being more imagined than fulfilled. James warned that faith without works is dead. He was explaining that action is needed with belief, and then used the example of demons that believe and tremble because they won't do what God expects. To be justified, faith must be accompanied by works. We need to be doing those things expected of us by God our Father and Jesus Christ through faith without fear. James two verse fourteen.

James 2:14-24

14. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15. If a brother or sister be naked, and destitute of daily food,

16. And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17. Even so faith, if it hath not works, is dead, being alone.

18. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19. Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20. But wilt thou know, O vain man, that faith without works is dead?

21. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22. Seest thou how faith wrought with his works, and by works was faith made perfect?

23. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24. Ye see then how that by works a man is justified, and not by faith only.

One of the early disciples, Thomas, had a hard time with belief. He would only believe if he could see with his own eyes, and Jesus was merciful to accommodate that by having Thomas put his hand into the wound on the side of His body. Jesus then told Thomas the blessing comes from having belief without the evidence. John twenty verse twenty-four.

John 20:24-29

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28. And Thomas answered and said unto him, My Lord and my God.

29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

We cannot be like Thomas. With the Kingdom of God at hand, we also need to believe without evidence. The definition of faith is the substance of things hoped for the evidence of things not seen. Hebrews eleven verse one.

Hebrews 11:1-3

1. Now faith is the substance of things hoped for, the evidence of things not seen.

2. For by it the elders obtained a good report.

3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

When Paul was brought before King Agrippa, Paul defended his Jewish heritage and then asked why it should seem incredible that God would raise the dead. Acts twenty-six verse one.

Acts 26:1-11

- 1. Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:**
- 2. I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:**
- 3. Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.**
- 4. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;**
- 5. Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.**
- 6. And now I stand and am judged for the hope of the promise made of God unto our fathers:**
- 7. Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.**
- 8. Why should it be thought a thing incredible with you, that God should raise the dead?**
- 9. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.**
- 10. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.**
- 11. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.**

When we use the word incredible today, and words related to it like wonderful, we often overlook that these types of words refer back to the concept of being almost too hard to believe. That which is seen by this world as incredible and wonderful as it relates to God is easy for us who have faith to believe, but belief doesn't always come to those who lack faith. We have to be careful not to be aligned as equals with those who lack faith. 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.

Paul pointed out to the Corinthians that some gifts of the Holy Spirit serve as signs to believers while other gifts of the Holy Spirit serve as signs to non-believers. Signs are used all the time in advertising. Billboards are very large signs. All advertising targets a specific audience, and the message must be suited for the intended audience. He then showed how speaking in tongues, or using a foreign language to convey a message, is a sign to non-believers and that prophesying, or inspired preaching, is a sign to believers. These different types of signs are designed to bring people to God our Father and Jesus Christ and keep people with God our Father and Jesus Christ. First Corinthians fourteen verse twenty.

1 Corinthians 14:20-25

20. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21. In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

23. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

24. But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

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25. And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

With the Kingdom of God at hand, we cannot suddenly claim that the return of Jesus Christ is delayed, and then use what we perceive as a delay to act in a manner contrary to what God our Father and Jesus Christ would expect of us. Whenever Jesus does return, we need to be already doing what is expected of us, because if we are not doing what is expected of us, that will make us no different than all of this world, but with one critical exception. The world has not yet been called, but we are already called. We must be doing what God our Father and Jesus Christ expects of us, because much has been given to us and much is expected from us. Luke twelve verse forty-two.

Luke 12:42-48

42. And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

43. Blessed is that servant, whom his lord when he cometh shall find so doing.

44. Of a truth I say unto you, that he will make him ruler over all that he hath.

45. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46. The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

With the Kingdom of God at hand, we need to remember that the Holy Spirit is not a spirit of fear, but of power, love, and a sound mind. We live in a world that rejects God our Father and Jesus Christ, and we cannot be ashamed of also facing that rejection because of the faith we have. Instead of seeking the approval of

other people, we know that when Jesus returns, we will be given eternal life as ultimately death is abolished. Second Timothy one verse six.

2 Timothy 1:6-10

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:

With the Kingdom of God at hand, we stay focused on that kingdom to come, and we know that regardless of whatever life may throw our way, through Jesus Christ who strengthens us, we can do all things. Philippians four verse eight.

Philippians 4:8-13

8. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

9. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10. But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

12. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13. I can do all things through Christ which strengtheneth me.

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The Sabbath after returning from the Feast of Tabernacles can have us focusing on the year ahead, and after the celebration of the feast, that year can seem like such a long time. We could focus on that long year ahead until the next Feast of Tabernacles comes along, or we can remember that as Jesus said, the Kingdom of God is at hand. Everything we do needs to be aligned to what is expected of us by God our Father and Jesus Christ as we live our life by faith without any need for fear.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.