

FEAST OF TABERNACLES - 2001

Day 3

Fred Coulter - October 4, 2001

And greetings brethren. This is day three of the Feast of Tabernacles, 2001. And we're getting down close to the midway mark. Tomorrow will be the midway. Tomorrow will be the middle of the feast. And you know, everything has a beginning, everything has an ending and so with this third day we're going to look at the Feast of Tabernacles in the New Testament.

Now when you look at the entire Bible, the holy days and the plan of God all fall together because the holy days tell us of the plan of God. And God uses the holy days. Now as we've seen, beginning with the Passover and Days of Unleavened Bread, going clear back to Abraham. And then to the time of the children of Israel coming out of Egypt, and then to the death of Christ on the Passover and the Wave Sheaf offering and the Day of Pentecost and receiving the Holy Spirit. So these are important and fantastic things that God has given. And you see, one of the things that is very important in it is this: the world considers that the holy days of God are the least. And they consider that these things are not necessary to keep. But as we will see, the whole fabric and the framework of the New Testament is based around the Kingdom of God. And the Kingdom of God is pictured by the Millennial reign of Christ being the 1000 year period, which then pictures the Feast of Tabernacles. So let's examine some scriptures in the New Testament and we will see how that also Abraham, as we saw yesterday in the Old Testament, that Abraham is going to see the fulfillment, a great fulfillment, of the promises that God gave to Abraham, during the Millennium. And he will be there to help lead in the teaching and the training, and to bring the truth of God to the whole world.

Now let's just begin right here in Matthew 1:1, because here's the very first book of the New Testament. And let's look at the first verse because this tells you an awful lot. And this tells you where everything is headed. "The book of the generation of Jesus Christ, the son of David, the son of Abraham." And then it starts out, "Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;" (Matt. 1:1-2), and so forth all the way down to the time of Christ. So it's really quite a thing. Here, right just at the beginning it starts out that way.

Now when we come to Luke 1, let's turn to Luke 1:46 and see what Mary said after she came to Elizabeth's. When Elizabeth was six months pregnant she came over to be with Elizabeth. And Mary had just been conceived with the power of the Holy Spirit so Christ was already in her. And here's what she says and let's notice how then even this, and Mary understood that it went back to Abraham.

"And Mary said, My soul doth magnify the LORD, and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy *is* His name. And His mercy *is* on them that fear Him from generation to generation. He hath shewed strength with His arm; He hath scattered the

proud in the imagination of their hearts” (Luke 1:46-51). And God always does that, you see. And that’s exactly what happens when people bring in the false doctrines, when people bring in the things that - you don’t have to keep the holy days, or keep them on the wrong day, or rename it like some Churches of God have that this is a Celebration Feast. Well no, it’s the Feast of Tabernacles. That’s what God calls it and there’s a reason for it.

Now, let’s continue on. “He hath put down the mighty from *their* seats...” See that’s all going to happen at the beginning of the Millennium. No more mighty men in the world. They’re going to be the kings and priests of God. They will be the mighty ones. They will be the ones who will rule the world. So he’s going to put them down. “... And exalted them of low degree.” Now Mary is saying that of her, but here’s a general principle. As we’ve seen with the calling that God has given us, He calls those of us who are of a low degree. And so the exaltation comes at the resurrection and the Kingdom of God. “He hath filled the hungry with good things; and the rich He hath sent empty away. He hath [helped] holpen His servant Israel, in remembrance of *His* mercy; as He spake to our fathers, to Abraham, and to his seed forever” (vs. 52-55). Now then, the spiritual seed of Abraham, being the stars of heaven, is a tremendous and a fantastic fulfillment, which we will see in just a little bit. So it goes back to Abraham.

Now let’s notice what John the Baptist’s father said when John the Baptist was born, and how these things took place. Let’s come here to verse 63, and let’s see that he also goes back and that he refers to Abraham. Now this was after John the Baptist was born, “And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea. And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him” (Luke 1:63-66).

“And his father Zacharias was filled with the Holy [Spirit] Ghost, and prophesied, saying, Blessed *be* the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David;...” So here we have David, now we’re going to see Abraham. Now continuing, “As He spake by the mouth of His holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy *promised* to our fathers, and to remember His holy covenant; the oath which He swore to our father Abraham,...” (vs. 67-73). So there it is. It goes right back to Abraham again. Yes, it comes to David and it comes to Abraham. But Abraham is emphasized just as much, if not more in the New Testament. You see as we saw yesterday, if we be Christ’s, then we are Abraham’s seed, then we’re heirs according to the promise. See, it doesn’t say if you be Christ’s, then are you David’s seed and heirs according to the promise.

Ok, let’s look at this oath that God swore to Abraham. Let’s come back to Genesis 22 here for just a minute. The oath then is when God swears. God gave the

promise in Genesis 15 but the oath was given in Genesis 22. And we will see that not only did He promise the physical seed, but the spiritual seed, and we will see that Christ shows that this is one of the tremendous fulfillment's for those who will be in the Kingdom of God.

Now let's pick it up here in Genesis 22:15. "And the angel of the LORD called unto Abraham out of heaven the second time, and said, By Myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son..." And of course we know that's a type of God the Father and Jesus Christ, and Isaac being a type of Christ. "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven..." Now the stars of heaven then represent the resurrected sons of God. Now Jesus made this absolutely clear in the New Testament. Now let's just finish here. "...And as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nation of the earth be blessed; because thou hast obeyed My voice" (Gen. 22:15-18). Now there's the pattern for us. So we have the spiritual, we have the physical.

Now let's go to Matthew 13 and let's see where Jesus Christ made it absolutely clear that the stars referred to the resurrected sons of God, those who will be in the first resurrection. See, we are called right now, the children of the Kingdom. And so we are looking forward to the Kingdom of God. We are looking forward to the Millennium, and the Feast of Tabernacles is that which pictures it. So therefore, I mean if you just use common ordinary logic, that's one of the reasons why we keep the Feast of Tabernacles. Of course that's too simple for the world, you know. They have to make it complicated, they have to throw in Easter and Christmas and all of those things.

Now here let's show you, and of course all through many, many of the teachings of Jesus Christ, He talks about the end of the age, the Kingdom of God, and so forth. Now, let's just pick it up here in Matthew 13:38. "The field is the world; the good seed are the children of the kingdom [now that's what we are called, the children of the kingdom]; but the tares are the children of the wicked *one*; the enemy that sowed them is the devil; the harvest is the end of the world [or the end of the age, and of course that's the beginning of the Kingdom of God]. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Now notice verse 43, "Then shall the righteous shine forth as the sun in the kingdom of their Father." So here's talking about the Feast of Tabernacles and the Feast of Tabernacles pictures this, you see. Then He says, "Who hath ears to hear, let him hear" (Matt. 13:38-43). And that becomes tremendously important from this point of view. Very few people really listen to God. And there's another place in Luke where Jesus said, "Let these sayings sink deep into your ears." In other words let it make an impression upon your mind that is permanent, see, that it becomes a permanent part of you.

Now let's go back here to Mark 1 and let's see how it is all wrapped around the Kingdom of God. You cannot have the Kingdom of God and separate it from the Feast

of Tabernacles. It's an impossibility. Now let's begin in Mark 1:1, "The beginning of the gospel of Jesus Christ, the Son of God." Now come over here to verse 14. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God..." Well, that is the good news of the coming Kingdom of God, which is pictured by the Feast of Tabernacles. "And saying, The time is fulfilled..." Now, also does this not tell us that God does things on time? Yes, it does. Was not Christ born at the set time? Yes, He was, and when was that? Closest we can figure it was the Feast of Trumpets. And in the year that He was born, in 5 BC, the Feast of Trumpets was on a weekly Sabbath. So He was born on the Sabbath, and He was put into the grave on an annual Sabbath. He was resurrected out of the tomb on the weekly Sabbath. He gave the Holy Spirit 50 days later on the Day of Pentecost. So you see how all these patterns fulfill and move right along in explaining about the Kingdom of God. But there's one thing that needs to be done. "...Repent ye, and believe the gospel" (Mark 1:1, 14-15). Now that's so hard for people to do.

Now people want a religion where they can just go do this, or they can go do that, or they can go do the other thing, but Christ requires repentance and faith and belief. It doesn't come just because there are good people. It doesn't come because people have intentions that are just so good that it's going to earn them salvation. It doesn't work that way brethren. We have to repent.

Now let's come to Luke 3 and let's see something important here about the lack of repentance. And so it's not just the mighty, it's not the great, it's those that God calls and those that repent. Let's come here to Luke 3:3. And this is John the Baptist, talking about him. "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Now then, here's a prophecy that's going to happen just before the Kingdom of God is set up, but it's all part of leading up to it. So here again this is preaching the Kingdom of God. Notice verse 5. "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth; and all flesh shall see the salvation of God" (Luke 3:3-6). See because during the Millennium, which is the Feast of Tabernacles, there's going to be universal salvation for all people. Now they are also likewise going to have to repent. They are also going to have to believe the gospel. They are also going to have to keep the commandments of God. But they are going to have an advantage that we do not have. That's why the first resurrection is a better resurrection, although they will receive eternal life. They will have the advantage of having us, having Christ, having Abraham, Isaac, and Jacob, and all the apostles, and all the saints down through history to be the kings and priests, and administrators. To run and govern the countries and the cities.

Let's go on here, verse 7. "Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves..." Now here again we have Abraham. See, though we're going to see

though people may be of the seed of Abraham physically, that does not count spiritually. Don't begin to say within yourselves "...We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire" (vs. 7-9). So there has to be repentance. That's going to be required of everyone. And I'm sure when we get down through the, in say mid-term into the Millennium, that repentance is going to be a little more difficult to come by, seeing as how there has been over 500 years of goodness already. It will be difficult.

Now let's come to Matthew 8 and let's see something here that's really what Christ told the Scribes and Pharisees there. And we're going to see again, here in the New Testament just like the Old Testament, where the Old Testament referred to Abraham and the coming Kingdom of God and the Millennium. Now we're going to see the New Testament does exactly the same thing. And as a matter of fact when you put them together they go hand in hand, because you see the Old Testament prophesied about it and the New Testament brings us more facts and more prophecies and then shows us the fulfillment of it when we come to the book of Revelation. So it's a marvelous thing indeed.

Let's come here to Matthew 8:5, and we're also going to learn a lesson of faith, and let's see what this is. "And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed." Just say the word. "For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. When Jesus heard *it*, He marvelled, and said to them that followed [now these were all the Jews that were following Him], Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you..." see, because here's the lesson for us today, we're not going to be in the Kingdom of God unless we believe and have faith. And a lot of them were trusting that they were the physical seed of Abraham, so therefore they would get into the Kingdom of God. So Jesus said, "...I say unto you, that many shall come from the east and west [showing that it's going to be salvation for all people], and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom [that is, this physical kingdom, the kingdom of Judah at that particular time] shall be cast out into outer darkness: there shall be weeping [wailing, rather] and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour" (Matt. 8:5-13). So that's quite a fantastic thing that happened, wasn't it? Yes, indeed.

Now, since we're in the book of Matthew let's look at another thing, which shows the Feast of Tabernacles very clearly. Now let's come to Matthew 16. We're going to learn another lesson as we go along. See, all of the lessons and teachings of Jesus Christ and of the apostles, and also the prophecies of the New Testament all point toward the

Kingdom of God, which then is the fulfillment of the Feast of Tabernacles, and the rulership of the saints over the world.

Now let's pick it up here in Matthew 16:24. "Then said Jesus unto His disciples, If any *man* will come after Me, let him deny himself, and take up his cross, and follow Me." That's what we have to do brethren. We have to deny ourselves. And how do we deny ourselves? By letting the Spirit of God come into us to overcome the lust of the flesh, to overcome the pulls of the carnal mind. To bring every thought into captivity to obedience of Jesus Christ.

Now let's notice here something very important. "For whosoever will save his life shall lose it..." Now if you seek in this world to save your life, you're going to be guaranteed that you're going to lose it. "...And whosoever will lose his life for My sake shall find it." That is for the sake of Jesus Christ. Have you done that? Have you lost your life in Christ? Now that's a key to entering into the Kingdom of God. "For what is a man profited, if he shall gain the whole world, and lose his own soul [life]? Or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of His Father with His angels [now there is the coming of the Kingdom of God]; and then He shall reward every man according to his works." Now verse 28 is a key verse. "Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom" (vs. 25-28). I imagine the disciples were wondering, "Well, I wonder how He's going to do that?"

Let's follow right along, chapter 17:1. "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them..." Now Jesus had the ability to transfigure Himself from flesh and blood into a radiant Spirit being and back to flesh and blood. Now that's what He did after He was resurrected. When He was resurrected as a Spirit being He walked right through the stone that covered the tomb. But later, after He had been accepted by God the Father on the Wave Sheaf offering day, He came and appeared to the disciples, and He appeared as flesh and bone. So you see Jesus is able to transform Himself from one to the other. And that's what He did here. "And [He] was transfigured before them: and His face did shine as the sun, and His raiment was white as the light" (Matt. 17:1-2).

Now let's come back here to Revelation 1, because this also gives us another description of it and we will see the inspiration that God gave the apostle John concerning how Christ looks in His resurrected form. And of course this is the whole book of Revelation contains the prophecies which leads up to the establishing of the Kingdom of God, and also going on and fulfilling the Last Great Day, and then it gives us just a little window of view of what it's going to be like for all eternity.

Now let's pick it up here in Revelation 1:12. Here's what John saw. "And I turned to see the voice that spake with me. And being turned, I saw seven golden [lampstands, as it should read] candlesticks; and in the mist of the seven [lampstands] candlesticks..." The seven lampstands probably were in a circle. This is not a candelabra candlestick. Because I'll tell you why right here. "...*One* like unto the Son of

man, clothed with a garment down to the foot, and girt about the [chest] paps with a golden girdle.” So He was in the midst. Now you can’t be in the midst of a candelabra, but you can be in the midst of candle stands, or candle sticks. And he was in the middle of it showing that He was the center of the seven churches. That’s what it’s revealing. But notice, “...Clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and *His* hairs *were* white like wool, as white as snow; and His eyes *were* as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace [like molten brass]; and His voice as the sound of many waters” (Rev. 1:12-15).

Now when we come back here to Matthew 17 what do we find? We find that they get just a foretaste of this while Christ is still here on the earth in the flesh. Now we have it right here. “...And His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and [Elijah] Elias talking with Him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here [man this is a fantastic event]: if thou [desire] wilt, let us make here three tabernacles...” Isn’t that interesting, three tabernacles, because he understood about the Feast of Tabernacles and the Kingdom of God at least in this much. “...One for Thee, and one for Moses, and one for [Elijah] Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son [this is My Son, the beloved], in Whom I am well pleased; [listen to] hear ye Him. And when the disciples heard *it*, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man...” So this was a vision. A vision of the coming Kingdom of God. A vision of the glory that Jesus Christ will shine forth. “...Tell the vision to no man, until the Son of man be risen again from the dead” (Matt. 17:2-9). And so here we have about the Kingdom of God. Here we have tabernacles involved, don’t we?

Let’s come to Luke 18:15. Again we’re going to see how the Kingdom of God and Tabernacles comes together. “And they brought unto Him also infants, that He would touch them: but when *His* disciples saw *it*, they rebuked them. But Jesus called them *unto Him*, and said, Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God” (Luke 18:15-16). In other words we’re going to have a sinless nature, as it were. The children are innocent though they have human nature. When they are little children they are still innocent and God says that they don’t know to choose good from evil at that particular point, though they do have human nature in them. But this is the kind of attitude that we need to have to receive the Kingdom of God.

“Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein” (vs. 17). Now what does that mean? How are you to receive it? We are to receive it because God has said so. We are to receive it with open arms, in believing hearts and attitudes, and thankfulness and joyfulness to God for providing it. That’s how we are to receive it, and if we don’t we won’t enter therein.

Now then verse 18. So we have another incident and then we will see how this circles right back around to the Kingdom of God and eternal life. “And a certain ruler asked Him, saying, Good Master, what shall I do to inherit eternal life?” Now He just got done saying that you have to be like a child. So here he says, “What must I do?” So then Jesus answered. Remember we read the parable where it said, “What if you gain the whole world and lose your soul?” Well here’s another aspect of it. “And Jesus said unto him, Why callest thou Me good? None *is* good, save one, *that is*, God. Thou knowest the commandments, Do no commit adultery, Do not kill, Do no steal, Do not bear false witness, Honour thy father and thy mother.” And I imagine that young man was really feeling pretty good at this time. “And he said, All these have I kept from my youth up” (vs. 18-21). Now you see he didn’t understand that those things were required. Now if anyone tells you it’s not required to keep the commandments of God to enter into the Kingdom of God, or to receive eternal life, don’t forget Luke 18. It tells you that you must.

Now let’s continue on here. “Now when Jesus heard these things, He said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me” (vs. 22). Now that’s a tall order. Have to give up everything in this life, everything in this world, everything that you think constitutes you as a carnal person and success and comfort, knowledge, education, wealth, whatever. That’s why Jesus said you have to deny yourself. Let’s continue on here.

“And when he heard this, he was very sorrowful: for he was very rich.” “You mean I gotta do this?” Now can you imagine, can you imagine the humility of him having to sell everything and just line the poor up and give it to them one at a time, and then end up with nothing and become worth less than the poor before he gave them everything that he had. So you see, that’s quite a tall order. That’s something. He went away sorrowful. “And when Jesus saw that he was very sorrowful, He said, How [scarcely] hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle’s eye, than for a rich man to enter into the kingdom of God” (vs. 23-25). Now that’s a tall order - thread a camel through the eye of a needle. Now it’s not some sort of little small gate in Jerusalem when the camels would have to hunch way down, and then they go through this little gate and that’s called the needle’s eye. It has nothing to do with it. It’s a literal needle, it’s a literal eye. A literal eye in a literal needle and God is the only One that can make that happen. See because all God would have to do is just reduce them down to a little pin-prick of nothing and pull them through the eye of the needle and puff, on the other end bring them back to full size again, you see. And that’s the kind of faith and understanding we need to have in God.

Notice, “And [the disciples] they that heard *it* said, Who then can be saved?” You know, how’s this going to be. “And He said, The things which are impossible with men are possible with God. Then Peter said, Lo, we have left all, and followed Thee.” Do you remember when they were called? They just up and left their father’s boat. They just went and followed Him. Left everything. “And He said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for

the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting" (vs. 26-30). See, so all the parables of Jesus keep coming back around to the Kingdom of God. Keep coming back around to the fulfillment of the Kingdom of God, you see. That's tremendous. That's really important to understand. And we can see this all the way through the New Testament.

Now let's come to Luke 22:24 and we will see that He added to the promise that He gave to the apostles. "And there was also a strife among them, which of them should be accounted the greatest." Now this is the carnality of the twelve disciples, or apostles. "And He said unto them, The kings of the Gentiles exercise lordship over them..." Now this lordship is *kata kurieuo*, meaning downward, and that is why God does not want a hierarchy. Now He doesn't want disorder and every man doing his own thing either. But you see there is to be proper oversight, but it's not to be overlordship. There is to be proper serving and it is to be with humility and understanding. And I think we need to understand this...I was talking to a man the other day who's an elder, and matter of fact it was Wayne Stenhouse and my trip up in Canada, and what we need to realize is this: ordination of a man of the office of an elder, who is an overseer, is not an exaltation. It is actually a humiliation. Because then his life is truly not his own. He has to serve. He has to always have God the Father and Jesus Christ, as we always do, first in his life. And then he has to have serving the brethren right after that. So it's not a matter of the greatest, or lordship.

And Jesus said, continuing now verse 25, "...and they that exercise authority upon them are called benefactors." You know, and that's just the way it is. How great these dictators are. They give us great benefits. Well, the other part of the benefit is they grind your face into the ground. Jesus said, "But [it] ye *shall* not *be* so [with you]:..." Now it's the same way that it's going to be in the Kingdom of God. Yes, we're going to have the rulership. Yes, we'll have the power if necessary. But we are going to be serving. We're going to be teaching. That's the job of kings and priests. "...But he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Now doesn't this apply to Christ Who is the King of the Kingdom, the King of kings and Lord of lords? Absolutely, yes it does. "...And he that is chief, as he that doth serve" (vs. 25-26).

"For [which] whether *is* greater, he that sitteth at meat, or he that serveth? *Is* not he that sitteth at meat [isn't he the greatest]? But I am among you as he that serveth." So you see that's the humiliation and the humility of Christ. "Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel" (vs. 27-30). So here again we have the Kingdom of God. We have the reward. We have the judgment. We have the apostles who will be sitting on twelve thrones. We have Abraham, Isaac, and Jacob. We have all of these things in just referring to what we have covered here. Now this is really a tremendous thing to understand.

Now let's just go back and review Revelation 20 again, and let's just insert that here before we go on to look at some other scriptures about Abraham. In Revelation 20 it talks about that very time. Now it says here concerning those who are resurrected. Verse 4 the last sentence, "...and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This [those who are reigning with Christ a thousand years] *is* the first resurrection. Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power [so that is a great and tremendous blessing, brethren], but they shall be priests of God [to serve as spiritual leaders] and of Christ, and shall reign with Him a thousand years" (Rev. 20:4-6). And so in the New Testament it is just full of the meaning of the Feast of Tabernacles.

(Turn Tape)

Now let's come to Acts 3 and let's see one of the very first things that was preached by the apostle Peter. And it had to do with the coming of the Kingdom of God. And that's what the disciples were looking forward to. That is preaching the gospel of the Kingdom of God. As a matter of fact, when you get down to it, the preaching of the gospel of the Kingdom of God not only has to do with the forgiveness of sin, which is pictured by the Passover. Not only has to do with getting sin out of our lives through Jesus Christ being justified in the righteousness of Christ imputed to us as pictured by the Feast of Unleavened Bread. And Pentecost, which pictures receiving the Holy Spirit and the resurrection. And the Feast of Trumpets, which pictures the return of Christ. And the Day of Atonement, which pictures getting rid of Satan the devil and the whole world being at-one with God. But it also preaches the Feast of Tabernacles. Now that's a tremendous thing to understand brethren. Now you see in just trying to relate it, can you see how that every one of the holy days is connected one with the other in bringing about and fulfilling the plan of God. That's why God has His timing. And it's all related to us through the fulfillment of the holy days. Now we don't know the exact day. We don't know the exact hour. Of course a lot of people would like to know it, but so far all through history God has not let anyone know. Remember we're about 26 years late on what we thought would be the beginning of the Kingdom of God, aren't we, for those of you who have been in the Church of God a long time and remember 1975.

Ok, let's come here to Acts 3:12. That's after they healed the man who was there on the pallet by the Gate Beautiful. "And when Peter saw *it...*", that is, everyone running to see it after the man went into the temple, jumping and leaping and praising God. And they all knew it was the one who was there who was the paraplegic lying there at the Gate Beautiful. "...He answered unto the people, Ye men of Israel, why marvel ye at this? Or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" Now notice what he says, verse 13. "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers..." Going right back to Abraham, right? Yes, indeed. "...The God of our fathers, hath glorified His Son Jesus; Whom ye delivered up, and denied Him in the presence of Pilate, when He was determined to let *Him* go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, Whom God hath raised from the dead; whereof we are witnesses" (Acts 3:12-15). Now I tell you what, if you really want to have some power

and conviction, which they did then, and they had it because they saw Christ. And they saw Him by many infallible proofs for 40 days. And there was no denying that. There was no taking that away.

Now then Peter continues, "...we are witnesses. And His name through faith in His name hath made this man strong, Whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all." And then Peter said, "And now, brethren, I [know] wot that through ignorance ye did [this] *it*, as *did* also your rulers. But those things, which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." Now notice the message. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things..." So what was one of the first things that they preached? The Feast of Tabernacles fulfillment. The restitution of all things, which is going to be done during the Feast of Tabernacles. Now notice, "...which God hath spoken by the mouth of all His holy prophets since the world began" (vs. 16-21). Now isn't that something? That is a profound thing. Concerning the Feast of Tabernacles, it's all through the whole of the Bible.

Now isn't it a ridiculous and foolish thing for people to think, "Well, we don't need to keep the holy days. You know those things are all done away." Not so, never will happen, never has been, never will be. And you see, only the ones who do keep them will be the ones who have the understanding. Now the proverb says. "The fear of the Lord is the beginning of wisdom. A good understanding have all they that do His commandments." Meaning that if you don't have the fear of God, you don't have wisdom, see. And if you don't have wisdom you won't keep His commandments. And if you don't keep His commandments you won't have any understanding. And yet there it is right there. Can you imagine all these religious people out there taking the Bible and having their own religion, and yet right in it contains everything which shows the unfolding of the holy days of God, and shows the fulfilling of the Feast of Tabernacles and the plan of God. Quite a fantastic thing.

Now let's come to the book of Hebrews, and again we are going to see that Abraham is referred to again as the very anchor, the very, as it were, the very beginning of the spiritual sons of God. Hebrews 6:10. Now I hope you're enjoying the series that we're doing in Hebrews. It's going to take us a little while to get through it. We're not going to be in any rush. We're going to go through verse by verse and we're going to find out that this is one of the most fantastic books in all of the Bible. As a matter of fact there's hardly a book in the Bible which you could not say is fantastic, because God inspired it with His Holy Spirit. But here there are many, many lessons for us. But for the Feast of Tabernacles and Abraham let's go back and let's look at this here again.

"For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of

hope unto the end” (Heb. 6:10-11). Now as we have learned, the book of Hebrews was written to those who were Christians for a long, long time. And as a matter of fact, when we understand it, this book is the solution for the Laodicean attitude. And it is the solution to stop heresy. And it is the solution to get your mind on Christ, and get your mind back on the basics.

Now let’s pick it up here in verse 12. “That ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham [now here we go - Abraham], because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee” (vs. 13-14). And as we saw earlier, “as the stars of heaven”, so that we will shine in the Kingdom of God as the stars of heaven like the sun forever and ever, and ever. See, so he’s reminding them here.

Now verse 15. “And so, after he had patiently endured, he obtained the promise.” Now we have to patiently endure too. “For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise...”, beginning with Abraham and Isaac. Those were the first two that were the heirs of promise. “...The immutability of His counsel, confirmed *it* by an oath...” Now let’s understand something here, how profound that is. That’s why we need to believe the word of God, live by the word of God, understand the word of God. We need to hear the voice of God as it’s spoken here in the scripture. We need to, as Abraham did, obey the voice of God, remember the words of Jesus, remember the teachings of the apostles, you see because He confirmed it by an oath. “That by two immutable things, in which *it was* impossible for God to lie...” (vs. 15-18). Now we need to understand that brethren.

And it’s just a mystery to me how many people listen to someone who lies and accept it as truth. Now let’s just stop here and I want to ask you a question. What is the greatest deception? And I remind you Satan right now is deceiving the whole world. What is the greatest deception? And, the most destroying thing that can be? The greatest deception is this: When those who are deceived do not believe they are deceived, and when they are told they are deceived they count the messenger as a liar. That’s exactly where the world is today. So brethren, why should we give up the greatness of the knowledge of God and His word, and His Spirit, and His truth? And why should we accept the premise of the religions of this world that God lied? Cause that’s what they’re telling you. “God lied when He said remember the Sabbath to keep it holy. God lied when He said that there’s going to be a resurrection. God lied when He said keep the holy days. God lied when He said keep My commandments.” It’s impossible for God to lie. So therefore we need to know and understand that.

That’s one of the deep profound things that we need to hold on to. And that we need to realize “That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation...” We don’t have to worry about anyone in the world, anything in the world. Any movement, any organization, or any anything. See, because if God is for us nothing can be against us. No, not even death. “...We might

have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail..." (vs. 18-19). In other words, we have come right into the very presence of God through our prayers. We need to understand that. And you need to let that be a ringing thing in your ears so that you can develop the relationship with God the Father and Jesus Christ. So you can have that fellowship with Them because that's a profound thing. And this is what we are going to teach all the people in the Kingdom of God. We're going to teach them to have that relationship with God the Father and Jesus Christ, and then also with us as their kings and priests and teachers.

Now notice, "...within the vail; whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec" (vs. 20). So then we have Abraham again. We also now have Melchisedec as our High Priest. And we'll have much to say of that when we get a little further into the series in Hebrews.

Now let's come to chapter 11 because chapter 11 also talks about the Feast of Tabernacles. And it talks about faith. See if it weren't for the Feast of Tabernacles this wouldn't be here. The whole thing of Abraham, Isaac, and Jacob living in tents, tabernacling in a strange land, sojourning in that land, not having the inheritance was a forerunner and type of us, who spiritually, we are sojourners in the earth today. We do not have a kingdom which is ours yet on the earth. It's coming. Our kingdom is the Kingdom of God, which is coming. So we see exactly what is brought out here in Hebrews 11.

Let's begin in verse 8. "By faith..." Let me tell you something. It takes faith to keep the Sabbath. It takes faith to keep the holy days. It takes faith to keep the Feast of Tabernacles. By faith. It doesn't take any faith to keep Sunday. You can just get up Sunday morning, run on down to any old church you want, and you can even have a drive-in where you can have a 12 minute sermon and go play your golf. Bingo. That doesn't take any faith, does it? That doesn't take any sacrifice does it? No. But to believe God when He says that the Sabbath is to be observed the seventh day beginning at sunset, from sunset to sunset shall you observe your Sabbaths, see. That takes faith. And God will bless you for it.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance..." Now, hold you place right here and let's come to Romans 4 because we're going to see that Abraham understood that the fullness of the promise that was given to him by God was not just to inherit the land of Canaan, but to inherit the whole world. Now let's read it here, Romans 4:13. "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." And so that's why it's talking about faith back here. By faith, you see, he should afterward receive an inheritance. He obeyed. Now let's come back to Hebrews 11:8. "...[He] obeyed and he went out, not knowing [where] whither he went." That's just like us, today we don't know where we're going, except we're going to follow God. And I just imagine that there isn't a single one of us here that are sitting where we are now today, that we could have looked back 30 years ago and

said, “On this day 30 years from now I will be sitting right here doing this.” No, because you see, God is molding our character, God is giving us experience. God is teaching us through the things that we are living, through having the trials and difficulties to overcome and grow. Through all of this God is teaching us and so we need to let the faith be exercised in our lives. And regardless of what it is, believe God. Regardless of the circumstances, trust God. Regardless of how bad it may be, have the hope in God because God cannot lie.

So he went out not knowing where he was going. “By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.” Now Abraham lived to see Isaac grow to be quite an old man. And he also lived to see the birth of Jacob by two years. Now that’s all the inheritance that he saw. But he believed, he trusted God, and the eventual promise was the whole world. Now notice, they were the “heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker *is* God” (vs. 9-10). This is actually the architect and builder. If God builds something will it endure forever? Yes, indeed. That’s what we need to look to, too you see.

“Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful Who had promised. Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable” (vs. 11-12). So there again we have going to right back to the promise given to Abraham right there in Genesis 22.

“These all died in faith [that is all those mentioned here in Hebrews 11], not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country.” And that’s what we are doing, brethren. We are seeking the Kingdom of God. And we are in faith working for it, waiting for it, believing in it, trusting God that He will fulfill His promise. “And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned” (vs. 13-15). And isn’t that exactly what has happened today?

Too many people in the Church of God look at their present circumstances and say, “I remember when I was back in the world.” And voila, they go back into the world. Same attitude the children of Israel had when they got out in the desert, right? Yes, they said, “Boy, look, we’re out here in this hot miserable desert. And boy, we remember when we sat by the fleshpots. We had the onions, and the garlicks, and leeks, and fish, and everything to the fill.” You see there are people in the Church of God today who said, “Boy, I really miss Christmas. It was such a fun time. And we can get the whole family together. Oh, the joy of the Christmas carols. What a marvelous thing.” And as soon as the false prophet came in and said, “Hey folks, it’s ok to keep Christmas.” “Oh, voilà, I’m so happy.” See, there’s pleasure in sin for a season. They saw an opportunity to go back, Satan the devil came along and said, “Hey, I’m the way back. I’ll make it easy for

you. I'll take away all your trials. It's going to be s-m-o-o-t-h. You know, you ought to get out of that church that keeps the law of God. You ought to come into my church where we have lawless grace. We can do anything we desire." And they left. They had opportunity to return and they took it.

"But now they desire a better *country*, that is, an heavenly [one]: wherefore God is not ashamed to be called their God...", because they believed God, that's why. If you don't believe God, is God ashamed to call you His people? Of course. That's the whole story of the Laodiceans, right? Yes, indeed. "...Not ashamed to be called their God: for He hath prepared for them a city" (vs. 16). New Jerusalem. Now we'll see that on day seven and day eight. And that's what we're looking for brethren. See, we need to count everything in this life as if we have already died to it, and not set our hearts on it. Now let's understand something very important. This is exactly what we're going to have to teach all the people in the Kingdom of God during the Millennium when we're teachers and kings and priests. Now it's going to be a difficult thing for them, more so than us, because they will be living in all the physical blessings that God has given. And for them to say, "Now we cannot count any of these physical things worth anything." That's going to be hard. Living in a wicked world, if you are really convicted against it, it's not quite as hard, but it's still very difficult for a lot of people.

Now verse 17. We've already covered this. "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*, of whom it was said, That in Isaac shall thy seed be called: accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure" (vs. 17-19). And so there we have the Kingdom of God again. Quite a thing, isn't it? Quite a marvelous thing that we have there.

Now let's understand something very important. Let's come back to 1 Corinthians 15. We have to understand that this is a very profound thing. We cannot, brethren, enter into the Kingdom of God as physical beings. We have to be spirit beings. Jesus told Nicodemus when he came to Him at night. He says, "Verily, verily I say to you, except you be born of the Spirit, you shall not see the Kingdom of God." And He said, "That which is born of the flesh, is flesh. That which is born of the Spirit, is spirit." And those who are born of the Spirit, and that has not happened. There is no such thing as a born again Christian today, simply because the resurrection hasn't taken place. Because you're not born again until the resurrection. Christ was called the firstborn from the dead. So being born again to being a spirit being only takes place at the resurrection. And furthermore He said, "Everyone who is born of the Spirit is like the wind, and no one knows whence he's coming or where he's going." Because as a spirit being you can be invisible and the human eye cannot see the invisible sons of God. So we're going to learn a profound lesson here. It's not going to be a physical kingdom. It is not going to be that ordinary human beings are going to inherit it. Yes, ordinary human beings will live in it, subject to the spirit beings, but they won't inherit it. Now, we will inherit it. Meaning, we will own it.

Now let's understand what the apostle Paul was writing here, and he shows that it has to be through the resurrection. Now this goes back and also connects with what we covered on Pentecost. But let's just pick it up here in 1 Corinthians 15:47. "The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy..." which is our physical body right now, we carry that around. That is also as I've mentioned many times before in the past, you're physical body is a walking, living, guarantee that if you are faithful unto the end, you will have a spiritual body. Now think on that because it says, "...as we have borne the image of the earthy, we shall also bear the image of the heavenly." And the image of the heavenly, we saw, is Christ shining in His full glory. The image of the heavenly for the saints is to shine as the stars of heaven. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (1 Cor. 15:47-50). You see, it cannot be unless you are a spirit being.

Let's go back to Romans 8, and let's see what the apostle Paul wrote back here. You see, that we are going to be co-heirs. We are going to be part owners of the earth with Abraham, Isaac, and Jacob, the apostles, the patriarchs, and all the saints. Not only are we going to be citizens, but we're going to be owners, because if you inherit something you own it. Now if someone puts your name in a will and he dies, and he says, "Upon my death this belongs to you", do you own it? But of course. Yes, indeed.

Now notice, Romans 8:14, "For as many are led by the Spirit of God, they are the sons of God." And that's the key. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of [sonship] adoption, whereby we cry, Abba, Father." As we saw coming right in to the holy of holies through Christ into the veil, where God the Father is, and your very prayers can be heard directly by Him. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God..." Did not He promise Abraham that he would be heir of the world? Yes, He did. We are "...heirs of God, and joint-heirs with Christ; if so be that we suffer with *Him*, that we may be also glorified together" (Rom. 8:14-17). Now if there's any one thing that you need to hang onto in the depths of a trial, which is this: Focus your mind on what it's going to be like to be a spirit being by remembering the glory of the stars. Never forget that. That every trial, every difficulty, every problem that comes along you will be able to endure, and go through, and grow in grace and knowledge, and have more character when you come out the other side of it. That's what Paul is saying here.

"For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us." And when we have that glory, which is going to be great and marvelous and profound, brethren. "For the earnest expectation of the [creation] creature waiteth for the manifestation of the sons of God." You are going to liberate the world along with Christ and all the saints. "For the [creation] creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected *the same* in hope, because the [creation] creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God"

(vs. 18-21). Now I want you to think on that. This is the hope that God is laying out for you. This is why we keep the Feast of Tabernacles, to always have that before our minds and hearts and understand the hope and the blessing and the promise, and the understanding, and the greatness that God has for us as pictured by the Feast of Tabernacles.

Now let's look at just a couple of other scriptures here. Let's come to Psalm 15, and let's understand that this gives us some of the qualifications for being in the Kingdom of God. Let's read it right here. "LORD, who shall [dwell] abide in Thy tabernacle?" Do you want to be there in the tabernacle of God? Do you want to be there and live with God? God the Father and Jesus Christ? Do you want to be in New Jerusalem, the holy city? Do you want to be there where Christ is now preparing a place for you? "Who shall [dwell] abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the LORD." That's why, brethren, during this Feast of Tabernacles we need to love one another, honor one another. We are all here because we love God and fear God and want to be in His Kingdom. That's why we are here. Never forget that. "*He that* sweareth to *his own* hurt, and changeth not [and that's what you have done with baptism]. *He that* putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these *things* shall never be moved" (Psa. 15:1-5).

Now let's come back to Revelation 21, and let's see what the apostle John was able to write for us concerning the tabernacle of God and the fulfillment of all of these things. Now this is really something. This is going to be a magnificent thing to be a part of. You see, I know that right now because we're scattered, and right now because of the things that the Church has gone through, because of the sins of the Church, because of the sins of the ministers and brethren, we all need to repent of this brethren, deeply. Sometimes we're alone. Sometimes we're just with a small group. Sometimes we don't have a great number of people around us. Now maybe at the Feast of Tabernacles we're around more people than ever before, which is wonderful. That's fine. Enjoy the fellowship and the things with it, but keep this in mind. Here is your destiny. Revelation 21:1, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Because you'll be a spirit being. You will not need the sea or the oceans to moderate the temperature. "And I John saw the holy city [that's the one that Abraham, Isaac, and Jacob were looking for], new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men [that is men and women made perfect, now spiritual men, spiritual women], and He will dwell with them..." It's going to be something dwelling with God, isn't it? Yes indeed. "...And they shall be His people, and God Himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Just like there's a beginning and an ending, when we have this beginning in the Kingdom of God, the other things pass away. "And He that sat

upon the throne [which is God the Father] said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.” And remember we saw how that God cannot lie. “And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things...” And that means part owner of the universe. Do you understand that.? That’s what it means. “...And I will be his God, and he shall be My son” (Rev. 21:1-7).

And so there we have in the New Testament the meaning and fulfillment of the Feast of Tabernacles, and how much of the New Testament is based upon the Kingdom of God, which is pictured by the Feast of Tabernacles, which is the thousand year rule and reign of Jesus Christ.

(End of Tape)

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