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SPEAKERS

Baruch Korman

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Shalom and Chag semech Were thrilled that this is the festival of Sukkot, and we see the principles that God wants to reveal to us, taught not only by me, but all the other ones that are bringing God's word. And we rejoice in the truth of Scripture Well, in this third and final message that I'm going to be sharing, we're going to be in one place, the book of Revelation and chapter 21 and I think that you will see very quickly the connection between this portion of Scripture and the Feast of Tabernacles. So with that said, take out your Bible and look with me to the book of Revelation and chapter 21 now, for the most part, what we're speaking about here is the new Jerusalem. And as I shared earlier with you, when we speak about eternity, where we're going to be forever and ever, is not in heaven, as we're going to see that the first Earth and the first heaven is going to pass away and be no more. There is going to be a second creation. And that second creation is called the New Jerusalem. And that is where the people of God, let me be more specific, the redeemed people of God, will spend eternity, where in the New Jerusalem. We'll talk more about that term in a moment. But look with me, as I said to the book of Revelation, chapter 21 and we're going to begin with verse one. And again, one of the unique characteristics about the book of Revelation is the author, and we're speaking about Yochanan, or John, is receiving visions, and these visions, he are writing down in order that we understand God's revelation through him to us. So let's begin verse one. John is speaking, and he says, and I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Now what we see here is an important truth. We see that the first heaven and the first earth has passed away, meaning they are no longer part of creation. But what is God doing? God is making a second creation, and again, that second creation is going to be called the New Jerusalem. Why that term? We'll learn that in a moment. Notice what else he says in the second part of verse one, and the sea is no longer now. In a biblical understanding, prophetically, sea represented darkness. It represented the unknown. Much of what's under the sea is not known, and there was a degree of fear and and resistance to those who would sell upon the sea many people did not want to. And therefore, what God is saying when he says and the sin the sea is no more. What he's saying is all elements of fear he's going to remove. When we look at the second creation, there is nothing fearful that is going to be contained in this second creation called the New Jerusalem. Let's move on to verse two, where he says, and I John looked, and it says, here the Holy City. So he saw the holy city, and what is that holy city called the New Jerusalem. Now

remember, I shared with you several times that this word holy represents the purpose of God, and we're going to see that God in the second creation, the New Jerusalem is going to fulfill His purpose for creation. And again, all those who will be part of the New Jerusalem, the second creation, all of them have something in common. First of all, they had been redeemed. And secondly, they are going to enter into the New Jerusalem by means of resurrection. If you are not a believer in the resurrection, if you reject the fact that God raised Messiah from the dead, you if you reject that, you will not be saved. Fact Paul says in Romans chapter 10, it is necessary that we can. Confess with their mouth and believe in our heart, what do we what do we believe that God raised Messiah from the dead, that he was raised from the dead, that is a necessity in order to be saved. So we're talking about the New Jerusalem. And notice what it says the new Jerusalem is coming down from God out of the heaven. And it says here that that it was made prepared. Very important that we see this, because when we look at this word for for being prepared, it's not in the active, it's in the passive, meaning that someone cause this, this new Jerusalem to be made ready, to be prepared. And it says that it was prepared as and notice this, as a bride has been adorned. Now what's important is this, this term, as well being made adorned, it's very important that we see that it didn't happen in the natural we in and of ourselves, cannot prepare ourselves and adore ourselves for what God expects, what he demands from his bride. Now, of course, the bride, as we see here, is the bride of Christ. Why do I say that? Well, because it speaks about as a bride having been made adorned how for her, for her man, for her husband. Verse three, and I heard a great voice from heaven, saying, Behold. And here's how we see the connection between the Feast of Tabernacles and why I chose this portion of Scripture. It says, Behold, I made mention of that word last time we study this word, behold, showing something significant. And it says, Behold, the tabernacle of God is with man. Now this is something that is again an impossibility in the natural it is only because of what God has done through redemption, where God has made the bride, who's the bride? The Church has made us adorned. Meaning has made us acceptable to be the bride of His only begotten Son, the Lamb of God, that is Messiah. So we read here, Behold, the tabernacle of God is with man, and He will dwell with them, and they will be his people. Now I want to share with you something that's very important this. This passage is something that we see elsewhere in the Old Testament. We know, for example, that it's John's methodology in writing the book of Revelation. Of course, he was inspired to do that, led by the Holy Spirit, to write down all of these things in the unique way that he did. But John would take much from what we would call the Old Testament, the Hebrew Bible, and he would bring it into a new context in the book of Revelation. And we see many, many times, in fact, from a rabbinical perspective, this phrase, and he will be their God, and we will be his people. That is known as the definition of redemption, meaning this the only way that God will be your God, and you will be the people of God. The only way that you can be part of that experience is through redemption. So we see from a position of Judaism, this, this expression, and he will be our God, and we will be his people. That is the outcome of redemption. Remember that. That saying is found throughout the Old Testament, in a variety of different places, and we find it also making its way into the New Covenant, specifically in this book, the book of Revelation. So it's a reference to redemption. Look again, we read, Behold, the tabernacle of God is with man. The only way that we can fellowship, have intimacy, be in the presence of God is through redemption. And then it says, He will dwell with them, and they will be his people, and he will be with them, their God. Now notice this, this emphasis on the God of Israel being the God of those who are redeemed. And the big takeaway from this is that God will tabernacle with us. Now, that word for tab. Tabernacle in Greek is the same word for skin. Skin is derived from it. So we use the word Mishkan. Mishkan is the dwelling place. So God is going to dwell

with us. Tabernacle with us, meaning he became flesh. He took on human skin. Even though he is fully man, he's also fully God, but he is going to dwell with us, and the outcome, the only way that this can be a reality is through Messiah's work of redemption. Now move on to verse four. Notice the benefits of God's presence. He's going to be with us. He's going to be our God. What will he do? Well, look at verse four. It says here, and He will wipe away. Who will God? God will wipe away

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every tear from their eyes, and death will not be any longer, nor and this is a very important word, if we look at it in the literalness of the Greek language, this is a word for mourning. There will not any longer be death. And therefore, because there's no death, there will be no mourning, nor will there be any weeping, nor pain, there will not be any more why? Because. And then we have the first and we would translate the former things, it's in the plural, the former things have done what they have passed away. Now this is the normal word for for going. It's in the past tense. So we would say went, but we have a prefix attached to it, meaning going from and the emphasis is this, all of these things, for those who have been redeemed, all of these things have gone away from us. What things? No more pain, no more grief, no more sorrow, no more death. All of those things are taken away from us. They no longer have a place in our life or in our eternal future. Now, I hope you can see this is good news. In fact, it's very, very good news. Now, some have pointed out, and I would agree with them, all of these things, death. What is death related to? Why did death enter into the world? Very simply, we all know this because of sin. Man sin, and therefore he died. So we see the connection between sin and death, but also we find that there's a connection between sin and sorrow, sin and weeping, sin and pain. All of these things are going to be removed from us. They will not have any place in the kingdom of God. What is that kingdom of God called? Well, we've already mentioned it. It's called the New Jerusalem. Now I think it would be very important to understand why this term Jerusalem, as in the New Jerusalem, is so important. And the reason is this, the term Jerusalem is made up of two Hebrew words, the first lareshit, what is that to take possession of or to inherit? The second word, shalom, Yerushalayim, is to inherit Shalom. What is shalom? I may mention to you, Shalom is the fulfillment of God's will. Now the term lareshat can mean to inherit or to possess, and this is the good news for us. We are going to be possessors of the will of God, meaning this God's will for humanity, those and only those who are redeemed, redeemed by who by the lamb, only we are going to take possession of those things, those blessings that God wants us to have, those promises, that Messiah, he died in order that we could be recipients of. So this should be a great encouragement. And how do we take hold of these things? Well, what is the primary message of the Feast of Tabernacles? I made mention of this in our first study. So many times it is to trust, depend and rely upon God when always, in every situation, doesn't matter what's going on in your life. Trust Him. Depend upon him. Rely upon him. And in the end, may not be tomorrow, it may not be next week, may not even be next month. But in the future, when I don't know, but in the future, all of that sorrow, all of that scarcity, that shortage, that lacking, God is going to remove and what are we going to have? Well, we're not going to experience death, we're not going to experience pain, we're not going to experience sorrow or weeping. All of those things are going to pass from us, meaning they are not going to be associated with who the redeemed. Love of the Lord. That's why Sukkot is such a great message of encouragement. Because through the principle of the Feast of Tabernacles, trusting God, depending upon him, relying upon him, what are we going to enter into? We're going to enter into eternal eternity where there's going to be joy, there's

going to be blessings, and there's going to be a possession of the promises of God. Now let me share with you this.

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There is when we talk about hope. Hope, never, ever, ever biblical hope. I'm talking about never initiates with with your desire hope. Oftentimes people say, Well, I hope so. And what they mean is, I want this. That's not biblical hope. Biblical hope is always connected to the promises of God. If you want to know what to hope for, hope in the promises of God, that's what that's what you can expect. So we find that hope is going to be fulfilled. We're going to find God's blessings. We're going to find God's intimacy, his presence in our life. We're going to be transformed into the image of His Son. We are going to, as we're going to see later on, have this glorious experience for how long, forever and ever and ever. So all of this is great news. And how do we we receive it, not in us ourselves, not in what we do, but through faith, through trusting in what Messiah has done in our behalf. And what is that when he laid down his life in order that he could give to us, eternal life, eternal. When you hear that word, eternal, what should come into your mind? Kingdom. So he has given to us kingdom life. When should that kingdom life begin immediately, the moment you believe, the moment you receive faith, meaning the moment that you believe in the gospel. You are going to be transformed. You are to become that new creation, and you are going to have a true hope. And that true hope is going to move you in order to submit to God, what a wonderful thing to do is to submit, to approach him humbly, to trust Him, to rely upon Him, to depend upon him. And if you do, you will not be disappointed. So he says, Here, look, if you would, to to the next, next part of the verse. He says, Well, let's go to look, if you would, to verse, verse five, and the one who was made to sit upon the throne. Notice that, who are we talking about, Messiah? And again, it's in the passive he doesn't sit upon the throne. That is incorrect. That's not what the text says. The text says he was made to sit upon the throne, and he said it's Messiah. What caused him to be made to sit upon the throne? His sacrificial death, him laying down his life, him obeying his father, and this act of obedience, of self denial caused him to be and if you know the Book of Revelation, we speak about Messiah being before the throne, on the right side of the throne, and so forth and so forth. But now, as we approach the kingdom of God in the New Jerusalem, the final state of the kingdom of God. Where is Messiah? We'll look again at verse five, where it says, And the one was made to sit upon the throne, said, Behold, and I like this. All things I make new. Now new can be understood as different. There is not going to be much of a connection between this world and the eternal state of the kingdom of God that is the New Jerusalem. It's going to be a very, very different place. What I want you to see is this, if you think that you can understand the kingdom of God through this world, you are solely mistaken. We can only know the kingdom of God through the revelation of Scripture, what God says about it. So it's very important that we have a kingdom mindset. In fact, I made mention to you that we're going to be having in a little over a week, we're going to be having a conference in Darien, Georgia, and one of the things we're going to be focusing in on is having that kingdom mindset, a very great necessity for the people of God, that we think according to Kingdom truth and not to the things of this world. The world does not help us understand the promises of God, the blessings of God or the kingdom of God. So again he says, Behold, again that word of significance, pay attention. Behold, I make new all things. And he says to me, right? Because these words, what are these words? They are true. Man, they are faithful. So what God is saying here is that you can trust him. You can believe in him these things that he's promising. They are true and they are faithful. What does he mean by that? Well, true is easy to understand. They are true words, they are factual, and it

says they are faithful, meaning we access them by faith. If we don't trust God, depend upon him, rely upon him. None of these things will be our eternal future. But if we believe in Him, if we know that he died upon that tree on the 14th day of the first month on Passover, we will be redeemed. And through that redemption, we see something that that redemption makes God, our God, and we become His eternal people. But we're going to see a change. And anytime there's a change in a biblical verse, that's where the wisdom is. We'll come to that in a moment, but let's just keep reading. Look now, if you would to verse six,

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and he said to me, and we have a word, the word is gedon. Now, why is that important? Because we need to pay attention to grammar. We find that this word is a word that's in the perfect tense. What is the perfect tense? Well, it speaks about something that was, is and will continue to be. Oftentimes, the perfect tense is to show something and in an eternal condition. So what God is doing, remember, he says, Behold, I make all things new, all things different. And because of that, what we find is this, he says. And he says to me, it is done, meaning it has been done. It is done, and it will continue to be done in that way, in what way, in a kingdom character, in a kingdom condition. That's what he's promising. And then he says, who he is. How is he able to deliver on this? Well, he says, I am. That's an important term. I am the Alpha and the Omega, the beginning and the end. Now, the word in Telos just doesn't mean in in the sense the last. But that word Telos has a degree of perfection. So he's the beginning. He started it, and he's going to complete it, and he's going to complete it perfectly. What is perfectly in accordance with the will of God, this word, telos, has to do with a future state, an eternal state that is perfect, meaning it meets the expectations of God. That's what you and I are called to do. That should be of the utmost importance for us, that we fulfill the expectations of God, and we do so perfectly. Can we do it in the flesh? No, we cannot. But when we hear this carefully, Romans, eight, verse four, when we walk, not in the flesh, not in a human way, but when we walk in the Spirit, meaning, led anointed by the Spirit, the Holy Spirit, it says, Those who are led by the Spirit, we fulfill the righteousness of the law. Now righteousness, that word, in and of itself, has to do with perfection, that which is righteous. Well, I've shared with you many times, if we look at the word righteous poetically, we find that Hebrew poetry has to do with parallelism, meaning, what is parallel to the concept of righteousness. Here's the answer, glory. So God's glory. How is God's glory perfect? So when we behave righteously, we are going to perfectly manifest the glory of God. Can we do that in and of ourselves? We cannot. We have to rely upon God. We have to trust in Him. We have to depend upon him. We have to seek His provision. Him to supply everything that we need. Why to serve him? Why do we desire to serve God? Because we have been made servants of God. How what brought about this change? Previously, I was lost and we could say dead in sin. Now many people take this and they don't understand the message of Scripture. When we were dead in trespasses and sin doesn't mean that we were literally dead in the sense that, well, we were comatose, unable to hear, unable to do anything. It meant that we were dead, meaning we had no fellowship with God. But even those who are dead in sin and trespass, you know what? God has equipped us with a conscience. Now, through the conscience, I'll give you the verse Romans, chapter one, verse verse 19, through. The conscience we know something. The word of God tells us. We know that God is and not just that he is. We know a little bit about God now, is it better to be spirit filled? Will we have a greater understanding of God by means of the Holy Spirit? Of course, but, but those who are unregenerated, they have a conscience, and that conscience tells us that God is, that he exists, and we also know through that conscience that we

shouldn't rebel against him. We should seek him, that he and again, inwardly, our conscience bears witness he is our Creator. We should want to serve Him, love Him, worship Him, because He has given us life. Well, we find that through redemption, we have a better life. What's that better life? It's called eternal life. We can talk about it differently. We have a kingdom life. This is the emphasis of this passage, so notice what he says. He says, again, I am the Alpha and the Omega, the beginning and the end. I to the ones who thirst. I will give from the springs of water life. Now here again, this life is referring to kingdom life. Why not a natural life, but a special life. And he says, I will do this. And we have a word. If we look at it, we can see the word for gift, what it means that he will give to us this life. And how will he give it to us? Well, most Bibles are translated, and I don't disagree with this freely meaning we don't earn it. It is a gift. So he says, I will give to to the one who thirsts from the springs of water of life. He says, I will give it freely. Verse seven. Now we see something in the book of Revelation. Want to remind you of two very important chapters in the book of Revelation. I'm talking about Revelation chapters two and three. Now, I've taught extensively on chapters two and three, and we had a conference not too long ago, a few years ago, on the seven congregations, those seven churches in Revelations two and three. And when we look at this, we see that there's a consistency in Messiah's word. And these seven letters to these seven congregations are indeed the origin of this revelation. Is Messiah. And what does he say? Well, he says to them, they need to repent. They need to persevere. Another way we can say that they need to endure and they need to watch. But there's also this other phrase to him who has an ear to hear, what type of ear, an ear that is receptive to the spirit, what Spirit, the Holy Spirit, let us hear what the Spirit says to who to the churches, not to see this is the problem. Many people think that that each individual letter is to that that one church and only that church. That's not true. We find that that based upon this saying that appears over and over and over to him who have an ear, let him hear what the Spirit says to the churches, meaning these seven letters are for the church, when in the last days, in the end times, and we're called to do what well, as it says here, look at verse seven, the one who overcomes, When we repent, when we persevere, when we endure, when we are watching, we will overcome that overcoming is not in human strength, but it's in God's provision. And God will supply. He will move among his people in the last days, and we will be overcomers. And what will we inherit? Notice the one who overcomes, he will inherit all things and notice this, it says, and I will be to Him God and notice the change, and he will be to me, not a people. That's what we see over and over in the Old Testament. But here we see a change. And again, whenever there's a change, there is significance, because it doesn't say people, that's what we would expect. What does it say? And he will be to me, the son.

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Notice the son, not a son, but the definite articles there, the son. Now, son speaks about two things. Son speaks about a servant. We're going to be the servants of God, and in the last days, we're going to have ourselves being made adorned and being made ready for the groom. How by this persecution, that's why it pains me. I don't have anger to these people, but. Those who teach that before any great tribulation, any suffering, any persecution, the church is going to be removed. That is a false teaching. And what's interesting is this, I have been with some who strongly believe that, and what I asked them is this, I said, Are you open to discussing it? And I always get the same answer, no, you cannot believe how many people do not what they are not open to the possibility that they're wrong. I want to discuss it. I want to hear from them. I want to learn from them. But what I would say to you is that when we examine the Scriptures, we find that this, this being made adorned is going to happen because of

persecution. We see, in regard to Israel, Israel is going to go through the worst time of persecution, suffering ever in Israel's history. Why it's going to bring them to faith, and we find that that also believers, in other words, the church. We're going to go through a time of persecution, what the Scripture calls the Great Tribulation. And let me just simply say the Great Tribulation is prior to the wrath of God. If you Google that term, the Great Tribulation, almost without exception, you will find and especially AI will tell you, Oh, it's it's in collaboration with the wrath of God. No, it's not. Biblically the wrath of God begins in Revelation chapters eight and nine, and also we see it in verse 16 or chapter 16. But we find that that the Great Tribulation is mentioned in Revelation seven, verse 14, and it's a reference to that fifth seal. Now that is when believers are being put to death. Why for the Word of God and for their testimony, their testimony of the Word of God. This is not God. This is not God's wrath. This is who the enemy. And people always want to talk about tribulational saints. I don't know anywhere in the scripture that the Bible talks about tribulational saints, what you find is those who will go to verse and say, Oh, here's the description of tribulational saints. Let me tell you they received those tribulational saints received the same thing that all believers will receive it is a false teaching. I love to debate this with people, and to do so in love and respect, but I find that that people, those who believe in a pre tribulational rapture, aren't really open to discussion. They're not open to changing, because oftentimes, and this is not to lambast all of them, but many times, they are part of a group, and they want to remain in that group, and therefore they're not open to any other ideas, because they're not open to being part of some group that's not the ones that they feel most comfortable in. Let's move on. What it says here, the one who overcomes, he will inherit all things. I will be to Him, God, and He will be to me, the son. Verse verse eight. But now we find those who are cowardly. Cowardly is related to a lack of faith. It says here, but the cowardly and the notice unbelieving. What does that mean? Those who are against face, we have the word pistos. Pistos means faithful ones, but we have a prefix, ah, which means against. They are against faithfulness, is what it says here. And the ones who are are part of abominations and murderers and the sexually immoral and sorcerers and idolaters and all the ones who lie notice they have a entirely different perspective or a different future. Their future is where, not in the New Jerusalem, but it says their portion is in the lake, the one that burns with fire and brimstone, and this is the second death. How long is that second death? Forever? When you look at the scripture that speaks about the second death and relates to it, we find the smoke comes up from that place, that lake that burns with fire and brimstone, forever and ever and ever and ever. So understand something. And here again, not too long ago, I was speaking at a congregation, and their doctrine statement is this, there are two places where you will spend eternity, even Heaven or Hell. That's false, that is not biblical. The two possible places that that a person can spend eternity is either in the New Jerusalem or in the lake that burns with fire and brimstone. That's what the scripture says. That's what we're learning now. So eternity is not heaven. Eternity is not hell. What does the Scripture say? Now those who are in hell are going to be cast into the lake that burns with fire and brimstone. Now is that an improvement? Obviously, it's not, but it's a change where those who reject the gospel will spend eternity. Is in that lake that burns with fire and brimstone, not in Hell. Biblically, we need to be accurate. So we see here. It says, but the cowards and the the ones who are against faith and the the abominable ones and murderers and the sexually immoral and the sorcerers and the idolaters and all who lie their portion is in the lake that burns with fire and brimstone, which is the second death. Now, the second death is just that. It is eternal, eternal death. What does God promise you are either going to have eternal life in the New Jerusalem or eternal death in that lake that burns with fire and brimstone, if you are part of the second death, it is forever, and it's torment, it's fear, it's sorrow, it's regret, don't be there. And it's so

simple, all you have to do is to say, I agree. I have failed God. I have sinned. God is not pleased with my life, but God is willing to forgive you of all your sins. How does he do that? By what he did on the cross. When did he do that? On Passover? Why? Because he has secured for you, if you're willing to accept it, believe it, he has secured for you eternal redemption, a redemption that cannot be taken away, that you cannot lose, that you cannot give away. It is forever and ever and ever. Isn't that good news? Why do people want to believe that this gracious God who sent His Son into the world to die upon that cross. Why? And he he was received. That is that work was received by God, the Father. That's why He raised Him from the dead. Why do we want to believe that we can lose that? No, and here again, I've talked to people, and they say, Well, I believe you can use it. I said, lose it. Why? Well, because if you can't lose it, it will lead people to do sin. Why? I'm a believer. I don't want to sin. I understand something. Nothing good comes from sin. Why? When God says to me, Baruch, I have saved you. I have saved saved you forever, nothing can change that I don't say. I'm so glad to hear that God now I'm motivated to sin. That's not what a true believer thinks. That is against our new nature, being regenerated, being born again. Let's be accurate about our faith. Well, let's move on. Look now to verse nine, and one of the seven angels having the seven plagues full of the seven or, excuse me, let's get this right, and one of the seven angels having the seven bowls or vials full Of the seven plagues, the seven last plagues came, and he spoke with me, saying, Come, I will show to you who the bride now, who's the bride of I may mention this last time, but I need to to point out this bride is of the Lamb, and It's called here the wife at the end of verse verse nine, the bride, the bride of Messiah, is called the wife. And notice what it says in verse 10. And he carried me in the spirit. Who's that John was carried in the spirit to a great and high mountain. And he showed to me the great city. Now it's great city in the Texas Receptus, I believe Nestle Allen will translate it differently, and it's called the

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Great and Holy city, Jerusalem, coming down from heaven, from God, so out of heaven, and from God, God is the source of the kingdom. And I just want to read one last thing, and then we'll wrap up. Look at just the first part of verse 11. Now to me, this is a great source of encouragement, because in and of myself, what am I? I'm sinful, and sin is related to shame. If Messiah did not die on the cross for me, and he died on the cross for you, the Bible makes it very clear. Let me give you the Scripture First John. Chapter two, verse two, he is the redemption, not only for our sins, but for who for the sins of the world. So Messiah is not a limited atonement. He is a very broad Redeemer, and he's willing to redeem the entire world. But it's conditional. It's dependent. We learned this from Abraham. Abraham believed in God. It's dependent upon faith. We have to have faith in what the promises of God, that God wants to be a blessed God, and he is, and if you receive Him, He will show you his blessings and his promises forever and ever, where not in this world. Now, we can get a foretaste of that God does bless. He does provide. He is Generous in this world, but his generosity is going to be overshadowed. What he is now is going to be overshadowed by his great generosity in the New Jerusalem, in that final state of the kingdom of God. I'm excited. Notice how verse 11 begins. It says, having the glory of God. So what am I going to have? Ultimately, I am going to be placed in a new condition. That new condition is an eternal condition. Nothing can change that, and it has nothing to do with me, what I've done, what I didn't do, whether I failed or didn't fail. It all had to do with one thing, Messiah, what he did for me in doing the work of redemption. When did he do it? He did it on the day of redemption on Passover and because of his eternal redemption, remember what it says in Hebrews, chapter nine and verse 12, what a wonderful verse. We are told we are not redeemed with the blood of goats and calves and sheeps and

bulls, but rather, we are redeemed with the precious blood of the Son of God, and therefore he purchased for us. Don't miss this. He purchased, purchased for us. Eternal redemption. Isn't that an important word? Eternal? How long is eternal, forever and ever. If it is not eternal, if I can lose it, give it away, forsake it, whatever. Then God has lied to me. He has promised, through the gospel, if I receive by faith, the work of His Son, what he did on that cross, on Passover, that I will be eternally redeemed, and where will I be for eternity? I will die one day. No problem with that. That's good news. I get to leave this world of deception, of sin, of darkness, of lies, this, this world of sickness, disease, crime, it's not good. And God will take me, and he will change me, and he will make me to be in the image of His son, and I will be called the Son by God. That's what we learn today, no longer just a people, but the Son. We will be part of the family of God. Why son were his servants, but were also also an heir. What do we inherit the New Jerusalem? And what do we inherit in the New Jerusalem, the blessings and the promises of God. God is faithful. He cannot lie. He's demonstrated His love for us, but while we were still sinners. He sent His Son into the world to die a horrible, barbaric, a painful death. Why? Because he loved you so much. Do not be foolish. I say that with respect, not to insult you, not to offend you, but don't be foolish. Receive the love of God. And there's only one way to receive the love of God, and that is by receiving the gospel. And when you receive the gospel, what does the Scripture say? You become a new creation. What does that mean, a kingdom creation, and your name is written immediately in that Lamb's book of life. What type of life, eternal life. And he promises I will not erase your name, doesn't say that your name can be written. Says I will not erase your name, not blot it out. Why? Why would he want to blot out our names? He died in order for us to be saved, for us to be eternally, redeemed. So let's find comfort in the promises of God. Let's be wise and depend, trust and rely upon him. Let's approach him with joy, as we talked about in our second lesson, that he has become for us salvation. Let's believe that, and let's. Live our lives now until the Lord takes us home. Let's live faithfully. And if you are my age, in your 60s or above, let's make a plan to finish well, to live in a way that is glorifying, honoring and pleasing to God. That's what a true disciple of Messiah, Messiah will want to do well, close with that again. Thank you for watching. Thank you for coming to this Feast of Tabernacles celebration. I trust that you have learned lot from the other speakers, that it's been a blessing for you, and I appreciate you demonstrating that these festivals of the Lord are important to you. May God bless you. Shalom from Israel. You

45:48

you.