

Audio Transcript of Sermon

July 16, 2022

Freedom

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Freedom is something that most of us seek. When people play the lottery or go on vacation, the allure of freedom from their current reality is part of the appeal. When people pay off debt, there is freedom in that. Some celebrate freedom when walking out the gate of a prison, and others celebrate freedom after leaving a bad relationship. Most people seek freedom and for Christians, it is no different.

We contrast our quest for freedom to the fate of Satan and the demons who for eternity will be confined. In Revelation we are given a vision of an angel being sent from heaven with a key to the bottomless pit and a strong chain. We then see where Satan is bound in the bottomless pit for one thousand years, until let loose for a small amount of time. After this time, Satan is confined to the lake of fire. The fallen angel who thought of the self as an angel of light is confined to darkness and then forced to confinement within a lake of fire, which is full of light. Revelation twenty verse one.

Revelation 20:1-10

- 1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.**
- 2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,**
- 3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.**
- 4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.**
- 5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.**

6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7. And when the thousand years are expired, Satan shall be loosed out of his prison,

8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

Satan, knowing the rebellion against God had been crushed, turned attention to the people God is saving, and in an epic spiritual battle of minds against Jesus Christ, sought to have Jesus believe the evil that is Satan is the path to freedom. Satan, knowing the message of rebellion against God is a failed message, twisted words of the Bible to fit the desired agenda by appealing to the weaknesses within the human condition, like hunger. Satan also tempted Jesus by trying to convince Him that He could live His life without any personal responsibility, that no matter what Jesus did, God would be there to save Him. Finally, Satan tempted Jesus with unbridled power and authority. Satan tempted Jesus with false messages of freedom, freedom from pain that is a natural part of the human condition, freedom from personal responsibility, and freedom from any type of external control. Jesus rebuffed each of these using scripture. In no part of the responses of Jesus to Satan did Jesus level an accusation or chastise Satan. Jesus quoted scripture which contradicted the assertions of Satan. Matthew four verse one.

Matthew 4:1-11

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2. And when he had fasted forty days and forty nights, he was afterward an hungred.

- 3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.**
- 4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**
- 5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,**
- 6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.**
- 7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.**
- 8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;**
- 9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.**
- 10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.**
- 11. Then the devil leaveth him, and, behold, angels came and ministered unto him.**

In Luke's account of the temptation of Jesus, Jesus then returned to Galilee having won a huge spiritual battle and taught in many of the synagogues where he rose to prominence in the eyes of the people. Eventually, He made it Nazareth, where he had been raised, and read a passage from the Book of Isaiah that showed the Spirit of God was upon Him to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, to heal the blind, to free all who are bruised, meaning bruised from sin, to preach the acceptable year of the Lord. Luke four verse fourteen.

Luke 4:14-20

- 14. And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.**
- 15. And he taught in their synagogues, being glorified of all.**
- 16. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.**

17. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19. To preach the acceptable year of the Lord.

20. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

One of the very first messages of Jesus recorded in the Gospels is one of freedom, the true freedom that comes through Jesus Christ, not the false freedom that Satan tried to hoist on Jesus. That struggle between the true freedom that comes through Jesus Christ, and false freedom is referenced throughout the New Testament. Beyond the false freedom of Satan is the false freedom that comes through the yoke of bondage, the interpretation of the Old Testament that the religious elite of Jesus's day had turned the message of God into.

In writing to the Galatians, Paul warned that as Christians, our pathway forward to salvation is through Jesus Christ, not the law, that our pathway forward to salvation is through faith, not the law. We know from other passages that Paul was not advocating for an abandonment of the law, because Paul is on the record for saying that we should live our lives in such a manner that sin does not abound, and sin is defined by the law, much like criminal violations today are defined by the laws of mankind.

During Paul's time, and even today, there are some who believe obedience to the law is what saves us. Paul shows faith is what saves us, not obedience to the law. The Pharisees of the time of Jesus and Paul were quite able to obey the law, and yet eternal life was not the gift awaiting them, but the disciples of Jesus Christ. The example of the Pharisees show us that obedience to the law and faith are not the same. Faith is developed by love, love for others, the type of love where we lay down our lives for others as a living sacrifice, and obedience to the law can be nothing more than a selfish pursuit.

Instead we have been called to freedom, and we need to use that freedom in faith that is developed by love for others. This freedom is not an abandonment of

the teachings of the law so that we can focus on selfish desire, but freedom that gives us the opportunity to serve one another through love, loving others as we love ourselves, never using the freedom we have been given to bite and devour each other. Galatians five verse one.

Galatians 5:1-15

- 1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.**
- 2. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.**
- 3. For I testify again to every man that is circumcised, that he is a debtor to do the whole law.**
- 4. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.**
- 5. For we through the Spirit wait for the hope of righteousness by faith.**
- 6. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.**
- 7. Ye did run well; who did hinder you that ye should not obey the truth?**
- 8. This persuasion cometh not of him that calleth you.**
- 9. A little leaven leaveneth the whole lump.**
- 10. I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.**
- 11. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.**
- 12. I would they were even cut off which trouble you.**
- 13. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.**
- 14. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.**
- 15. But if ye bite and devour one another, take heed that ye be not consumed one of another.**

In writing to the Corinthians, Paul wrote that the children of Israel who know the Old Testament are blinded to the reality of freedom that comes through Jesus Christ. Unlike those who focus on the teachings of the law, who look to their own efforts for obedience to the law, we rely on God and Jesus Christ, knowing that the Spirit gives us life. There is nothing we can do that will give us eternal life, and

yet we have this hope of eternal life that comes through God and Jesus Christ, not our obedience. There are those who look to those who perfectly obey the law, and think that is something. How much more is the righteousness that God and Jesus is perfecting in each of us? Second Corinthians three verse one.

2 Corinthians 3:1-18

- 1. Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?**
- 2. Ye are our epistle written in our hearts, known and read of all men:**
- 3. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.**
- 4. And such trust have we through Christ to God-ward:**
- 5. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;**
- 6. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.**
- 7. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:**
- 8. How shall not the ministration of the spirit be rather glorious?**
- 9. For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.**
- 10. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.**
- 11. For if that which is done away was glorious, much more that which remaineth is glorious.**
- 12. Seeing then that we have such hope, we use great plainness of speech:**
- 13. And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:**
- 14. But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.**
- 15. But even unto this day, when Moses is read, the vail is upon their heart.**
- 16. Nevertheless when it shall turn to the Lord, the vail shall be taken away.**
- 17. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.**

18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

The freedom we have is to be used for good and not evil knowing we are the servants of God. If we see the freedom we have as a license to sin and we do evil, we are not much different than Satan who is evil through and through. The freedom we have is coupled with mercy. Before God, only a person with perfect obedience needs no mercy. Because we have obtained mercy, we know that we do not have perfect obedience, and yet because of our faith and our focus on love for others, we have this mercy. We are told to hold ourselves to high standards among non-believers so that our actions could give them a reason to glorify God, and to follow the laws of man, understanding that when there is a contradiction between the laws of man and God, we follow what God teaches, being willing to suffer wrongfully, if that is what life throws our way. First Peter two verse nine.

1 Peter 2:9-25

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

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

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

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

13. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14. Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16. As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

17. Honour all men. Love the brotherhood. Fear God. Honour the king.

18. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

19. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

21. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22. Who did no sin, neither was guile found in his mouth:

23. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

24. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Jesus told the disciples that the truth makes us free, that through the truth we have a pathway for freedom. From other scriptures we just read, we know that truth must include love for others. The truth of God is not selfishly focused on just ourselves. The freedom we are promised through Jesus is a freedom from sin, knowing our sins are forgiven through the death and resurrection of Jesus Christ. John eight verse thirty-one.

John 8:31-36

31. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32. And ye shall know the truth, and the truth shall make you free.

33. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35. And the servant abideth not in the house for ever: but the Son abideth ever.

36. If the Son therefore shall make you free, ye shall be free indeed.

We are made free of sin through Jesus Christ and because we are Christians, we are not to have sin reigning in our bodies. Instead, we are to yield to God and

become instruments of righteousness, because through Jesus Christ, we are under grace, our sins will be forgiven. Our focus is no longer this physical life even though we live as mortal people. Our focus is the eternal life to come, the gift of God that comes through the mercy we have been shown as we focus our lives on righteousness. If we allow ourselves to be servants of sin, we will die. If we allow ourselves to be servants of righteousness, we will be given the gift of eternal life. Romans six verse twelve.

Romans 6:12-23

12. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14. For sin shall not have dominion over you: for ye are not under the law, but under grace.

15. What then? shall we sin, because we are not under the law, but under grace? God forbid.

16. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18. Being then made free from sin, ye became the servants of righteousness.

19. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20. For when ye were the servants of sin, ye were free from righteousness.

21. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

As servants of righteousness looking to the future and eternal life through the Spirit, and knowing we live as mortal people in the physical present, we cannot substitute that which is of sin for that which is of righteousness. For instance, in the United States, there are many who look to either the Republican or Democrat political parties as the political parties of righteousness. Righteousness is not found through any political party, and can be found through the teachings of the Bible. Like Paul, who used his Roman citizenship to further the preaching of the Gospel of the Kingdom of God, we too must use our citizenship to further preach the Gospel of the Kingdom of God. By the way, just because righteousness will not be found within a political party, it does not mean that only evil is found within a political party. Like all institutions of mankind were the tree of the knowledge of good and evil was chosen over the tree of life, institutions of mankind will provide both good and evil, and never righteousness. When we find ourselves interacting with institutions of mankind, we will select the good and reject the evil, always remembering that righteousness, the tree of life, comes through faith in God the Father and Jesus Christ, not the institutions of mankind.

As Christians we live a life as people who are not condemned. Because we have the Spirit of God within us, we are in the Spirit and not in the flesh. Each day we must choose to walk after the Spirit, to pursue righteousness, to pursue the tree of life, not to pursue the flesh, which knows sin and the knowledge of good and evil. If we have the Spirit of God, we don't focus our efforts on sin and the human body, but on righteousness and eternal life. We are to be led by the Spirit and as we are led by the Spirit, we mortify, or bring to extinction the deeds of the flesh, sin, pursuing righteousness instead of the good and evil that mankind knows. We are the sons of God as we are led by the Holy Spirit. Instead of living in fear we live as the children of God. Romans eight verse one.

Romans 8:1-15

- 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.**
- 2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.**
- 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:**

- 4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.**
- 5. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.**
- 6. For to be carnally minded is death; but to be spiritually minded is life and peace.**
- 7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.**
- 8. So then they that are in the flesh cannot please God.**
- 9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.**
- 10. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.**
- 11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.**
- 12. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.**
- 13. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.**
- 14. For as many as are led by the Spirit of God, they are the sons of God.**
- 15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.**

We focus on righteousness because the unrighteous will not inherit the Kingdom of God. Trying to focus on good while avoiding evil is focusing on the tree of the knowledge of good and evil. We must focus on the tree of life that leads to righteousness, by being led by the Spirit. In his first letter to the Corinthians, Paul gives a long laundry list of people who will also not inherit the Kingdom of God and it would be an error to equate righteousness with the absence of what is given in this laundry list of sin.

Paul wrote that all things were lawful for him, but not all things were expedient, that he would not be under the sway of any. Paul focused on righteousness knowing that our physical lives are not given to us to pursue sin, but to pursue righteousness. First Corinthians six verse nine.

1 Corinthians 6:9-14

9. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

14. And God hath both raised up the Lord, and will also raise up us by his own power.

Paul would not even allow himself to be controlled by the brethren. While he acknowledged he could have a legitimate claim to be paid as a minister of God, he declined that payment. Paul did not seek glory from what he could take from the brethren, but what he could bring to non-believers. Paul sought not to abuse his power by seeking to be paid by the brethren. Paul did not expect their financial support and instead found ways to support himself as he brought the gospel to the gentiles, holding himself to a high standard so that he would not lose out on his reward. Through this, Paul had freedom, freedom to preach the gospel to the audience as he best saw fit, because each of us is controlled to some degree by those who pay our salary. First Corinthians nine verse one.

1 Corinthians 9:1-27

1. Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2. If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3. Mine answer to them that do examine me is this,

4. Have we not power to eat and to drink?

5. Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

6. Or I only and Barnabas, have not we power to forbear working?

7. Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?
8. Say I these things as a man? or saith not the law the same also?
9. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?
10. Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.
11. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?
12. If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.
13. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?
14. Even so hath the Lord ordained that they which preach the gospel should live of the gospel.
15. But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.
16. For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!
17. For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.
18. What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.
19. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.
20. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;
21. To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.
22. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.
23. And this I do for the gospel's sake, that I might be partaker thereof with you.

24. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27. But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

To the Galatians, Paul wrote that the law is not against the promises of God, but that through the law, righteousness does not come. Righteousness comes through faith in Jesus Christ to all who believe, who are led by the Spirit. The law can bring us to Jesus Christ, but it is through faith in Jesus Christ we are justified and become children of God and heirs according to the promise. This is our freedom. Galatians three verse twenty-one.

Galatians 3:21-29

21. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

25. But after that faith is come, we are no longer under a schoolmaster.

26. For ye are all the children of God by faith in Christ Jesus.

27. For as many of you as have been baptized into Christ have put on Christ.

28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

As Christians, we are led by the Spirit and focused on those things of the Spirit rather than the physical matters of life. We have freedom through faith in Jesus Christ. We are not deceived by Satan who can only provide a false type of

freedom, Satan's freedom from pain, Satan's freedom from personal responsibility, and Satan's freedom from external control. Instead we are led by the Spirit, knowing that while eternal life is the gift of God, we must focus on living a life of righteousness that shows love to others as we love ourselves, knowing that as long as we are human, pain will continue to be part of the life we live. Thousands of years of ago, mankind choose the tree of the knowledge of good and evil over the tree of life. Our freedom comes through faith in Jesus Christ living our life as if we are reaching towards that tree of life each and every day in pursuit of God's righteousness and the Kingdom of God.

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