

Audio Transcript of Sermon
September 30, 2026
The Feast of Tabernacles-The Covenant

Hello. Thank you for joining us today on this fifth day of the Feast of Tabernacles. My name is Tom Laign with Sabbath Bible Study. During this feast, we especially look forward to the Kingdom of God, a kingdom not of this world, but a kingdom introduced through the Bible to the people of this world, and for those who are called and of the household of faith, giving us a hope of better things to come, all through covenants, what we think of as old and new. At first God made His covenant with Abraham all the way back when he was known as Abram. It began with a promise to make a great nation from Abram while also blessing him and blessing those who blessed him. Genesis twelve verse one.

Genesis 12:1-3

- 1. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:**
- 2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:**
- 3. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.**

Abram had been promised a great nation through his descendants, and yet Abram and his wife were childless. It must have been hard when already very old to consider that they would become parents let alone have a great nation arise from them. Abram was beginning to think that this great nation would come through a household servant, and God reminded him that his descendants would be as hard to count as the stars of heaven. Genesis fifteen verse one.

Genesis 15:1-21

- 1. After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.**
- 2. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?**
- 3. And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.**

4. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

5. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6. And he believed in the Lord; and he counted it to him for righteousness.

God went on to remind him that he was brought out of Ur of the Chaldeans to be given the land, and Abram was still wondering if he would inherit the land. God told Abram to prepare an offering of animals, and that took the rest of the day along with some effort to keep scavenger birds and birds of prey away. By nightfall, Abram was tired and fell asleep, and he had a nightmare. God used this nightmare to explain that Abram's descendants would be enslaved in another country for centuries, but when they finally left, they would leave with wealth. Abram also came to understand that this would happen after his death. That same day, God made a covenant with Abram promising everything from the river of Egypt to the Euphrates and everything in between. Verse seven.

7. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldeans, to give thee this land to inherit it.

8. And he said, Lord God, whereby shall I know that I shall inherit it?

9. And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

10. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11. And when the fowls came down upon the carcasses, Abram drove them away.

12. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

14. And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

17. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

18. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19. The Kenites, and the Kenizzites, and the Kadmonites,

20. And the Hittites, and the Perizzites, and the Rephaims,

21. And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

There is debate on what is the river of Egypt with some thinking it is a seasonal stream in the Sinai Peninsula and others thinking it refers to the Nile River. The Hebrew word suggests a river that flows during all times of year, so the river of Egypt could very well be the Nile River. When Abram was ninety-nine years old, God again discussed the covenant with him. God told Abram that he would be the father of many nations, and that his descendants would quickly grow. It was during this time that Abram's name was changed to Abraham, because he would be the father of many nations. God promised an everlasting covenant with Abraham and Abraham's descendants. Genesis seventeen verse one.

Genesis 17:1-8

1. And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

2. And I will make my covenant between me and thee, and will multiply thee exceedingly.

3. And Abram fell on his face: and God talked with him, saying,

4. As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

5. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

6. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

8. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

Today when we look at the Middle East, we see a region where tensions run high and where war and rumors of war seem to be what's normal. We also see a region where the modern nation of Israel occupies a much smaller piece of territory than what is Biblically described, because thousands of years ago, Israel did not do as a nation what they were expected to do. They rejected God and embraced the religious practices of the people whose territory was given to them by God. It's hard to imagine how Israel could so quickly forget all that God had done for them. It's like they took God for granted, and then did whatever they wanted to do, resulting in their punishment. Today there are so many who call themselves Christians, who seem to act as if they can do whatever they want to do, with some seeming to openly mock forgiveness of sin that comes through the sacrifice and resurrection of Jesus Christ. For those who will hear I offer that if God did not spare Israel for its willful disobedience why would those who call themselves Christians expect a different outcome for their willful disobedience? Christians cannot take God our Father or Jesus Christ for granted. A new covenant is promised to Israel and Judah, even after they broke the original covenant that they reaffirmed with God. God promised that this time the law of God would be written in their hearts affirming He would be their God and they would be His people, where their sins would be forgiven and forgotten. Jeremiah thirty-one verse thirty-one.

Jeremiah 31:31-34

31. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

32. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:

33. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

Moving forward in Biblical history to the time of early church history, we find Paul writing to the Romans about Abraham and the timing of the calling of Abraham. During the time of the early church there were many who believed that only a descendant of Abraham, Isaac, and Jacob, could be member of the church. These people rejected the idea that a gentile could be called to the faith. Paul, being a scholar of scripture, used the life of Abraham to show how wrong these people were in their thinking. For instance, he correctly showed that when Abraham was first called as Abram, he was not yet circumcised. When God first called Abram, Abram hadn't yet technically agreed to the calling or any part of the covenant. It wasn't until his name was changed to Abraham twenty-four years later that circumcision happened. Paul showed the Romans that faith came to Abraham when he was yet uncircumcised, and that it was through the righteousness of faith and not circumcision that led to the covenant. That's important for us to understand, because as much as Abraham left his country to go to a country that God was taking him to, today we are being led to the Kingdom of God through faith in Jesus Christ, who died for our sins so that our sins could be forgiven. Romans four verse nine.

Romans 4:9-25

9. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

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

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

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

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

17. As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

18. Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.

19. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

20. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21. And being fully persuaded that, what he had promised, he was able also to perform.

22. And therefore it was imputed to him for righteousness.

23. Now it was not written for his sake alone, that it was imputed to him;

24. But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25. Who was delivered for our offences, and was raised again for our justification.

The Feast of Tabernacles is a celebration of the Kingdom of God to come, which we are to seek first along with the righteousness of God. Having been given the Holy Spirit, we know that came to us through faith and not the works of the law. By faith we repented, were baptized, and were given the Holy Spirit. Galatians three verse one.

Galatians 3:1-29

- 1. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?**
- 2. This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?**
- 3. Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?**
- 4. Have ye suffered so many things in vain? if it be yet in vain.**
- 5. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?**

Paul went on to explain to the Galatians that today those who are of the household of faith are the modern day children of Abraham, because God had promised Abraham that through him would all nations be blessed, allowing for the calling of gentiles. Verse six.

- 6. Even as Abraham believed God, and it was accounted to him for righteousness.**
- 7. Know ye therefore that they which are of faith, the same are the children of Abraham.**
- 8. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.**
- 9. So then they which be of faith are blessed with faithful Abraham.**

When Jesus died for our sins, the penalty of sin was removed for us. We are no longer under the curse of the law because we live by faith knowing Jesus died for our sins so our sins could be forgiven. Verse ten.

- 10. For as many as are of the works of the law are under the curse: for it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them.**
- 11. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.**
- 12. And the law is not of faith: but, The man that doeth them shall live in them.**

13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree:

14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Paul further explained that the seed of Abraham to whom the promises were also made was Jesus Christ. When we think of the Biblical nation of Israel later divided into the Northern Kingdom of Israel and the Southern Kingdom of Judah, and how the people of these kingdoms rejected God, were taken into captivity, and are now mostly lost to history, we need to remember that as fascinating as that is, Abraham's seed is Jesus Christ. Verse fifteen.

15. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

We do not need to know where the tribes of Israel are today for salvation, but there is no salvation for us without Jesus Christ. We also can take comfort from what we read earlier in Jeremiah that in the future Israel will be reconciled to God. Everything that happened during what we think of as the Old Testament was designed to bring us to Jesus Christ through faith and not the law. Jesus Christ is the seed of Abraham, and all nations are blessed through Abraham showing that salvation is open to all people. Verse nineteen.

19. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

20. Now a mediator is not a mediator of one, but God is one.

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.

The hope of eternal life in the Kingdom of God to come is a hope that any person who is called, who has repented, and has been baptized can have. Through Jesus Christ we are all heirs according to the promise, and that promise has us looking for a city whose builder and maker is God and a kingdom that is not of this world. Having been baptized into Christ, we are to become more and more like Jesus Christ. Verse twenty-five.

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.

Through Jesus Christ as we seek first the Kingdom of God and God's righteousness there is this expectation that we go on to perfection not staying with the elementary principles of faith because we have tasted the good word of God and the powers of the world to come. Having faith in what is to come, we cannot fall away and then hope to restart our journey of faith. If we were to do that, it would be like if Abraham left God, returned to his country and then hoped to restart the journey all over again. Hebrews six verse one.

Hebrews 6:1-20

1. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3. And this will we do, if God permit.

4. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
5. And have tasted the good word of God, and the powers of the world to come,
6. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.
7. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:
8. But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.
9. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.
10. 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.
11. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:
12. That ye be not slothful, but followers of them who through faith and patience inherit the promises.
13. For when God made promise to Abraham, because he could swear by no greater, he swore by himself,
14. Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.
15. And so, after he had patiently endured, he obtained the promise.

Celebrating the Feast of Tabernacles should remind us we are heirs of the promise given by God Who cannot lie, and we have been given this hope that is before us, the Kingdom of God with eternal life. Knowing the evil that is behind us in this present world and the incredible wonder of the Kingdom of God to come, it is like we need to flee from this world seeking refuge in what is to come knowing Jesus Christ has already made that journey and is our high priest. Verse sixteen.

16. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.
17. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:
18. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19. Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

20. Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

Jesus Christ is our high priest forever in heaven, after the order of Melchizedek. Melchizedek was a priest of God who blessed Abram, and who provided bread and wine after a battle involving the King of Sodom. After the battle, the king wanted to trade goods for people, which Abram refused because Abram did not want to give the king any opportunity to claim a role in Abram's wealth. Abram looked to God, and trusted Melchizedek as the priest of God in refusing the offer. Using a Biblical term, the King of Sodom offered a covenant to Abram where Abram would give people to the king, and the king would give wealth to Abram. Abram rejected that covenant because he valued the covenant with God. As we are on our pilgrimage today seeking first the Kingdom of God and God's righteousness, we also need to be selective with covenants. We have been given this incredible covenant through the death and resurrection of Jesus Christ that will lead to our place in the Kingdom of God to come and give us eternal life. Like Abram, we cannot accept any covenant, any deal, any agreement, any arrangement, any contract, that shifts our focus from first seeking the Kingdom of God and God's righteousness. Hebrews eight verse one.

Hebrews 8:1-13

1. Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2. A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

4. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5. Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

6. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Jesus continues to be our high priest in heaven forever under the terms of the new covenant, and the reason there was a need for a new covenant was because the first covenant wasn't working and needed to be replaced. A new covenant was also needed because of the sin of Israel. With the new covenant, the first covenant is part of religious history, but now through the new covenant, the death and resurrection of Jesus Christ brings us to a point where Jesus died once for all so that sins could be forgiven, and so we can have eternal life. Verse seven.

7. For if that first covenant had been faultless, then should no place have been sought for the second.

8. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Jesus, who died once for all is a high priest of good things to come. Having already paid the penalty for sin, no longer is there a need for the high priest to be focused on the sins of the people because Jesus Christ is a high priest of good things to come, including eternal life for the faithful who seek first God's righteousness as they also seek first the Kingdom of God. Hebrews nine verse eleven.

Hebrews 9:11-15

11. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Jesus Christ, who is the author and finisher of our faith, is our high priest in heaven forever. He sits at the right hand of the throne of God our Father having endured death in crucifixion and the shame that came with that. When Jesus suffered, He knew it would lead to eternal life for the faithful, and today we along with all who have lived and died in the faith before us, have a hope of eternal life and our place in the Kingdom of God, a kingdom that will reflect the righteousness of God, a kingdom that we especially celebrate during the Feast of Tabernacles. Hebrews twelve verse one.

Hebrews 12:1-29

1. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4. Ye have not yet resisted unto blood, striving against sin.

- 5. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:**
- 6. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.**
- 7. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?**
- 8. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.**
- 9. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?**
- 10. For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.**
- 11. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.**

Knowing we have this hope of eternal life in the Kingdom of God awaiting us, we stay focused on enduring to the end, and we follow peace with all people. We live in a world that has rejected God and embraced sin, and we still follow peace. We do not abandon what is holy, righteous, and good as we follow peace with people who have rejected God. Instead of focusing on the sins of other people, we stay diligently focused on any sins in our own life knowing if we lose focus, we could fall short and miss out on salvation. We also cannot allow a root of bitterness to spring up and trouble us. When we allow people and things to make us angry, frustrated, disturbed, or whatever emotion might fit, we cede control of who we are to those other people, and when we cede control, they will determine what happens to us, when we must endure to the end. Verse twelve.

- 12. Wherefore lift up the hands which hang down, and the feeble knees;**
- 13. And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.**
- 14. Follow peace with all men, and holiness, without which no man shall see the Lord:**
- 15. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;**

16. Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

In our spiritual pilgrimage, we are not going to some physical location. We are not headed to the tallest mountain nor are we headed to the deepest valley. We are not traveling to the desert, nor are we headed to a rainforest. Our spiritual pilgrimage will take us to the Kingdom of God and God's righteousness. In the Old Covenant, a physical journey of wandering in the wilderness was undertaken, and in the end, they arrived at a physical location within the promised land. The people on that journey who endured that journey to the end received the reward of a physical promise of living within the promised land. Verse eighteen.

18. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19. And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them anymore:

20. For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21. And so terrible was the sight, that Moses said, I exceedingly fear and quake:

In our spiritual pilgrimage we are headed to a spiritual location, to Mount Zion, New Jerusalem, and living eternally just like angels live eternally. This new destination requires a new covenant because the old covenant could only deliver people to a physical location. The Church of God is the church of the firstborn, and where there are firstborn, there is also logically others who are born who follow the firstborn. We know this world that has rejected God and embraced sin will one day also have their day of salvation, and that helps us to understand the wisdom in following peace with all men and embracing holiness within our life, knowing the righteousness of Jesus Christ and God our Father is greater than any person the Bible names as having righteousness accounted to them. Verse twenty-two.

22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

**23. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,
24. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.**

Having repented and been baptized receiving the Holy Spirit, there is no turning back on our spiritual pilgrimage. We cannot be like Lot's wife who looked back at Sodom. We look forward to the Kingdom of God to come, a kingdom which we cannot see right now with our own eyes, and yet it is a kingdom that is as solid as a rock that is too big to be moved. While we do not yet see the Kingdom of God, we know the Kingdom of God will come at the return of Jesus Christ, and we especially celebrate this during the Feast of Tabernacles. Knowing the Kingdom of God will come, we live our life doing what God would expect of us serving God with reverence and awe. Verse twenty-five.

25. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

26. Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29. For our God is a consuming fire.

The first covenant could only bring the people of Israel to the promised land, and because the people of Israel rejected God after having seen miracle after miracle of God to bring them to the promised land, and embraced the religious practices of the people whose lands were given to them, God allowed the people to be taken into captivity. Today, we are on a spiritual pilgrimage under the terms of the new covenant, with Jesus Christ as our high priest forever in heaven, where we seek first the Kingdom of God and God's righteousness, and eternal life.

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