

Audio Transcript of Sermon

October 1, 2026

The Feast of Tabernacles-Isaac and the Promise of Freedom

Hello. Thank you for joining us today on this sixth day of the Feast of Tabernacles. My name is Tom Laign with Sabbath Bible Study. Some people are imprisoned for crimes they didn't commit, and it happens more frequently than we might believe. Biblically, we can think of Jesus where false testimony was used to bring Him to crucifixion. Now imagine the modern day and being sentenced to life without the possibility of parole or even being given a death sentence, and spending decades in prison, all while innocent. One person in Florida was exonerated nearly thirty-seven years after he was arrested for a murder and convicted based on the testimony of another person also incarcerated in the jail awaiting trial, and forensic testing that was improperly done. In the United States the death penalty is given for more horrific crimes like murder, and when a young adult is murdered in a very violent way, it's normal for people to want the perpetrator to get a severe sentence, and there is nothing more severe than the death penalty. Sometimes, when a person is exonerated of a crime that occurred decades ago, DNA makes the difference.

For the person wrongfully convicted, thirty-seven years is just about a lifetime of living and working as an adult. Having been living without freedom for thirty-seven years, now the exonerated person finally had freedom. Probably the last thing that person would want to do is go back to prison. They would probably want to live their life as a free person for the rest of their life, and that desire has many parallels to the freedom we have in Jesus Christ, a freedom that will lead us to eternal life in the Kingdom of God, a kingdom that we celebrate during the Feast of Tabernacles.

During this feast, we have been using the life of Abraham as an example to consider our spiritual pilgrimage to the Kingdom of God, and we will see how the birth of Isaac through Sarah compared to the birth of Ishmael through Hagar can help us understand the freedom we have in Jesus Christ as we continue on our spiritual pilgrimage. Abraham and Sarah had no children and the only child in the household was from Hagar, the mother of Ishmael. By this time Abraham had a hard time understanding why a child should be born to a dad who was one hundred and a mother who was ninety. Abraham would have been fine if God's

promise to Abraham was bestowed through the lineage of Ishmael. God assured Abraham that Ishmael would also be blessed and be the father of twelve princes, and then explained at this time next year Sarah would give birth to Isaac, and that through the lineage of Isaac the blessings of God would be bestowed. Genesis seventeen verse fifteen.

Genesis 17:15-22

15. And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

16. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

17. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18. And Abraham said unto God, O that Ishmael might live before thee!

19. And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

21. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

22. And he left off talking with him, and God went up from Abraham.

A year later, just as God had promised, Sarah gave birth to a son, and his name was called Isaac. The thought of being parents for the first time with both Abraham and Sarah being very old caused Sarah to laugh so hard, she thought others would start laughing with her. Genesis twenty-one verse one.

Genesis 21:1-13

1. And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken.

2. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

- 4. And Abraham circumcised his son Isaac being eight days old, as God had commanded him.**
- 5. And Abraham was an hundred years old, when his son Isaac was born unto him.**
- 6. And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.**
- 7. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.**

As babies do, Isaac grew and was weaned. To celebrate this milestone, Abraham made a great feast. It was during this celebratory feast that Sarah noticed Ishmael was mocking. The idea of a child or teenager mocking a person is nothing new, and thousands of years ago when Sarah saw it, she took exception to Ishmael's mocking. Sarah told Abraham he should kick Hagar and her son out of the household because she did not want Ishmael to be a co-heir with Isaac. Because Ishmael was also Abraham's son, the idea of kicking Hagar and Ishmael out of the household was hard on Abraham. From the Biblical account we can see God told Abraham to do what Sarah asked of him, because as God reminded him, it would be through Isaac that God's promise to Abraham would be bestowed. God then reminded Abraham of the promise that through Ishmael twelve princes would come explaining that Ishmael would become a great nation in his own right. Verse eight.

- 8. And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.**
- 9. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.**
- 10. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.**
- 11. And the thing was very grievous in Abraham's sight because of his son.**
- 12. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.**
- 13. And also of the son of the bondwoman will I make a nation, because he is thy seed.**

With Hagar and Ishmael gone, Abraham was focused on Sarah and his son, Isaac. Isaac, a firstborn son that came to Sarah and Abraham in old age, must have seemed like an incredible blessing and a fulfillment of a promise of God. Before God could proceed, He needed to check to see where Abraham's loyalties were. Sometimes, when people receive a blessing from God, they are so grateful for the blessing they seem to forget that God who gave the blessing is of greater importance than the blessing. God wanted to verify that Abraham's loyalties were still to God and not to the blessings given by God, and He devised a test for Abraham. He told Abraham to take his son, and emphasized his only son, to the land of Moriah where he was to be offered as a burnt offering on a mountain. By this time, Isaac was probably an older child and at the mountain understood they were preparing for an offering without any animal to sacrifice. Isaac as an older child would likely have been able to get away from Abraham if he wanted, and yet Isaac was compliant and did what his father told him. It was just as Abraham was about to sacrifice Isaac, that the angel of God intervened and told Abraham He now knew that Abraham's loyalties were to God and not to the blessing of his son Isaac, a son whom he loved very much. Genesis twenty-two verse one.

Genesis 22:1-19

- 1. And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.**
- 2. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.**
- 3. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.**
- 4. Then on the third day Abraham lifted up his eyes, and saw the place afar off.**
- 5. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.**
- 6. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.**
- 7. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?**

- 8. And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.**
- 9. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.**
- 10. And Abraham stretched forth his hand, and took the knife to slay his son.**
- 11. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.**
- 12. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.**

It was at this moment that Abraham looked around and noticed a ram that was caught in a thicket of brush because of its horns, and the ram became the burnt offering. It was then the angel of God spoke a second time to Abraham telling him because he had not withheld his only son from God, that God would bless Abraham and cause his descendants to multiply ultimately bringing a blessing to all who live without regard to their nation. Verse thirteen.

- 13. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.**
- 14. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.**
- 15. And the angel of the Lord called unto Abraham out of heaven the second time,**
- 16. And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:**
- 17. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies;**
- 18. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.**
- 19. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.**

Paul understood the connection of faith to the example of Hagar and Sarah. Hagar was a bondwoman, a person who was serving Abraham and who was not free to leave Abraham if she wanted. The expectation was she would serve until her freedom was given her, and then she could leave. As life would have it, Abraham had a son through Hagar and also had a son through Sarah. One son, Ishmael, was born of a bondwoman, and the other son, Isaac, was born of a freewoman. Of the two sons, it was Isaac who was born by a promise of God. There was no promise from God before the birth of Ishmael. In writing to the Galatians, Paul showed we can look to Hagar and Sarah as an allegory. In an allegory, the characters and events stand for hidden ideas, moral lessons, and in the case of something linked to faith, a spiritual lesson. Paul explained how Hagar represented the old covenant, which leads to bondage, and how Sarah represents the new covenant. Because Isaac was a child of promise, those called in the faith are also children of promise having this hope in the Kingdom of God to come and New Jerusalem, themes which we celebrate during the Feast of Tabernacles. Paul wanted the Galatians to know spiritually we are children of the freewoman and not the bondwoman, and that the children of the bondwoman cannot be heirs with the children of the freewoman. Galatians four verse twenty-one.

Galatians 4:21-31

- 21. Tell me, ye that desire to be under the law, do ye not hear the law?**
- 22. For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.**
- 23. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.**
- 24. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.**
- 25. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.**
- 26. But Jerusalem which is above is free, which is the mother of us all.**
- 27. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.**
- 28. Now we, brethren, as Isaac was, are the children of promise.**
- 29. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.**

30. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31. So then, brethren, we are not children of the bondwoman, but of the free.

In the very next chapter of Galatians, Paul continues his explanation and shows because we are children of the freewoman because through Christ, we have been made free, we cannot become children of the bondwoman by voluntarily allowing ourselves to be entangled with the yoke of bondage. Paul then explained to the Galatians that rituals and signs of the first covenant, like circumcision, are not needed by Christians, because Christians are under the new covenant. People who think they are somehow better Christians because they adhere to the rituals and signs of the first covenant are seriously mistaken. It is through the death and resurrection of Jesus Christ that eternal life is made available to us through the new covenant. There is no similar promise in the old covenant. Galatians five verse one.

Galatians 5:1-12

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 anything, 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.

Paul explained to the Corinthians in his second letter that if the old covenant could bring a person to eternal life there would have been no need for the new covenant. He showed how in the old covenant people were focused on obedience to the law, while in the new covenant the focus is on seeking righteousness that leads to eternal life. It was Jesus who taught us to seek first the Kingdom of God and God's righteousness. Those who are focused on obedience technically might be able to perfectly obey and never touch on righteousness. It's like when you give a child a gift. We expect to hear the words, "Thank you," for the gift but we would prefer to also see an attitude of gratitude for the gift. Words of gratitude matched with actions that do not show gratitude are phony. A child saying, "Thank you," while rolling her or his eyes will cause us to doubt the gratitude. As Christians, it's not enough that we proclaim our faith because anyone can proclaim faith, and a skilled liar could probably do a better job in proclaiming faith than a person who is sincerely faithful. Instead of just proclaiming faith, we must be faithful in how we live our life. Those who focus on obedience to the law and not righteousness won't get this because it's like they have been blinded. We who have the Holy Spirit who by faith are seeking first the Kingdom of God and God's righteousness are not blinded, and we know the freedom that comes through Jesus Christ. Second Corinthians three verse seven.

2 Corinthians 3:7-18

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 veil 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 veil untaken away in the reading of the old testament; which veil is done away in Christ.

**15. But even unto this day, when Moses is read, the veil is upon their heart.
16. Nevertheless when it shall turn to the Lord, the veil 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.**

Jesus taught that the truth makes us free, free from the penalty of sin. Those who through the old covenant are focused on obedience to the law can never know the freedom that seeking first righteousness brings, and behaviorally, there is a reason for that. Those who pursue obedience to the law through the old covenant are focused on what they can or cannot do. That focus on what can or cannot be done is in isolation to what is righteousness and often to them becomes a standard for righteousness. They become righteous because of what they do. Contrast that to those who through the new covenant seek first the Kingdom of God and God's righteousness. When we seek righteousness, we acknowledge we are of and by ourselves not righteous, because if we were righteous of and by ourselves through obedience to the law, there would be no need to seek righteousness. Because we seek righteousness, and as we seek righteousness, when we are led by the Holy Spirit, we will start doing those things which are righteous. Like the child who reflects gratitude in their actions after receiving a gift, when we live our life first seeking the Kingdom of God and God's righteousness, we will do what God expects of us not because there is a list of what can or cannot be done, but because we are seeking God's righteousness. It is through that quest for God's righteousness that the truth sets us free. For us it's about God's righteousness, and because it's about God's righteousness, we will do what God expects. 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.**

After Jesus was tempted by Satan in the wilderness, He returned to Nazareth to teach in the synagogue. It was at this synagogue that He read a passage from Isaiah that included delivering the captives and giving freedom to the bruised. Jesus did not deliver those physically held captive. He went on no hostage rescue missions nor did He barge into prisons to set prisoners free. While Jesus had compassion on those with illnesses and disabilities and healed many, the work of Jesus was a spiritual work, a ministry that led people from the captivity of the old covenant to the freedom of the new covenant. Luke four verse fourteen.

Luke 4:14-21

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.

21. And he began to say unto them, This day is this scripture fulfilled in your ears.

Knowing people would confuse the old covenant and sin, Paul explained that even though we are under the new covenant we will not sin, sin as listed extensively in the ten commandments and throughout many places in Old Testament books. He explained that with a focus of righteousness in the new covenant, will also come a freedom from sin, not because there is no longer sin, but because seeking first the Kingdom of God and God's righteousness will lead us to do what is righteous, and

by default that includes doing what God expects of us. Instead of focusing on doing or not doing certain things because they are sin, we focus on doing what is righteous, and as we are led by the Holy Spirit that focus on righteousness will lead us to align our actions to what God expects of us leading us to obedience unto righteousness instead of obedience just for the sake of obedience. Romans six verse fifteen.

Romans 6:15-23

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 we seek first the Kingdom of God and God's righteousness, we look into the perfect law of liberty. We cannot be Christians in name only. We cannot have just a form of faith. We cannot have just a look of faith. We must be people of faith. Jesus was quick to call the scribes and Pharisees hypocrites because who they appeared to be was different than who they were. The scribes and Pharisees had the form of righteousness because they knew how to speak, what to say, how to dress, and knew all of the religious practices of their day. But they also used their religious positions to exploit the people, especially people like widows, who because of their isolation were easier to exploit. Instead of having religious

knowledge, and using that religious knowledge to somehow think we do not need to do what God expects of us, which can lead to exploitation of others, we seek first the Kingdom of God and God's righteousness not just as a mission statement or something that sounds nice, we seek the Kingdom of God and God's righteousness in all we do because that is who we are. Our quest for the Kingdom of God and God's righteousness drives us in all we do. James one verse nineteen.

James 1:19-25

19. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20. For the wrath of man worketh not the righteousness of God.

21. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22. But be ye doers of the word, and not hearers only, deceiving your own selves.

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

The law of liberty that we have through Jesus Christ is not a law that allows us to do whatever we want to do. It gives us no right to treat any person including ourselves with partiality. We do not look down on others because maybe they look poorer than we are. We do not think highly of others because maybe they are richer than we are. Instead, we love others as ourselves. Should we despise the poor, we should not be surprised if people who are wealthier and more influential than we are seek to do the same to us. James shows the perfect law of liberty is a law by which we will be judged, and it includes doing what is taught in the commandments. James two verse one.

James 2:1-12

1. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

- 2. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;**
- 3. And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:**
- 4. Are ye not then partial in yourselves, and are become judges of evil thoughts?**
- 5. Harken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?**
- 6. But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?**
- 7. Do not they blaspheme that worthy name by the which ye are called?**
- 8. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:**
- 9. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.**
- 10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.**
- 11. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.**
- 12. So speak ye, and so do, as they that shall be judged by the law of liberty.**

We are to seek first the Kingdom of God and God's righteousness in all we do knowing we will be judged by the law of liberty. Knowing we will be judged by the law of liberty means we love others as we love ourselves without bias favoring one person over another. As we live our lives seeking first the Kingdom of God and God's righteousness, we can take comfort in knowing there is no condemnation for the faithful who are led by the Holy Spirit as we keep the commandments of God and keep the faith of Jesus Christ. Through Jesus Christ we have truth, and that truth sets us free, just like Isaac was born to Sarah a freewoman, a son of promise, and today we are all children of promise through Jesus Christ. It was Jesus Christ who died for our sins so that we can have eternal life, and Jesus died for us as a man when we were yet men and very subject to the law of sin and death. When Jesus died, He did not die so that we could continue a life of sin, nor did He die doing away with the commandments of God. Instead, our spiritual focus is in seeking first the Kingdom of God and God's righteousness,

and we do what God expects of us because of what we seek first, with spiritual fruit leading us to righteousness as we are led by the Holy Spirit.

Being led by the Holy Spirit, we have this promise of freedom before us very much like Isaac was born of a promise to a freewoman. Having that promise of freedom before us we pursue it. We seek first the Kingdom of God and God's righteousness knowing that a primary focus on earthly things will lead to our human death. Having this promise of freedom and eternal life before us, we live as debtors to the Kingdom of God to come. What is of interest to so many in this world will not be of interest to us, because we know as we are led by the Spirit of God, we are the children of God, and joint heirs with Jesus Christ of the glory to come through righteousness in the Kingdom of God. Romans eight verse one.

Romans 8:1-17

- 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.
16. The Spirit itself beareth witness with our spirit, that we are the children of God:
17. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

It is during the Feast of Tabernacles we celebrate the Kingdom of God, and the promise of freedom that comes with it. With that promise of freedom comes the removal of sin and the penalty of death from our life. No longer are we children born of the bondwoman, like Ishmael was born of Hagar, a type of the old covenant. We are children of Isaac, born of the freewoman Sarah, a type of the new covenant.

As with any pilgrimage, we cannot lose sight of our destination, nor can we turn back to start over again. We are told directly by Jesus to seek first the Kingdom of God and God's righteousness knowing that God will provide our needs. While we live a physical existence among many who reject God, we live our lives aligned to that standard of righteousness, knowing that as we seek God's righteousness, we will be doing what God expects of us. Our focus on God's righteousness does not give us a license to sin as if sin is no longer a concern, because sin is always an enemy of righteousness. As the faithful we are like Isaac born of the freewoman Sarah, who is likened to New Jerusalem, a city we will study more during this feast, but for now we can be reminded that New Jerusalem will be a city of righteousness, a city without sin.

When God brings New Jerusalem to His people during the future Kingdom of God, it will be during a time when the former things are done away. There will be no more pain, death, sorrow, or crying because the former things are done away. Sin itself will be no more, because with righteousness abounding in the New Heaven and New Earth with New Jerusalem as the capital, there will be no place or desire for sin. All things will be made new during this time with those who overcome and

endure to the end by seeking first the Kingdom of God and God's righteousness inheriting all things.

Thousands of years ago, when promises were made to Abraham, he was told that through him would all nations be blessed and that a great nation would come from him. Because those promises came to Abraham when both Sarah and he were very old, Abraham thought that maybe the promised heir might come through a household servant or through his son born to Ishmael. It would take Sarah to help Abraham understand that the promised heir would come through their son Isaac, and it would take the comforting words of God to explain to Abraham, that even though Ishmael was not the promised heir, through Ishmael would still come a great nation with twelve princes. Paul used the example of Hagar and Sarah to show how Isaac was the son of promise, and how the household of faith are also children of the promise. The promise that we have before us is eternal life in the Kingdom of God, a kingdom along with God's righteousness that we are to seek first.

The innocent person who was imprisoned for a crime they didn't commit, once they taste freedom having been released from prison, will not want to go back to prison. Similarly for us who have freedom from the penalty of sin and death through Jesus Christ, we cannot go back to living under the law of sin and death. For us there remains a pilgrimage of righteousness leading to our place in the Kingdom of God, a kingdom that will be filled with righteousness, and a kingdom with no place for sin.

As we continue to celebrate this Feast of Tabernacles, while we celebrate it as people living on earth, we look for a Kingdom that is not of this world and a city not made of human hands. We seek a time and place where righteousness abounds, where there is no place for sin. The focus of righteousness we have before us also gives us freedom from sin, not because we ignore sin, but because we pursue righteousness. Seeking the Kingdom of God and God's righteousness will lead us to do what is righteous, and by default that includes doing what God expects of us.

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