

Zahakiel: It's time to begin. Pastor, please offer an opening prayer.

Pastor Chick: Dear Father in Heaven, We thank You for this blessed Sabbath and the opportunity to come before Your Throne to worship You in Spirit and in Truth. May all who are gathered here receive a fresh baptism of Your Holy Spirit during this sacred hour in YAHSHUA's precious and holy name, AMEN.

Barb: Amen

Adriel Dean777: Amen, Amen

Zahakiel: Amen.

Daphna: Amen

Lucan: Amen

Elyna1: Amen.

PETER 2: Amen

Peterson: Amen.

Zahakiel: Happy Sabbath to everyone. Tonight's study is called "Gifted With Righteousness." While this title, and the concept it represents, is simple enough, it is worthwhile to begin this new year by considering the righteousness of our Father in Heaven which has become, by our acceptance of His Son, our own righteousness. What does the righteousness of Yahweh look like?

During this past Feast of Tabernacles, the subject of a study we had in person was the glory of Yahweh. When most people think of "glory" they think of brightness, of power, of spiritual strength. It is, indeed, all these things, but when Moses asked Yah to reveal His glory, the Almighty responded in this way:

"And Yahweh passed by before him, and proclaimed, 'Yahweh, Yahweh Elohim, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.'" (Exo 34:6, 7)

The glory of Yah is revealed in character. It is the way that He treats those with whom He interacts, with mercy, patience, truth, and goodness.

The light that surrounds the Father is a manifestation of the principles of His character, and so it is with His servants, whose faces are lit up (sometimes literally - Exo 34:30) with reflected glory from the Heavenly Throne. We also see that a part of His glory is a commitment to justice. Although He is merciful, those who remain guilty despite His mercy - those who refuse His salvation - are not "cleared." Those who despise the long-suffering of Yahweh do not go unpunished, not because the Father of all desires any to suffer, (Ezek. 33:11) but because the end of sin must be destruction, for the good of all that are in harmony with the creation's pure principles. Let us see how the righteousness of Yahweh is revealed, even in the judgment of humanity.

Not too long ago, I spoke about my experience as a mainstream Seventh-day Adventist, struggling with, of all things, the idea that Yahweh would close the probation of a human being at some unspecified, unexpected time, and thereby condemn him to hell. There are verses, of course, which say that the Day of Yahweh will come "as a thief in the night;" however, this refers solely and specifically to those who are willingly ignorant of the Father's nature.

As that passage reads more completely, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, 'Peace and safety,' then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: We are not of the night, nor of darkness." (1Th. 5:2-5)

Even Divine Law, especially Divine Law, affords mankind due process. None need be ignorant of Yah's judgment, or even the timing of that judgment; in fact, in order to be righteous, to receive the gift of perfect righteousness, the saints of the Most High must understand it intimately. The Saints of the Most High know that, globally, judgment comes to a close when those who are faithful to Yahweh are "sealed" in their foreheads. (Rev 7:3) The Father delays judgment, specifically, so that His people will be ready for the time of righteous indignation. We know that this time begins when Christ ceases to perform His Priestly role, and leaves the Heavenly Sanctuary as a conquering King, with the reward or punishment for every individual with Him as He returns to earth.

We read, "And when He had opened the seventh seal, there was silence in Heaven about the space of half an hour." (Rev 8:1) This symbolizes the event to take place at the very close of human history, and immediately thereafter, "The Son of man shall come in the glory of his Father with His angels; and then He shall reward every man according to his works." (Mat 16:27)

The question of "when" Christ leaves the Heavenly Sanctuary is tied directly to why He is there in the first place, to what He is doing in that Sanctuary. The Book of Hebrews tells us, "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, 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. 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, 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?" (Heb 9:11-14)

The work of Christ in the Sanctuary, in the "More Perfect Tabernacle," is to cleanse the sins of His people by means of His blood. It is not the sins of the world that rejects Him that are cleansed, and this is important. It is written of unrepentant sinners, who willfully reject the means of salvation, "Because he hath despised the word of Yahweh, and hath broken His commandment, that soul shall be utterly cut off; his iniquity shall be upon him." (Num 15:31) The soul is "cut off;" it is disconnected from the Source of all life. Further, he bears his own iniquity; it is not borne by Christ. It is not purged in the Sanctuary, for the Day of Atonement on earth was for the physical nation of Israel (Leviticus 16) and the Antitypical, the True Day of Atonement is for the true Israelite, as it is written, "If ye be Christ's, then ye are Abraham's seed, and heirs according to the promise." (Gal 3:29)

Let it be established, then that the work of Christ in the Sanctuary is only for the repentant sinner; that is, for the saint who is genuinely sanctifying himself in preparation for the life to come. The work in the Sanctuary is to purge the conscience from "dead works." Peter writes that the believer is "purged from his old sins." (2Pet 1:9) These words are significant; in this context they do not mean that the sins are associated with death, but that they are themselves "dead" and "old."

The Saint of Yahweh, especially since the Adventist message was provided to mankind so that we might prepare for Yahshua's return, believes in complete victory over sin. Whosoever is born again, it is written, does not commit sin. He does not, in other words, "live" in sin, or commit any "new" ones.

We see here the contrast. To the sinner, sin is living in him, in his flesh. He commits new, fresh, sins whenever he is overcome by temptation. He is dead, but the sin is alive. Conversely, the living saint may unknowingly retain sins in himself that are already "dead." They are "old," and never renewed by repetition or backsliding. This has everything to do with the work of Christ in the Sanctuary, the timing of the close of probation, and ultimately the righteousness of the Father.

Why do I say this? I will make a plain statement, and then speak of its significance. The statement is this: Victory over Sin MUST be a true doctrine, or else Christ can never return. Let me put that another way: It is the true Adventist, who believes in and experiences the reality of Victory, that grasps God's righteousness and hastens the day of Yahshua's return. If the work of Christ is to purge away old, dead sins, so that His people will be pure, receive the Seal of Yah, and be prepared to go through the final Tribulation on the way home, then that work will never end if those who are identified as "His" are continually committing new sins for Him to purge away.

Because there is Victory over Sin, Yahweh does not choose an arbitrary point to say, "It is finished", command Christ to leave some sins un-purged, and have Him return to earth to gather up those who repented "in time." We who have a covenant of love with the Father and Son know that nothing of divine character is done arbitrarily. No proclamation of the Everlasting Kingdom is made without agreement, and none who call upon Yah for salvation with a sincere heart will be left outside the Wedding Feast. Nobody, as I have said previously, will "almost" make it. Christ is purging away the sins, the old, dead, sins, of His people. He is cleansing the record, and sanctifying the characters, of those who are living victoriously in this present moment.

As they are sanctified, they are discovering objectionable traits of character that are dead. They have no power to affect the living creature, and if they have been up until that point, the very identification of them as "old," as belonging to the carnal past, forever breaks their power.

As it is written, "If any man be in Christ, he is a new creature. Old things are passed away; behold, all things are become new" (2Cor 5:17) When the saint confesses a wrong he has discovered, he is not "feeling guilty" about it; he acknowledges, with sorrow, that his past sins have caused harm, but his sorrow quickly turns to joy, realizing that Yah has protected him from the ultimate consequence of the transgression (death) and now cleanses him from all unrighteousness, according to His divine promises. (1John 1:9) This is true repentance; it is not an act of the creature alone, but a joint triumph between the Creator and the created, agreeing together that the work is "dead," and therefore has no power.

In the Sanctuary, Christ's blood is applied to this sin, and it is covered until the final purging away when the Books are opened. (Rev 20:12) But there will come a point where this process will end... not because Yahweh commands it to end. Not because Christ will decide that it is time... but because it will "end." It will be finished. There will be nothing left to do in the Sanctuary. Christ leaves the work of the High Priest when it is no longer necessary for Him to perform it. All the saints' old, dead, sins are marked for destruction, and no new sins (because the Victory doctrine is true) are being created, which would necessitate Him continuing to work.

It is all natural, and perfect, and gentle. The Father and Son will say, "It is finished," not because They have decided that Heaven is full enough, but because every soul that has been converted will have had his record marked "Forgiven" in total, and no further transgressions will be added to the Handwriting of ordinances which was against us. (Col 2:14)

This will be the end of the Judgment of the Living, because the dead have revealed that they are dead, having never entered into the Sanctuary with Christ in the first place, and the living have decided to live. There is nothing impulsive, or arbitrary, or frightening, here. Christ leaves His work only when His work is finished, as every good Carpenter must do.

When will probation end? When all cases are decided. Those who are the children of the day can read this and put their trust in the work of their Saviour. For all who have stood in the light of judgment, and let their souls be sanctified, the departure of Yahshua from the Sanctuary will be a sign to the universe that all their sins have been forgiven - every one from their past.

This is the Righteousness of Yahweh, and why it is written that, "Whosoever shall call upon the name of Yahweh shall be saved." (Rom 10:13) None shall be left behind. None shall be left "unfinished." The Winds of Strife are held back specifically for this process to be completed, and we who are living in Victory know that because we walk with the Father and Son, this process is drawing quickly to its natural, perfect end. Those who know the Father and Son must know this of Them, that they save to the uttermost all who come to them for mercy, and are taken by Yahshua into the Most Holy Place as lambs upon His shoulders. There is opportunity enough for salvation for every sincere spirit, for Yahshua will not leave His work undone.

This is not to say that the saint will sit back and do nothing to cooperate with providence in the seeking-out and putting away of these old, dead sins. Not at all. The very character of the redeemed is that it longs for Yahshua's return, and because of this it seeks to hasten the day where he will hear, "You are clean, holy altogether." He will eagerly engage in self-examination, in study of the Scriptures to know more perfectly what righteousness is, and prayerful communion with his Savior.

So here we are, on the eve of the end of Christ's work. Old sins are being discovered, confessed, and put away. No new sins are being added to the High Priest's workload, except when a new soul is converted and the process begins on another lost sheep, now found. What ought our mind and ministry to be? The understanding of these matters cannot merely reside within us as theoretical knowledge. They must reside there, of course, but we are speaking of righteousness... the righteousness of Yahweh that He has given to us.

Truth, when it is communicated, is doctrine. It does need to be communicated. Truth, when it is lived, is righteousness. It does need to be lived. Truth is to rest in the knowledge of Yah's character... to know that He does nothing, not even end human probation, at a time that would leave even one truly repentant sinner outside the Gates of New Jerusalem. Yah's glory, His righteousness as revealed in His longsuffering, and mercy, and patience, and goodness, and kindness, and gentleness... these are the gift He has given to us in His Son. And these things, as they live in us, make us like Him, that we rejoice in mercy, but at the same time will not let evil go unidentified, either in ourselves (for Yahshua's work must soon come to an end)

or in others (for we wish to convince others that they need to repent and accept Yah's gift).

The Scriptures contain mysteries, some of which will not be fully answered before the end of the age, "but those things which are revealed belong unto us and to our children forever, that we may do all the words of this Law." (Deu 29:29)

Let us live by this principle, that Yah reveals His truth to us, not so we might only rejoice that we know them, but that "we may do all the words of this Law." Righteousness is doing the words; it is living out the teaching. It is letting the understanding of who Yahweh is (that He is not arbitrary, harsh, or condemning, for example) define who WE are, so that we are made like Him by "beholding," with the mind's eye, the earnest heart, and the sanctified imagination, holy things specifically designed to shape us and restore Yahweh's image in human flesh.

When we speak of Yahweh, let us speak of His goodness, of His majesty, of His divine wisdom, to put into place so perfect a plan of salvation that excludes no willing participant. Let us speak of no doubts, or uncertainties. Let us dwell on no imperfections, for what is perfect we reveal in testimony, and what is discovered to be imperfect we send before us to the Sanctuary for cleansing. Let us know that we are invincible, for we have such a High Priest as this, that leaves nothing unfinished, so that we can say equally of nature, and truth, and of our very own born-again selves, "Yahweh doeth all things well."

In the year to come, let us be thankful for the Father and the Savior, for what They have given us, and be bold in the message that They have called us to share with the world. We shall say, with awed humility, but no less certainty, "Come and see; if you wish to know what Yahweh and Yahshua are like, then come and see Them living through the righteousness of Their people." This is our work, and our great privilege, to be the Righteousness of Yahweh in Him who has given us His Life.

Are there any comments or questions about the study tonight? If there is nothing further, then I'll ask Bro. Luke to offer a closing prayer.

Lucan: Dear heavenly Father, We thank you for the blessing of unity in your Spirit. We know that, while your process is perfect and gentle, we are to strive together in our common experience, for common understanding. We thank you that You know the end from the beginning, as the author and finisher of our faith. As we rest during these sacred Sabbath hours, may your Spirit draw us ever closer in doctrine, in experience, and in truth, unto the perfect day. In Yahshua's name we pray, amen.

Zahakiel: Amen.

Pastor Chick: Amen.

Barb: Amen

Elyna1: Amen.

Adriel Dean777: Amen, Amen

Daphna: Amen

PETER 2: Amen

Ruthline: Amen

Gloria Bailey: Amen.

Peterson: Amen.