

Zahakiel: Let's begin. Pastor, please offer an opening prayer.

Pastor Chick: Dear Heavenly Father. We come before your Presence with praise and thanksgiving and seeking a fresh outpouring of Your Holy Spirit. Bless our convocation in spirit and in truth as we receive the promised Sabbath blessing. In Yahshua's holy name, Amen.

Barb: Amen

Lucan: Amen

Zahakiel: Amen.

Elyna: Amen.

Ruth: Amen

daphna dee: Amen

Adriel777: Amen

Nattie: Amen.

Zahakiel: Happy Sabbath to everyone. This week our study is called "The Dwelling-place of Yahweh," and I want to further explore a concept that Bro. Luke mentioned during our last meeting. He quoted this verse, "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of Yah." (Eph 3:19)

This reminded me of the concept of the "Shekinah" which is the Hebrew word for the light of Yahweh's presence. It is this Shekinah that is described here:

"And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the Ark of the Testimony, of all things which I will give thee in commandment unto the children of Israel." (Exo 25:22)

In even more impressive fashion we read of it here:

"And king Solomon and all the congregation of Israel that were assembled unto him were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the priests brought in the Ark of the Covenant of Yahweh unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim [...] And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of Yahweh, so that the priests could not stand to minister because of the cloud: for the glory of Yahweh had filled the house of Yahweh." (1 Kings 8:5, 6, 10, 11)

Zahakiel: Let me know when you've read this.

daphna dee: F

Pastor Chick: F

Ruth: F

Adriel777: F

Lucan: F

Elyna: F

Barb: F

Zahakiel: The presence of Yah's glory as manifest in this light of dwelling was so bright that even Yah's own people could not bear it. When Moses returned from the mountain after speaking with the Creator, we read, "...Moses wist not that the skin of his face shone while He talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him." (Exo 34:29, 30)

The reason that Moses was able to stand in Yah's presence, but the people were not, was the prophet's character, a direct result of his closeness to the Almighty. Inspiration had Moses describe himself as the most humble man who walked the earth in his day, (Num 12:3) and on several occasions he received miraculous intervention on behalf of his integrity and leadership of the Israelites.

When we consider the incidents in Yahshua's life, we find some parallels between those who witnessed His earthly ministry, and the Israelites who were led by Moses. We see miracles intervening to protect them, (Num 16:32, Mark 4:37-41) we see a "brightness" due to their glory – borrowed in Moses' case, (Exo 34:29, 30; Mat 17:2) and we see a resurrection after their ministries on the earth were completed. (Jude 1:9, Rom 6:4)

One interesting difference to note is in regard to that second criteria, the brightness. In the Israelites' case, the people wanted Yah's glory to be removed further from them, while Peter, James and John wanted to build tabernacles for worship after getting over their initial amazement. (Mat 17:4) This is, perhaps, a testimony to the character the disciples had seen in Yahshua, being more intimately familiar with him than the average Israelite was with Moses.

The glory that was reflected on Moses, but shines from the Father and Son by Their own divine nature is the Shekinah, the pure light of the holy that burns away sin, and that causes those with sin in them to fear, and ultimately to be destroyed in the final judgment. It is the "fullness" of Yah's glory, unveiled against the presence of transgression, even as that earlier quote speaks of the fullness of Yah dwelling within us.

Of Christ Yahshua it is said that in Him is "all the fullness of the Godhead bodily," (Col 2:9) and also that He and the Father are "One." (John 10:30) It follows, then, that this shared glory should extend to Yah's people as well, because we are One with the Son who is One with the Father, (John 17:21) and are therefore the dwelling-place of Yahweh upon the earth.

With regard to divine glory, what Yahshua always was, we have "become." We have reached up to grasp the hand of divinity reaching down, adopting that glory as we ourselves are "adopted" as sons and daughters of the Holy Family. (Rom 8:15)

Yahshua said, "If a man love me, he will keep my words: and my Father will love him, and We will come unto him, and make our abode with him." (John 14:23)

If Yahshua, the fullness of the Godhead bodily, and Yahweh, the fullness of the Godhead spiritually, (John 4:24) dwell within us, then what manner of people are we? Not merely "ought" to be as Peter asks, (2Pet 3:11) but "are we" by faith and by our acceptance of He who stands at the door and knocks.

We can see just how it is that we contain all the fullness of God, the brightness in Christ and reflected on Moses, even in this fragile flesh, and it is our persistent and eternal duty to let this be known "in all holy conversation and godliness," to finish that verse from Peter's epistle.

What manner of people has Yah made us by our faith?

What are the implications of this "becoming" for our lives?

First of all, it ends them. The light reflected off of Moses drove away the yet-to-be sanctified Israelites, and we have always known that no man can see Yahweh and live, for the brightness of His presence would destroy all sin, and therefore all sinners. The process of conversion takes all that glory, all that sin-destroying majesty, and places it within us, right in the very centers of our beings – so it is written. None born of the flesh can survive this process; and therefore death must follow. This is what it means to be born again by the Spirit, and why it is impossible for any Gospel that does not teach the complete and total annihilation of sin in the converted heart to be true.

When it is written that the brightness of Christ's coming destroys the wicked, Yahweh is perfectly just... this fate comes to all. That saints are those who, by faith, arise from this death, and into the resurrected life of Yahshua. Victory over sin, righteousness by faith in the One who gives us victory, is the only belief that can possibly accept that we have the fullness of Yahweh, including His truth, His light, and His glory, within us.

If one says, "I have the fullness of God dwelling in me," and yet commits sin, or even entertains the possibility that he might commit sin, it is proof positive that he has not yet died this death. He does not know his own religion, and does not understand his own words. He has not seen the Shekinah, the glory of Yah, dwelling within him.

The Bible says that Yahweh is light, (1 John 1:5) and that the Son who is One with Him is the "way, the truth, and the life." (John 14:6) Sin denies all these things, giving darkness, loss, deception and death. The principles are entirely opposites; thus, the coexistence of sin and Yah's glory in a single being is impossible. It cannot be, and if anyone, priest, pastor, or minister, teaches otherwise, then the presence of Yah is not in them.

Yah does allow those who are being sanctified the opportunity to identify and put away ignorant sins, and this is a great mercy; however the veil He places over His eyes is both

thin and temporary by design... "His eyes behold, His eyelids try, the children of men."
(Psalm 11:4)

Salvation is not a matter to be toyed with or delayed, for those who have heard the Gospel from the messengers of Yah are called before the great Judgment that very moment, with the angels and the unfallen eagerly watching to see what they will do. We, His servants and messengers, must know what manner of persons we are, and openly testify of that nature, in order to properly fulfill the will of Yah for our earthly ministries.

We have said, and taught, that we are the Temple of Yahweh. There are several Bible verses to that effect, and we have a workbook, "The Two Temples," to explore what this means for both individuals and the Church collectively.

But we are something else as well.

The Book of Hebrews tells us that a mortal priesthood, even one established according to the divine pattern revealed to Moses, is insufficient to represent Yah's glory properly. It is written there,

"If therefore perfection were by the Levitical priesthood, (for under it the people received the Law) what further need was there that another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" (Heb 7:11)

It is in this context that Hebrews speaks of Yahshua as our High Priest, arising from Judah and not Levi, and superior to the descendants of Aaron in that He is capable of interceding for all humanity before the Father. This chapter, in fact, begins by describing Yahshua's type this way:

"For this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him [...] abideth a priest continually." (Heb 7:1, 3)

One who is both a king and a priest wields both material and spiritual authority. This is the authority given to Yahshua, who exercises the spiritual first, and then, soon, the material. We, who share His glory and eagerly await His coming, are called a "royal priesthood," (1 Pet 2:9) given authority over the spiritual, first, and then (soon) the material.

"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 Yahweh and of Yahshua, and shall reign with Him a thousand years." (Rev 20:6)

Here again we see the concept of the kingly priest, typified by Melchisedec, fulfilled by Christ, and inherited by the Saints who are partakes of Yahshua's glory. Only those of this heritage are suitable to bear within them the Shekinah, the holy light of Yahweh that we have been considering.

Now, a priest serves in a temple, but the dwelling-place of a king is something else. Yahshua told His followers, "...The Kingdom of Yahweh cometh not with observation, neither shall they say, 'Lo here!' or, 'Lo there!' for, behold, the kingdom of the Almighty is within you." (Luke 17:20, 21)

Some have taken this to mean that there will not be a physical appearing of Christ, but that is not what this verse is saying. We know from the prophecy of Daniel that the "little stone" that becomes the mountain of Christ's eternal kingdom strikes the very physical kingdoms of the earth at the end, (Dan 2:34) but when it arrives, it is small. It "cometh" not with observation. When it arrives on the Last Great Day, the entire world will see it, and on that day every knee shall bow, but it "cometh," it comes into being, it manifests initially, as the new heart of the born-again Christian that is filled with the presence of Yahweh.

While it is true that Yahshua has not yet taken off His priestly garments to take up His eternal crown, even while He was among us the first time, and even while He was suffering for our sins upon the cross, it was written over His head by divine appointment, "This is Yahshua, King of the Jews." (Mat 27:37) Even today, as we await the manifestation of the Kingdom, we read that we are translated "into the Kingdom of [Yah's] dear Son." (Col 1:13)

The Father and Son dwell within us, with the fullness of Their divine glory. Because we are priests, we are the Temple of Yah upon the earth, both collectively and individually. Because we are children of the King, we are also Their Royal Throne upon the earth.

This is a significant statement. It is a bold statement, but a Royal Priesthood must involve both a Temple and a Throne. As the High Priest and King of Kings dwell within us, their dwelling-place must be both Temple and Throne; and while there is both a Tabernacle and a Throne in the Heavens, all things are done on earth as they are there, for the Kingdom of Heaven has begun already in anticipation of the Day of all Revelation.

In the day that Yahshua judges the living and the dead, He will exercise His authority, his jurisdiction over the planet; but we who serve Him have acknowledged His absolute authority over us already, for we say not only that Yahshua is our Savior, but also that "...Yahshua the Messiah is Lord, to the glory of Yahweh the Father." (Phil 2:11)

That word "Lord" means Master, Owner, even Husband. What every tongue shall confess in the last day, the Royal Priesthood already knows, for the light that casts out all sin, and all that goes with sin: fear, doubt, sorrow, envy, and all the other works of the flesh, this light reveals it both in us, and through us.

What manner of people are the living Temple and Throne of the Most High?

That is what Yah reveals to the world; that is the essence of evangelism, that act of Agape that vindicates His name, and draws the lost to the cross and thereafter His healing light.

The Throne of Yahweh is holy, even as He is holy. The people of Yahweh are holy, even as He is holy. The 144,000 walk where the Lamb walks, and reflect His light to the world, which reveals and destroys sin, gathering the wheat and binding the sheaves even as the visible manifestation of Yahshua's Kingdom draws nearer.

The light of Yah's glory reveals Him, and in these last and darkest days, this light is the only thing that will draw people from the world. They will not be won by reason, for Satan's arguments have become so perfect with use and practice that while we can win a doctrinal "argument," we cannot win the soul through this kind of victory alone.

Similarly, those of the world will not be won by fear... those who fear Yahweh (in any sense of the word) are now so few. They will not be won by appeals to emotion... the success from this approach is temporary at best. They can only be won by the true evangelist, by the Royal Priest who has seen the true glory of Yah, and has "returned to earth," as it were, coming down off the mountain as Moses did, to bless others with what they have experienced.

This is our testimony, our invincible testimony... "This then is the message which we have heard of Him, and declare unto you, that Yahweh is light, and in Him is no darkness at all." (1 John 1:5)

This is a message that can only be carried by one who has seen that light, and been filled with it, and dwells within it with the Father and Son. The people of Yah must be Their Throne, they must be the King's dwelling place upon the earth, and they work and pray - fervently - for those souls who do not even know yet that they are on the way to meet the King of Glory.

One way or another, all shall behold Yahshua... and we are blessed beyond all measure to be fellow-laborers with the Father, the Son, and their ministering angels, to prepare a people to meet Him as joyful and loyal citizens of His Kingdom.

If they have seen Yahshua, they have seen the Father. In just this way, when they have seen us, with our invincible, and joyful, and glorious testimony, they will have seen the Lord of the Sabbath, the Everlasting Savior, and the Everlasting King.

Are there any questions or comments about tonight's study?

Adriel777: Amen

Marie: Amen

Zahakiel: If there are none, then I will ask Bro. Luke to offer a closing prayer.

Lucan: Dear heavenly Father. We thank you for your Son standing to represent us before your Throne, even as we stand to represent Him in the earth. We are blessed to consider that Yahshua and His bride are truly "one," even as the members of that bride are one.

We rejoice in your rest, and in the responsibility of your work, both of which are given us freely through no worthiness of our own. As we continue to reflect and partake of your righteousness through eternity, may your Spirit continue to shine forth brightly to all who behold our faces. In Yahshua's name we pray, amen.

Pastor Chick: Amen.

Adriel777: Amen

Nattie: Amen.

Ruth: Amen

daphna dee: Amen

Barb: Amen

Elyna: Amen

Marie: Amen

Zahakiel: Amen.