

**Zahakiel:** Almighty Father in Heaven, we thank you for the joy of your presence with us in the week that has passed. We thank you for the ministry of your angels, which has protected us from many dangers, and for the opportunity that we have had to honor you with our labor. We are blessed now to draw near to you on this day which you have especially blessed, to lay down the burdens of the world, and honor you now with our rest. May each heart and mind be open to the word given to your servant, that the Church may be edified and sanctified to your glory. We ask this in the name of your dear Son, Yahshua. Amen.

**Barb:** Amen PC: Amen

**Naraiel:** Amen

**Adriel:** Amen

**Lucan:** Amen

**Naraiel:** (Amen & Amen)

**daphna:** Amen

**Peter:** Amen.

**Elyna:** Amen.

**Zahakiel:** Happy Sabbath to everyone. Tonight, our study is called "Seventy Times Seven." It's not a math problem... it is a spiritual problem that we are addressing tonight. The phrase is taken from a Bible passage that reads, "Then came Peter to [Yahshua] and said, 'Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?' Yahshua saith unto him, 'I say not unto thee, "Until seven times," but, "Until seventy times seven.'"" (Mat 18:21, 22)

The meaning here is clear...there is no limit to our Father's forgiveness, and therefore, if we are to be "perfect, even as [our] Father which is in Heaven is perfect," (Mat 5:48) then there is no limit to ours either. You will notice that, in the verse, there is no indication that the offending brother actually asks for forgiveness. This is interesting, for we do know that according to the divine pattern, true repentance must accompany forgiveness, or else it does not lead to salvation. We may sin, ask forgiveness, then sin and ask forgiveness... and we are no closer to Heaven. We sometimes call it the "sin-repent" cycle, but of course this is a false repentance, or else it would not be a "cycle" at all. True repentance is a turning-away from the transgression, so that it does not recur.

What we are reading about, then, is an offending brother that is not truly repenting of the thing that offends. So, if there is no true repentance, why is it that Yahshua teaches we must forgive so many times? The answer is that Yahweh does, indeed, forgive humanity that many times, and many more times. As we have learned, it is not forgiveness that saves. Yahweh forgives mankind for all its sin. In Yahshua, because of His sacrifice, infinite forgiveness for all sin has been bestowed upon mankind.

Now, some false doctrines, like the Once Saved Always Saved teaching, make the claim that this means all sin has been "remitted" from the individual believer, whether those sins are past, ongoing or future. If this is true, they reason, once we are saved, we are never again guilty of sin, and therefore cannot lose salvation. There are many issues with this belief system, which we have discussed in other studies, such as the difference between the practical and theoretical "cannot."

The truth is, we may have confidence in what Yah has done on our behalf. We "cannot" lose salvation because we choose, every time, to do righteousness. That is the born-again experience, Victory over Sin. It is possible in theory to turn away from anything – this is what freedom is, and the Bible records that some, indeed, had "tasted of the Heavenly gift," (Heb. 6:4) yet fell away.

In practice, however, we who are called in this generation to be among the 144,000 cannot lose salvation because we "cannot sin," not because "even if we sin" we are not guilty because of what Yahshua has done. There is no "if we sin" in the Faith of Yahshua. Accepting the atonement of the cross changes us, so that we are no longer those who would choose sin, and therefore no longer those who would be lost. Simply put, salvation changes us, not the rules of sin and salvation; true faith does not admit the possibility of failure.

With regard to the underlying belief, the problem is that those who believe in eternal, unconditional security do not make the proper distinction between "forgiven" and "remitted." The Bible says that Yahshua's sacrifice was offered "for the remission of sins that are past, through the forbearance of God." (Rom 3:25) The word translated as "remission" there indicates that the sin is ignored, forgotten, just as Yah has promised, "I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:34)

So we may look at things this way:

At the death of Yahshua, the Father has forgiven mankind for its sin. This is a total, corporate forgiveness, and it can be no other way, for the sacrifice of Christ was for all. Now, this does not mean that all men are automatically saved. Those who repent of their sins, these are the ones for whom forgiveness is effective, and then there is a "remission" of those sins that are forgiven, the sins committed up to the point at which conversion takes place. The rest of the Gospel, the "Good News," is that there is no need for a sacrifice for sin after that for the individual. Hebrews says that Yahshua was "once offered," because conversion is the end of the life of the sinner – the end of the life of sin.

The traditions of men make no difference between remission and forgiveness... they say, "When God forgives your sin, it is gone." This is not so; Yahweh has forgiven everyone,

but we read that those who are redeemed "have washed their robes, and made them white in the blood of the Lamb." (Rev 7:14) There is a change to their clothing, which represents their character.

When we accept the Gospel, when we receive the sacrifice of Yahshua on our behalf, then the corporate forgiveness toward mankind becomes the personal forgiveness that Yahweh has extended to us as individuals, and the sins are "remitted," ignored or neglected until (as Adventists understand) they are finally purged completely when the Divine Books are opened and balanced.

Now, we see how we may apply this to our fellow men. If someone commits a trespass against us, we may choose to forgive them, to extend Yah's forgiveness and love toward them, regardless of whether they ask it of us, regardless of whether they repent. The converted soul WILL always extend this forgiveness, since the Holy Spirit is the indwelling presence of the Father and Son who have forgiven us. This is good for our sakes, because the soul that forgives is saturated with love; it is never polluted by hatred, resentment, or bitterness.

However, just as with Yah's forgiveness, this does not mean that we are reconciled automatically with offenders. If someone steals money from me every time I let him into my home, I will no longer invite him to enter. We are not required, because we are instructed to forgive limitlessly, to make victims of ourselves.

As we were discussing a few weeks ago following a study, we ought to (for the sake of others as much as ourselves) make it known when we are encountering incompetence. We may, of course, expand that principle to include those who are deliberately inconveniencing us through their offences. We may forgive one who has trespassed against us, and yet acknowledge the justice of seeing him imprisoned for his crimes so that neither we nor others suffer repeatedly.

What is best, of course, is if the one who has offended us asks for forgiveness, and really means it. Then, we can express that forgiveness. It can be brought to its full purpose. Then we can be "reconciled," "atoned," and this is the pattern that Yah follows.

When we repent, our sins are remitted by the blood of Yahshua, and we are once again in unity with the Father and Son. But whether those who offend us ask for forgiveness or not, we give it to them anyway, and our peace is unbroken. In this way, we can harmonize Yahshua's teachings with Paul's, who writes, "A man that is an heretick after the first and second admonition reject, knowing that he that is such is subverted, and sinneth, being condemned of himself." (Titus 3:10, 11)

In another place we read, "But now I have written unto you not to keep company, if any man that is called a Brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." (1Cor 5:11)

There is a time and a place for an individual to be excluded from Christian society, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may [hopefully] be saved in the day of the Lord Yahshua." (1Cor 5:5)

But just as Yah loves even those who are ultimately lost, so the Church and its members love, and have already forgiven, even those who reject the truth and go out into the darkness. From the perspective of our own sanctification, and our own joy in Yahshua, it is important that we understand this distinction. We truly love all men, all people, even if they are unrepentant sinners. It is a great healing to our own soul that Yahshua has given us this gift, to be like Him, to be able to say, even to those who persecute us, "Father forgive them, for they know not what they do..." and to truly mean it, not merely giving lip-service to what we "ought" to say as Christians. Those who learn this truly know Yahweh's forgiveness, and never suffer from suspicion, from bitterness, from unnecessary sorrow or anger, regardless of the words and actions of others. This is another way in which we are "free" from sin, and this is important, Brethren.

When we are free from sin, not only are we free from the slavery of our own sins, but we are free from the negative emotional and spiritual effects of the sins of others. We are free "indeed," and totally, from sin. This also gives us great power to meet challenges, especially when dealing with others. It gives us a reason for that invincible testimony, the Testimony of Yahshua, and reveals to the world the prevalence of hope within the Christian faith.

Consider, as an example, a man and a woman. They are married, but have had a history of bitter disputes, of misunderstandings leading to frustration on both sides, of accusations (perhaps valid ones) thrown back and forth like darts. In the passage of time, they separate, and live apart – emotionally, if not actually. Sometime later, the man finds Yahshua and is converted to the truth. Now, he knows what the Bible teaches. He should be with his wife. He should be, in fact, the "head" of his wife, a priest in the home. But as he considers his situation, what can he do? He knows that she is likely to treat him no differently when she learns he is now a Christian. He knows that there have been attempts at reconciliation before, and if she has rejected him even as a partner before, could she possibly accept him as a leader now?

But this is where hope comes in. If he is in Christ, he is no longer the same person that had such bitter disputes with his wife. His character is different. His way of approaching conflicts is different. The old spirit, the old man, has been slain, crushed by a Rock that is

Christ, and he is a new man, whose character is of Christ, standing in his place. Whether the wife is the same or not is irrelevant. Whether the circumstances are different or not is irrelevant. He is different. He has learned Yahweh's forgiveness. He is changed from darkness to light, and death to life.

Now, if the man believes this, then happy is he. He receives Yah's forgiveness of his sins, and he extends that forgiveness to those with whom he has shared offenses in the past. Because Yah has forgiven him seventy times seven times, it does not matter to him how many times he has had to forgive others. It does not matter to him how many times someone has done things to him that would require his forgiveness. He tries again... maybe for the seventy times seventh time.

Now, I just chose a convenient example. The principle here should be as clear as it is far-reaching. It is "safe" to apply both to those in the Church, and to those in the world from whom we would not expect an understanding of forgiveness, repentance, and the remission of sins. These things do not matter; the nature of the ones to whom we are extending forgiveness is not important, for Yah loved us before we even knew how to love Him. He forgave us before we even knew how to ask for forgiveness.

**Adriel:** Amen

**Zahakiel:** But Yah's grace has appeared to all men, as it is written. His forgiveness was shed abroad at the cross, when the Son was lifted up. We who are His people are they who have accepted this forgiveness available to all, (and it can only be "available" to all if it is already "given" to all) and repented of our sins that necessitated the forgiveness. We have repented of our unconverted, carnal nature, and our sins have been remitted, overlooked and neglected, by the divine record. Because of this, our Father in Heaven treats us as though we had never sinned.

**Adriel:** Amen

**Zahakiel:** He has caused Himself to "forget," in a sense, all our transgressions, so that when we worship, He sees the worship of perfect characters, unstained and beautiful – acceptable worship for a Perfect King. When we pray, He answers our prayers just as He would answer the prayers of His sinless, perfect Son.

We were speaking last week about the prayers of the saints... this is why it works, because they are numbered with the prayers of the only Holy One. When we forgive others, we are actually expressing the forgiveness that Yah has already given to them... and so we become like Him, and make suitable mediators to pray for their salvation, so that they may also receive the forgiveness, repent of their transgressions, and have their

sins remitted. Then we shall be one with Yahweh, and one with our brother who has been regained from the darkness.

This is the fulfillment of the Law. This is the work of Elijah, to turn hearts back to Yahweh, and families back to one another. Men and their wives shall be reunited, and placed in proper Gospel Order. Fathers and children shall be reconciled. Those who have fallen away from the faith will be reclaimed for the Truth, and enter the Heavenly Gates at our side.

Just as we believe that we have received the forgiveness of Yahweh, let us also believe His other promises as well. We may be excited – we have every reason to be excited – when we take the Gospel to others. No matter how many times we may have been rejected before (just as someone may offend us many times) we are persistent in our hope for those who hear us, for we know that Yah has given to us His Spirit, teaching us the words to say, bringing to our minds the blessings to request and the friendship to offer.

Let us, who have received the unconditional forgiveness of our Father in Heaven, be mediators for others, and priests for our homes. Let us pray for both our friends and our enemies as Yahshua prayed, for the Father will answer us just exactly as He answered His Dear Son. Believing these things, knowing these things, we are united in this faith, in this hope, and we shall surely see miracles in these last days.

Are there any questions or comments about the study tonight?

**Adriel:** C (but need time to find what I want to share.)

**Zahakiel:** Ok, take your time.

**Adriel:** It is in regards to our prayers being answered... "As yet the disciples were unacquainted with the Saviour's unlimited resources and power. He said to them, "Hitherto have ye asked nothing in My name." John 16:24. He explained that the secret of their success would be in asking for strength and grace in His name. He would be present before the Father to make request for them. The prayer of the humble suppliant He presents as His own desire in that soul's behalf. Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of His own perfection. Desire of Ages p 667. End

**Zahakiel:** Very good. 😊 There, we see the close association, the unity, between the Son and the believer. This is great power... we ought, indeed, to be careful what we pray for.

**Adriel:** Amen

**Zahakiel:** Are there any others with thoughts to share tonight?

**Adriel:** C

**Zahakiel:** Go ahead.

**Adriel:** I praise Yah for this powerful study. It is very timely (as they all are). Especially as times grow darker and Yah's Spirit is being withdrawn from the earth...We need to remember that we shall have to "draw warmth from the coldness of others". End

**Zahakiel:** Right. 😊 All right, if there are no others, then I will ask Bro. Luke to close the study with a prayer.

**Naraiel:** Amen

**Lucan:** Dear heavenly Father. We thank you for the work of mediation you have given to your people. We know that you have made us a nation of kings and priests, as Yahshua serves as both within us. We thank you, as we know your promise that what we ask in His name will be granted according to your will. And we know your gospel, that our wills are submitted entirely to your own. May your Spirit be with us as we minister as Yahshua ministered, to the salvation of those we encounter. In Yahshua's name we pray, amen.

**Peter\_Jr\_18:** Amen.

**Gloria-Ruth:** Amen.

**Zahakiel:** Amen.

**.gadriel:** Amen, Amen

**Barb:** Amen PC: Amen

**Elyna:** Amen.

**Adriel:** Amen

**Naraiel:** Amen.

**daphna:** Amen

**Peter:** C: Amen