

Throne of Grace

I write these things that you may not sin. 1 Corinthians 10:13

This is really important especially for our new disciples. Psalm 101 – You see what our Father wants us to think about those who fall away and do not heed the blameless way. Someone said that Sameach and Yedidah were sincere. But the people who fell away were not sincere. If they were, they would still be here. So do not say they were sincere. You see in verse 3 how we are supposed to think about the works of people who fall away. Sameach practiced deceit every morning by lifting up his hands, so he was finally cut off. It says that morning by morning He will remove from us those who practice deceit. That is the word of God (Ps 15:4).

Let's talk about the throne of grace – for our new disciples and also for older disciples so we will know how to help people. You need to look at a bible to understand this.

Heb 4:16 – So we want to ask a question so you can all understand this: Why will a believer who loves our Master not go to the throne of grace in a time of need to receive grace to help him?

What is the context of Heb 4:16? It is talking about when you are in a time of need – what is a time of need? What is it trying to communicate? What are you going to the throne of grace for? So that we will have grace in a difficult moment – so that we will not sin – so that we will receive mercy. If we love our Master Yahshua we will not let ourselves be cut off from the land, it is normal for a disciple to maintain a love for our Master Yahshua. It is not normal to be cut off from Him.

1 Cor 16:22 – It is normal for us to love Him affectionately. If we do, how do we maintain that affection? How do you maintain that love for our Master? Look at Heb 3:12; it is in context with 4:16. It talks about an evil, unbelieving heart that moves away or turns away (Jms 4:8), but also to us who see to it (Heb 12:15) that no one else turns away. Those who receive your help are the sincere and those who do not receive your help are those who are cut off morning by morning from the land (Ps 101:8). Heb 3:12 13 – Take care, see to it, brothers that there is no one who has a sinful, unbelieving heart being hardened by the deceitfulness of sin. What is the heart hardened by? (verse 13) By the deceitfulness of sin. (Distraction is a deceitfulness of sin. If you are distracted and do not have your mind on this, you are already falling away – being hardened by the deceitfulness of sin.) We are (verse 13) seduced by sin. Heb 3:14 – We have become fellow heirs with Messiah. It means we have come to share in Messiah; it means we share in His glory. We are “fellows” with Messiah – if we hold firm until the end the confidence we had at first. (If you didn't have any confidence at first, you have no standard.) So we have to do what is says in verse 14. What does it say again? We become fellows with Messiah and share in all He has for us in the kingdom if we hold on to Him, *if we hold onto our affectionate love for Him* (1 Cor 16:22). The Corinthians who were not holding onto their affectionate love for our Master, what was going to happen to them? The same thing as Ps 101: 8 (“morning by morning, one by one they would be cut off from the land”). And who else was cut off from the land besides the first church? What does Heb 3:16 say? Who provoked Him? Our forefathers. Verse 16 speaks of those who heard and rebelled and (verse 18) those who disobeyed; why? (verse 19) because of unbelief. The heard and rebelled (in verse 16), they disobeyed (in verse 18), and it was because of unbelief (verse 19). So that is an example for us so that we would not fall in the same manner of disobedience. Because Heb 4:2, we also have heard the good news. If we really heard and really believed then we were sealed with the Holy Spirit – but the message had to have been combined with faith (Eph 1:13). (If Eph 1:13 did not happen in someone's life – he heard but did not combine it with faith — he will be one of those who fall away.)

OK, now look at Heb 4:6 – So then it remains for someone to enter His rest, but those whose examples we have failed to enter because of disobedience. Next look at Heb 4:11 where it goes on to tell us what we have to do; and then Heb 4:14 16 where it continues to tell us what we have to do. Then, verse 16 deals with what? *What does Heb 4:16 deal with?* It deals with sin. The throne of grace deals with sin; it deals with temptations. When you deal with something you put an end to it. *You put an end to temptation.* What is the

context of verse 16? Well, what does verse 15 say? And then verse 16 says, "So then, therefore..." So we see it is dealing with temptation (verse 15) or weakness (verse 15) in a time of need, since He was tempted just as we are yet without sinning (Heb 2:1,18). **This is the point: yet without sin.** So it is trying to tell us that we need to not sin when we are tempted. It is trying to keep us from sinning, it is teaching us to walk as our Master walked (1 Jn 2:6). You can see that because it says in Heb 4:16, "Let us then go to the throne of grace to receive mercy and receive grace as Yahshua did." (Rev 3:20-21 speaks about how our Master overcame so that we can do the same thing.) So verse 16 deals with what? Sin. What is verse 16 trying to get us to do? To not fall into temptation, to not sin, to be victorious like Him. How do you know it is trying to get us to be *like Him*? Well, in verse 15 it says that He sympathizes with our weakness since He was tempted in the same way but did not sin since He found mercy and grace to not sin when He went to His Father. He received grace and mercy to not sin. So then (verse 16) *therefore* let us also, like Him, do the same so that we will not sin (Heb 2:16 18). But what happens if we *do* sin? [We are cut off from Him.] Yes, but then what do we do? [Go to the throne of grace for mercy.] But Heb 4:16 is not talking about going to receive forgiveness. But it *is* talking about going to the throne of grace *so that we won't sin*. The grace and mercy is to *not* sin. But 1 Jn 2:1, the New Covenant, has a stipulation if we do sin – we have an Advocate. We have to go get our lawyer to go to the Father because you cannot go without Him. You need your Advocate because you have sinned.

But what did he write this letter for? Why did he write it in the first place? Did he write to tell them they have an Advocate if they sinned? No. Why did he write it? (1 Jn 2:1) He wrote it so that we would not sin. But the stipulation (provision in the contract) says we have an Advocate. He wrote it so that if we read and heed this word, we will not sin. *So be sure that you confess your sin* (1 Jn 1:9), make sure that you "confess" that you did not see fit to honor Him and esteem Him and have a love for Him enough that you would go to the throne of grace. Tell Him you had the throne of grace there for you and you had something evil and rebellious in your heart and you did not go there. Make sure you confess that – that it was there and *you chose* not to go, you chose to separate yourself from Him. Pr 18:1 says you do that because you seek your own desire, not His desire for you, but your own desire. As it says in Heb 3:12, make sure that you do not have that kind of heart that turns you away. Pr 28:13 – He who covers over his sin will not prosper. In the Body you see certain people prosper and others not prosper. Why? Because some cover their sin. But if we confess our sin and renounce it, we will find mercy and prosper. If you are the one who sinned and covered it over (you're the one who ate all the bananas and you're hiding it) you are not going to prosper. You can see from this who is already falling away. Like old Israel (Heb 3:10) they err in their hearts. We fail to know His ways. (Lev Amatz failed to know our Father's ways for Him. Our Father had him there in the bakery; He had him there to purify him and prosper him. But he allowed another spirit to come and tell him it wasn't good. Our Father gave him *that* position to be faithful and loyal in, to overcome ere. But he didn't know our Father's ways. His ways are higher than our ways, but all His ways are good and all His ways are for us. The people who just pick and choose what they want to do, they will never prosper. You can get them to do what they want to do but if you assign them to a job they don't like it.)

So we can go astray in our hearts and be excluded from the kingdom and from His rest (Heb 3:11). And what do verses 13 14 say? What does it mean to become a participant, a fellow, a sharer with Messiah? What do we share in? We are fellow heirs in what? What is the whole context here? He is talking about being fellow heirs in His kingdom. What is He trying to get us to do? He is trying to get us to enter His rest, His kingdom, His glory. And what are we living for? To enter His kingdom in the next age. (We already have eternal life. Our sins are forgiven, our names are in the Lamb's Book of Life which can never be erased.) So verse 14 is trying to teach us something. What if we do not maintain our initial confidence until the end? We will not be co heirs in His kingdom and His glory. And when is that? When He comes back. So now, what rest is he talking about in verse 18? What does it mean to us? 1,000 years of His kingdom and His glory. And Heb 4:11 tells us what to do to enter that rest (Heb 4:10-11). What same example is he talking about in verse 11? [The unbelief of natural Israel

and, now, also the first church, since the letter was written to them but they fell in the same way as old Israel fell. And now we are not to fall as either one.] Look at Heb 3:19 and 4:1 – Let *no one* of you fail to enter. The kingdom is open to all of us. Our names are already written in the Book of Life [of the kingdom] (Rev 3:4-5).

He already wrote our names there because He presumes that we will never fall short because we have the Word of God and if we love Him we will obey Him (Jn 14:21). But from *this* book, our names *can* be removed [though they can never be taken out of the Lamb's Book of Life (Rev 21:27), the book of the Lamb, the One who died for our sins – and so we have passed out of eternal death – it is settled once and for all; we cannot get to the lake of fire from here. [We do not have to work for that eternal life. Yahshua already worked for that.] Now, we are working to enter the next age to be participants with Him, fellow heirs with Him (Phil 2:12-13). So you see the difference between this (Heb 3:14) and Rev 21:27. Then in Rev 2:11 and 3:5 you see He will never erase our names from the Book of Life [of the kingdom] if we overcome. To overcome means obedience to His word (Jn 8:31,51). So, we overcome. If we do not overcome in this age we will not enter the next age with Messiah and be fellow heirs with Him. (Then we will have to pay in the next age for our sins that we do today and tomorrow. But that would only be necessary if we didn't confess our sins now, not letting Yahshua pay for them, and letting them pile up between us and our Father.) But if we overcome our names will not be taken out of the Book of Life. It is already written there, *assuming* that we will overcome. So what is this trying to get us not to do? Sin. But if we do sin, we have an Advocate before the Father. The glory of the reign of our Master's kingdom on earth is what He wants us to enter into. If we are passive about Heb 4:16 we will also be passive about 1 Jn 1:9, as Dan 12:10 says about the *wicked* who have wicked attitudes concerning sin and forgiveness (Mt 13:47 51).

Heb 2:10,11; 17,18; 4:15 – We are His brothers; we have one Father. He is not ashamed to call us brothers. Yahshua sanctifies us through suffering, bringing us into glory in the next age (Rom 8:17). 2 Tim 2:11-12 – If we have died with Him we will live eternally with Him. *Did* you die with Him? When? When you were baptized. (Some people say they died, but they left, so obviously they didn't die.) Rom 6:3 6 – We died with Him in baptism.

Now let's look at 2 Tim 2:11 13 in the right way: If we died with Him, we will live eternally with Him; if we suffer with Him, we will reign with Him; if we deny Him, He will deny us His kingdom; but if we are unfaithful, He remains faithful for He cannot deny Himself [He has sealed us with His Spirit.] (1 Cor 6:17; Eph 1:13; 4:30) Verse 12 – What will He deny us of? The same thing we denied Him of – we deny Him of our fellowship in this age and so in the next age He denies us of His fellowship in His kingdom age (Rev 3:20-21).

Verse 13 – We became part of Him and our names are in the Lamb's Book of Life.

He made a covenant with us. So even if we are unable to enter His rest and share in His glory, He is going to discipline us for 1,000 years in the fire of affliction to wash our robes good and white (Rev 22:14). Our Father wants us to know that He loves us so much that He has already given us eternal life. He is going to be true to us, be He does not want any of us to perish [in the next age]. He wants to help us (Heb 2:18). How does He help us? The throne of grace. Who does He help? Those who ask for it. Heb 2:16 — Who is the seed of Abraham? Us. How do you know? What made you a seed of Abraham? (Gal 3:29). Who is the seed of Abraham? Gal 3:16 – Messiah. So if you belong to Messiah you are the seed of Abraham. How did you belong to Him, how did you become a member of Him? Gal 3:27 – you were baptized into Him; you put Him on. That is how you got into Messiah (Gal 5:24; Rom 8:9; 1 Cor 6:17; 12:13). That is how you belong to Him and how you gained access to the throne of grace anytime you want it. It is our privilege as a son, our right as a member of Messiah. It is our right at any time, no matter what, to get help to not sin. And if we *do* sin, we can still go because we have an Advocate, a High Priest. No one will have an excuse. At the judgment seat (2 Cor 5:10; Heb 4:15-16) is the way which we will be righteously judged – our rebellion and obstinacy can be measured accurately by *this* standard.

Jn 8:51 – It is talking about a present obedience to His word. Whoever obeys My word will not taste death or see death. You can see that He said more than what was recorded there. It is not saying that we could

experience eternal death, for that is already taken care of, but it is saying that we will not *taste* death – the 1,000 years of separation from His kingdom and His glory – even as Mt 18:34-35; 25:30, etc., Rev 3:4-5.

Let's hear what you heard this morning.

Yadutan – I was really encouraged by what I heard about Hebrews 3:12-13. See to it brothers that there would never be in anyone of you an evil heart but before that would happen, exhort one another. I was encouraged about this because it was like a commandment to us. He is encouraging us to think on our brothers, trying to encourage them and see that no one was missing the grace. And Heb 4:14 16 – I understood that the point he was trying to make with us is that our Master was tempted and we will be tempted too, but if we go to the throne of grace like Him, we don't have to fall but we will be overcomers like He was and can sit on the throne with Him.

But if we do sin, He is there to forgive us – but we need to have our heart turned toward Him and seek Him out and confess and forsake our sin. We are already sealed for the Eighth Day. But now we need to endure. If we maintain our confidence we had when we gave our lives and declared Him our King, because now He is teaching us how we can enter the Seventh Day through obedience by running to the throne of grace. Our name is already written in the Book of Life but this can be erased and then He will discipline us because we are His and He loves us and we will have 1,000 years of discipline so that we can enter the Eighth Day. He will be faithful to us even if we are not faithful. Those who took their lives back never really gave it. Our Master wants us to enter into that rest. Of course we have to suffer but He's there with everything we need. And even if we fall, He is there to forgive us. And even if we don't make it into that rest, He is going to correct us with discipline because we are sealed with Him. He is a good Father. He loves us. But He wants us to enter into His kingdom.

Emet – Re read Psalm 101. It is clear our Master repels the insincere and attracts the sincere.

David Derush – One of the worst things about sin is it makes you blind to how terrible it actually is. Sin is so deadly that we simply cannot sin. We are a people who live by grace, not sinning. We need to go to the throne of grace so we will not sin.

Yadon – Yahshua was tempted in everything so He is able to sympathize with us. He has understanding that we sin. BUT He gave us a way out. Before we sin we run to the throne of grace for help. We see a hole in front of us and we run to get help first, before we fall in the hole. He provided this escape for us and we go to Him in trust to throw ourselves there and ask for help.

Ps 101:2 — “I will be careful to lead [or live] a blameless life so that I will walk with a blameless heart.” So we are to *be careful* to be blameless. This is the true seed of Abraham doing the deeds of Abraham. That is what El Shaddai, when He appeared to Abraham in Gen 17:1, said: “walk before Me blameless.” That was right before He told Him to be circumcised. Because El Shaddai knew that Abraham had come to the point of self-judgment. (This is many years after he was justified by faith.) So now He told him to circumcise himself and his household. It is a sign that you have come into self-judgment and you can walk blameless before Him. You can go to the throne of grace; you can judge yourself right. Like (I Corinthians 11:27 29) we are learning self judgment for the breaking of bread. Some of us don't have self-judgment that is as good as others but our Father does not cut us off because of this. But we are *progressing* in self judgment. El Shaddai said, “You are My friend, walk before Me blameless.” This is where we are. We are coming to the point of self-judgment. How? By going to the throne of grace to receive help and mercy in a time of need.

Ps 101:3,4,6,7,8 – “I hate the deeds of faithless men. I hate the work of those who fall away. It shall not fasten its grip on me. Men of perverse heart shall be far from me. I'll have nothing to do with them...” Verse 8 – Morning by morning people fall away. And He is going to cut the evil doers off from the land; shut them up – they go down to silence. [You know how you are silent sometimes – you can't praise, there is nothing coming forth because you are wicked. But you can see in Ps 100:4 that we enter His gates with *thanksgiving*, not with silence. (Ps 101:8 – there is nothing from the Holy Spirit coming forth from that person.)]

Ps 100:4 – In the morning we enter His gates with thanksgiving and enter His courts with praise. That word *praise* is *affectionate*. If you have an affectionate love then praise comes forth. “I will enter His courts

showing affection for Him.” How could we praise without affection for Him – unless it is the flesh? Ps 100:5 – We have an affection for Him because He is good. That is the heart of worship. It means worth ship – the object is full of worth; we know the value of it; know the worth of it. But then, sometimes the cares of this life take it all away so that by the time we get back to the evening sacrifice, it is all drained out of us because we allowed the cares to get to us today; we didn’t go to the throne of grace. But we have a time before the sacrifice to be washed of all that.

2 Tim 2:13 — Even if we are faithless, He is still faithful because He cannot deny Himself (1 Cor 6:17; Eph 1:13; 4:30). That is why it says do not grieve the Holy Spirit with whom you are sealed. But even if we do grieve Him it does not unseal us; He does not take it back. But a wicked heart, the kind that turns and falls away, would take advantage of that and go on sinning. But the way that appreciation and love works is that we would obey Him and not grieve Him.

ha emeq – I was seeing something very wonderful this morning. About how Yahshua said He was the way. The way. And He was the One who came and lived a life that was “the way.” And somehow when Yoneq was talking about how going to the throne of grace is about not sinning, and how Yahshua went through all kinds of temptations but He didn’t sin, I thought, THAT’S THE WAY! And when he was talking, I could see the life of Yahshua – it’s like a river. In Rev 22:1 the river of life is brilliant – clear, crystal clear, and I hadn’t really thought about the fact that this river is coming from the throne. But a crystal clear river that flowed like the life of Yahshua is coming from the throne. Not a slow moving river, but a turbulent river that is so clear because it is rushing really fast. A turbulent rivet because He had to go through so many tests and temptations, struggling constantly – and He never sinned. And that’s the way. And He wants us to walk in that way. And He wants us to be in the river. And never sin.

And yesterday I was reading in Ecc’cus 4:26, “Don’t be embarrassed to confess your sins. Don’t resist the current of the river.” And we are in that river now and we are supposed to be going the way Yahshua went: going – struggling against sin – but going. But when we sin — it stops. We are not in the way anymore. Something is wrong. Because our life is on the way with Yahshua in that crystal clear pure river. Like a branch that gets caught in the rocks of a river and is being beaten by the force of that current – if we do not confess our sins we only stay there resisting the current. We cannot stay in that condition. And where does that river come from but the throne! It comes from the throne! That is where it comes from. It talks about that throne in Heb 4:16. That’s where the river comes from. We are supposed to go there to get help in a time of need, before we sin. We are supposed to be in that river in all of its turbulence, receiving the help and grace all the time – we shouldn’t resist it. So when you sin you need to confess it right away so you can go on continuing on the way He went in that great river. And it’s flowing from the throne. It made me appreciate the life of our Master – The way. That’s the way we have to go.

Profound. Deep.

Nahaliel – Psalm 101 is a way that we can simply see those who are falling away – those who are not sincere. Because what caused them to fall away is just that – a lack of sincerity. You cannot say that Sameach was sincere because he never gave up his house, his life, or Christianity. This is not sincerity. Sincerity is when you get to the water and you die and you make that confession and become united with the Spirit of God. The Spirit of God is not compatible with a person who does not forsake everything. Sincere people forsake everything. Insincere don’t. You can see what our Father thinks of these people. Ps 19:4 says that we can’t even ascend His holy hill if we don’t despise a reprobate. A reprobate does not want to repent. They love their life rather than our Master.

Sincerity causes no less of a response that Mt 26:10 13. If a person does not do that, like the RYR, then there is no salvation.

Kepha asked if the “by grace you have been saved” comes from the same place as the grace we receive from the throne of grace.

All grace comes from His throne. It is in that river that ha emeq was talking about. We have to get in the river.