

Audio Transcript of Sermon
August 12, 2023
Unrighteousness

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Jesus radiated righteousness in everything He did, and yet when a man on earth, He lived among unrighteous people. Some of those, like the scribes, Pharisees, and priests sought a justifiable reason to kill him, and others like many of his own disciples didn't yet fully comprehend who Jesus was. Jesus worked extremely hard so the disciples would learn what He was teaching, and knowing that they would be left with the message of the gospel of the Kingdom of God, He taught them on stewardship, using of all things unrighteous money to make His point.

In the parable, Jesus taught that there was a very rich man who had a steward in charge of all of his goods, and the rich man found out that his steward was being accused of mishandling what belonged to him, and demanded an account of the stewardship. The steward realized if he didn't act quickly he would come up short on money and be out of a job. To quickly come up with money to satisfy the rich man, the steward agreed to settle outstanding debts for pennies on the dollar, and this impressed the rich man. Luke sixteen verse one.

Luke 16:1-13

- 1. And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.**
- 2. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.**
- 3. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.**
- 4. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.**
- 5. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?**
- 6. And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.**

7. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

Jesus then explained to the disciples that they should make themselves friends of the money of unrighteousness, because should they fail spiritually, they will still have friends. But then Jesus added a lesson in being faithful, explaining if we can't be faithful in what is unrighteous, how could we be faithful in the true riches, what is righteous. He concluded his thought by explaining that we cannot serve two masters, and must choose between the two. We cannot serve God in righteousness while also serving money in unrighteousness. We cannot strive to be righteous while also striving to be unrighteous. Verse nine.

9. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12. And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Unrighteousness was around in the time of Jesus and in the modern era, nothing much has changed as unrighteousness is still around, just like evil has been around since the rebellion of Satan. Unrighteousness was even around in the time of the prophets, and something that Isaiah wrote about. Isaiah pronounced a woe to those who make unrighteous decrees that bring hardship on people, including those most vulnerable, such as the needy and poor, and the widows and orphans, showing that God does not ignore unrighteousness. Isaiah ten verse one.

Isaiah 10:1-4

- 1. Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed;**
- 2. To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!**
- 3. And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?**
- 4. Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.**

Later in Isaiah, we see a slight distinction between evil and wickedness, and unrighteousness. Wickedness is described to be more of an action and unrighteousness more of a thought. Isaiah added that God is merciful to those who change showing that people are far less than God in so many different ways. This passage concludes by showing us that what God sets out to do, God will accomplish, and what God intends to accomplish is to get rid of unrighteousness through righteousness. Isaiah fifty-five verse six.

Isaiah 55:6-11

- 6. Seek ye the LORD while he may be found, call ye upon him while he is near:**
- 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.**
- 8. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.**
- 9. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.**
- 10. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:**
- 11. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.**

Wealth and status do not equate to righteousness. There are some who incorrectly believe if a person has money it is solely because God has blessed them. God can always bless a person and give them money, but not all people who have money, have money because of a blessing of God. Some people acquire wealth and status through unrighteousness. Jehoiakim, son of Josiah King of Judah, was one of those people. It was unrighteousness that made Jehoiakim who exploited laborers who built his house only to think he was blessed because of the very nice house he had. Unlike his father, Jehoiakim had no interest in the poor and needy, but was focused on greed, mayhem, death, oppression, and violence. The result of Jehoiakim's unrighteousness was to be forgotten by the people he should have treated righteously. Jeremiah twenty-two verse thirteen.

Jeremiah 22:13-19

13. Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work;

14. That saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is cieled with cedar, and painted with vermilion.

15. Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him?

16. He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the LORD.

17. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.

18. Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory!

19. He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

Jehoiakim was an unrighteous person, and when we look at what he did, exploiting workers by not paying them and ignoring the cause of the poor and needy, we can focus solely on these types of acts as being unrighteous, but when it comes to unrighteousness, there is much more. For instance even a simple lie can be an act of unrighteousness, especially when we choose to lie and favor the side of wicked people. Let's see what is written in Exodus twenty-three verse one.

Exodus 23:1

1. Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

Lying to favor a wicked person over a person in need is an act of unrighteousness, but so also is lying to favor the poor person over the person of substance. There are some who are quick to jump on the bandwagon when a scandalous story is told of a rich person and will even stretch the truth or simply just lie to support the case of the person going against a rich person. Doing this is also unrighteousness, and just as much as we are not to lie to favor the rich and powerful, we are not to lie to favor the poor and meek. Beyond lying to favor one person over another, we are also told that gossiping, seeking harm to our neighbors, hating others, seeking revenge, or even holding a grudge all fall within the realm of unrighteousness. If we want to live a life of righteousness, when it comes to the people in our lives, we will love our neighbors as we love ourselves. Leviticus nineteen verse fifteen.

Leviticus 19:15-18

15. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

16. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.

17. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

18. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

Unrighteousness can happen in commerce. Sometimes we buy something and afterwards we feel like we got a bad deal. If we didn't do our own due diligence, that might be our fault. Sometimes, people try to deceive others by altering measurement standards. If we agree to buy a pound of apples for one dollar, then when we get a pound of apples and we pay one dollar, we have gotten a fair deal. But, if we think we are getting a pound of apples, but because the seller is lying to us and we are only getting half of a pound while still paying for the pound, that is a bad deal for us. God tells us that people who take advantage of other people

through commerce are acting unrighteously. Deuteronomy twenty-five verse thirteen.

Deuteronomy 25:13-16

13. Thou shalt not have in thy bag divers weights, a great and a small.

14. Thou shalt not have in thine house divers measures, a great and a small.

15. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

16. For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God.

While the example given to us in the Bible is about changing measurements, any deception in commerce is an act of unrighteousness. The best thing a person can do is to research and understand a deal before it is finalized. Sometimes people find themselves getting something of lower quality, or smaller in size than expected. Sometimes when financing and interest is involved, people find themselves paying through the nose on interest, almost as if they are entrapped by the lender. Because evil and unrighteousness persist in our world today, the purchaser and consumer need to carefully review everything before agreeing, and if there is anything not understood, it's best to have somebody trusted help us understand what's in the deal, lest we be a victim of unrighteousness. Sometimes, even a lawyer may be needed.

Moving forward into the New Testament, we are told that all unrighteousness is sin. That should make it very easy for us to understand where we need to be on the righteousness – unrighteousness continuum. First John five verse thirteen.

1 John 5:13-17

13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17. All unrighteousness is sin: and there is a sin not unto death.

Knowing all unrighteousness is sin, we have an ongoing choice to be made on a daily basis. Do we choose to obey righteousness or unrighteousness? In Romans, Paul cautions us to not be a judge of other people. Many people look at Christians as being judgmental because some of us are quick to point out what is sin – in other people. There is no denying what the Bible identifies as sin, but the only sin we need to point out is the sin in our own life. When we focus on the sins of other people, it's sometimes hard to focus on the sins in our own life. That's an act of hypocrisy, of showing favor to ourselves over another person in judgment over similar acts. We cannot condemn others while giving ourselves a free pass in life.

Instead of living in the realm of unrighteousness by judging others for their sins and excusing our own sins, we would be better to accept the mercy that God has for sins, for the sins of others and for our own sins. With this focus as a Christian, we are doing well in seeking glory and honor along with eternal life. But if we have this judgmental attitude for others while excusing ourselves, we are not obeying the truth in the Bible and fall into the realm of being unrighteous, and with that path what awaits us is the same fate for any person not of the faith that also rejects God. We need to follow righteousness, Romans two verse one.

Romans 2:1-11

1. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2. But we are sure that the judgment of God is according to truth against them which commit such things.

3. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4. Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5. But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

- 6. Who will render to every man according to his deeds:**
- 7. To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:**
- 8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,**
- 9. Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;**
- 10. But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:**
- 11. For there is no respect of persons with God.**

Not judging others for the sins in their life and looking towards mercy for them and for us does not give us a free pass to ignore sin in our life. We do not sin to prove that God is merciful, because that would make sin an acceptable part of our faith, which it isn't. We still have to reject sin in our life, and that is not a one and done proposition, but a choice we need to make each day of our life. Jesus died for our sins, and we honor this sacrifice by choosing to become a servant of righteousness, by doing those things taught by Jesus. Romans six verse one.

Romans 6:1-14

- 1. What shall we say then? Shall we continue in sin, that grace may abound?**
- 2. God forbid. How shall we, that are dead to sin, live any longer therein?**
- 3. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?**
- 4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.**
- 5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:**
- 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.**
- 7. For he that is dead is freed from sin.**

It is when we are dead with Christ no longer being a servant of sin, and by definition no longer being a servant of unrighteousness, but being a servant of righteousness that we have faith we will have eternal life. For us this means we have to fight sin. Sin will always try to gain control over us, and we must

constantly fight unrighteousness through acts of righteousness. The key for us is the continuous fight against sin. As long as we are human, we will still sin, but we are not to give up and surrender to sin. Instead we are to give in and yield ourself to serving God through righteousness. Verse eight.

8. Now if we be dead with Christ, we believe that we shall also live with him:

9. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14. For sin shall not have dominion over you: for ye are not under the law, but under grace.

Living in the last days, the time since Jesus walked on this planet, we are reminded of the constant unrighteousness and wickedness that is in constant play in our life. Paul reminded the Thessalonians that they needed to be on guard that no person deceive them, much like Adam and Eve were deceived by the serpent in the Garden of Eden. Specifically, they were told that a falling away would come before the return of Jesus, that a man of sin, or unrighteousness, would be revealed who acts like God even though this person opposes God.

While this person will appear to be righteous, it is unrighteousness and not righteousness that motivates this person. The truth of God is turned into a lie by this person. Because it is Satan who so desperately seeks to deceive us, Satan backs this person giving much power, signs, and lying wonders. These people who are deceived do not have the love of the truth to be saved, but have believed the lie, with God allowing them to be deluded into believing the lie because their focus is on unrighteousness. Second Thessalonians two verse one.

2 Thessalonians 2:1-12

- 1. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,**
- 2. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.**
- 3. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;**
- 4. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.**
- 5. Remember ye not, that, when I was yet with you, I told you these things?**
- 6. And now ye know what withholdeth that he might be revealed in his time.**
- 7. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.**
- 8. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:**
- 9. Even him, whose coming is after the working of Satan with all power and signs and lying wonders,**
- 10. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.**
- 11. And for this cause God shall send them strong delusion, that they should believe a lie:**
- 12. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.**

Those who do not believe the truth have pleasure in unrighteousness. They reject what is called sin in the Bible to justify their current life. We have to be aware of these people, but we do not judge these people. That's God's job. Our responsibility is for the sin in our own life, knowing that if we serve unrighteousness, we will not be part of the Kingdom of God. Paul tells us in first Corinthians who some of the unrighteous are. Some have surrendered to sexual sins, others to bad habits, with some being greedy in different ways. It is through Jesus Christ we are no longer like this, but have been cleansed of our sins. First Corinthians six verse nine.

1 Corinthians 6:9-11

9. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Being able to go down this list in first Corinthians and checking off that the sin is not part of our life does not mean there is no sin in our life. If we look at a list like what first Corinthians presents and use that to judge others, we are not looking at sin in our life. We are not looking at what is unrighteous in our own life to move away from that.

Righteousness is something we can trust because it flows from God and Jesus Christ, who are righteous. The psalmist writes that it is through God's righteousness we are delivered. It is God who is our rock and fortress. Through righteousness we are delivered from unrighteousness and wicked people. Psalm seventy-one verse one.

Psalm 71:1-5

1. In thee, O LORD, do I put my trust: let me never be put to confusion.

2. Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

3. Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress.

4. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5. For thou art my hope, O Lord GOD: thou art my trust from my youth.

A hallmark of unrighteousness is speaking evil of things that are not understood, like righteousness. Unrighteousness does not mix with righteousness. Like vinegar and oil, the two might be shaken together, but these do not blend together as one. People who are unrighteous do not focus on what is righteous. They might socialize with people who are righteous, but that doesn't make these people

righteous. They are still focused on sin, tricking others who are easier to trick because of how their minds work, and they are greedy.

In the extreme, they leave the way of righteousness to pursue unrighteousness, and while they may have an image that to some may look righteous, there is no substance to their righteousness. They are thoroughly unrighteous masquerading as righteous. Second Peter two verse twelve.

2 Peter 2:12-22

12. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13. And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;

14. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15. Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

16. But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

17. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever.

These unrighteous people do not appeal to righteousness but appeal to the lusts of the flesh such as sensuality and physical wealth. Those who are righteous reject this error, and do not become entrapped by people who focus on sensuality, living the good life and physical wealth. Having been given our incredible calling, we cannot return to a focus on sensuality, the good life of today, and focusing on physical wealth, because if we do we will be worse off than those who are unrighteous, because after having been given the opportunity for righteousness and eternal life, we will have rejected that. We can never return and be a person who is unrighteous. Verse eighteen.

18. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

19. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

22. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

We cannot live a life of the unrighteous. God is not unrighteous. We know God is merciful to us so that His righteousness can flourish in each of us through the rest of our life. In the eyes of God we will flourish and God will bless us so that others can see that God is upright and righteous. Psalm ninety-two verse twelve.

Psalm 92:12-15

12. The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

13. Those that be planted in the house of the LORD shall flourish in the courts of our God.

14. They shall still bring forth fruit in old age; they shall be fat and flourishing;

15. To shew that the LORD is upright: he is my rock, and there is no unrighteousness in him.

With God there is no unrighteousness, even though sometimes people confuse mercy with unrighteousness. Because mercy is needed by people with sin, and because all unrighteousness is sin, some mistake the intent of God when mercy is shown. What God does is not unrighteous. When God extends mercy, that is not unrighteous. God will have mercy and compassion on whomever God determines. It is never our call to decide for whom God will show mercy and compassion. If God shows mercy and compassion to a person whom we would not likely give

mercy and compassion, that serves a reminder that God's ways and thoughts are different than our ways and thoughts, because it is through mercy that God makes known the richness of God's glory. Romans nine verse fourteen.

Romans 9:14-23

14. What shall we say then? Is there unrighteousness with God? God forbid.

15. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

19. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20. Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

21. Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22. What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

Some of us have been of the faith a very long time. We can't allow ourselves to think that somehow God has forgotten about us. When I find myself in a doctor's office and I am waiting a very long time, sometimes I wonder if they have forgotten about me. With God we never have to worry. God is not unrighteous forgetting what we have done as a labor of love. Whatever we do spiritually to support the cause of righteousness is a labor of love, and God will not forget about us. What is important is that we remain as diligent in the faith, if not more, than when we were first called. We can never allow ourselves to become easily satisfied and spiritually lazy, but always focused on the faith we have of eternal life in the Kingdom of God through the death and resurrection of Jesus Christ. Hebrews six verse nine.

Hebrews 6:9-12

9. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

12. That ye be not slothful, but followers of them who through faith and patience inherit the promises.

Living in the last days has its shares of challenges, but there is also a blessing that comes realizing that through Jesus Christ God is merciful to unrighteousness and does not remember our sins because God is putting his laws into our minds and writing them on our hearts. The Church of God is now the people of God. Unlike Israel who did not continue in the covenant with God, we must endure to the end to be saved, knowing that at a future time in the Kingdom of God, unlike today where people live in unrighteousness, because they do not know God and Jesus Christ, the people then will live in righteousness through the mercy of God and Jesus Christ. Hebrews eight verse seven.

Hebrews 8:7-13

7. For if that first covenant had been faultless, then should no place have been sought for the second.

8. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Unrighteousness is coupled with sin as all unrighteousness is sin. The unrighteousness of Old Testament times and the time of Jesus is still with us today. Technology and circumstances of time may change, but unrighteousness remains. As Christians, we do not judge others whose actions the Bible would identify as unrighteous, and instead focus on our own sins, knowing that we can never return to being a servant of unrighteousness and the sin that encapsulates it, instead knowing we must remain a servant of righteousness, being as diligent today, if not more, than the day we were first called to the faith. We continue in the labor of love that we have had since first called knowing that God will work it so that we spiritually flourish. We are very aware and distance ourselves from those who seek to separate us from the mercy of God, who instead of focusing on the life to come in the Kingdom of God, focus on and extol the unrighteousness of today. We know God is righteous in the mercy He shows. We are grateful for the infinite mercy of God, who when we were yet sinners and servants of unrighteousness, that God showed mercy to us giving us an incredible opportunity of eternal life in the Kingdom of God. We must remain servants of righteousness rejecting what is unrighteous.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.