

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

Pastor Chick: Dear Father in Heaven. We thank You for bringing us together for this sacred hour. We expect a refreshing from heaven as we worship You in Spirit and in Truth. Bless all who enter this sacred room with the Breath of Heaven. In Yahshua's precious and holy name, AMEN.

Barb: Amen

Gloria Bailey: Amen.

Lucan: Amen

Naraiel: Amen

PETER 2: Amen

Adriel Dean: Amen, Amen

Zahakiel: Amen.

Eline1: Amen.

Ruthline: Amen.

Daphna: Amen

Marie-kadeth: Amen

Zahakiel: Happy Sabbath to everyone. Tonight, our study is going to be a little bit different, beginning with something of a history lesson, and it is called "1888 in 2020, Part 1." As indicated, this is the first of an intended two parts, and when I began to put together my thoughts and notes for tonight's meeting, I originally intended to use the name "1888 in 2019;" however, this is one of the last studies for 2019, and as far as evangelism goes, much of our preparation pertains to the coming year.

I actually had another topic entirely to present tonight, but last Sabbath Giselle and I saw a video online. It was a presentation by Robert Wieland from a few years ago, describing his experience in the Seventh-day Adventist Church.

Those who have studied Adventist history know that 1888 was a significant year. At a General Conference Seventh-day Adventist meeting in the United States, two pastors, A.T. Jones and E.J. Waggoner, presented a message that was almost wholesale rejected by the Church's leadership. This, on its own, could hardly be described as "significant," but among the few who did support it was Ellen G. White, whom the SDA Church considered, and considers this day, to have been given a prophetic gift by Yahweh.

The message that was rejected was not a particularly complicated one. Indeed, it is a very simple statement of the Good News, the Gospel message that is designed to reconcile fallen man to Yahweh, and to prepare the way for the return of Yahshua. One would think that a people calling themselves "Adventists" would welcome such a message; however, it turns out that in the years preceding 1888 there had been a gradual advancement of cold formalism and a legalistic approach to the Law of Yahweh.

The Adventist Church had followed the guidance of the Holy Spirit in restoring the Sabbath truth to Protestantism. They had followed the instructions of the Almighty in taking a name that placed this testing truth at the very forefront, for the Seventh-day Sabbath is a sacred gift, a necessary gift, given for mankind's sanctification and ultimately his salvation. Unfortunately, so "precious" was the renewed Law regarded, that its advocates did not give sufficient weight to grace, to undeserved favour that saves individuals apart from their "works."

In adopting a legalistic approach to the Sabbath, as Wieland described it, Adventists were becoming members of a works-based religion, minimizing the role of faith. Jones and Waggoner, by pointing out passages from Romans, Galatians, and other works of the Apostles, explained that mankind has no righteousness of its own, and yet the Law and the Justice of Yahweh demand perfect righteousness. It is an "impossible" problem. I have spoken before of the concept of perfect righteousness in previous studies, such as "Nobody Almost Makes It." When the standard of righteousness is seen in the judgment, those who are lost will acknowledge that they could never have met the requirements of Heaven and will accept the sentence against them. But then, those who are redeemed will also acknowledge that they could never have met the requirements of Heaven, and will acknowledge that no amount of prayers, regret for past misdeeds, or good works, could have ever earned them everlasting life. It was Christ, Christ alone, the Author and Finisher of their faith, that has won them the Inheritance.

Relying upon a religion of works would be like breaking a vase and then fervently polishing its surface. Much is "done," but little is accomplished. The outside can be made ever-so-clean, perfectly spotless; but it is still broken, and no amount of outward cleansing could ever make it fit for service thereafter.

Jones and Waggoner, in 1888, asked just what Paul wrote to the Church in his day: "Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?" (Gal 3:3) Adventists generally acknowledge that we are saved by grace, as facilitated by our faith. This is explicitly declared here: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:" (Eph 2:8)

The deception, however, that persists to this day in Adventism and other Churches, is that, having received salvation by grace through faith, it must be maintained by the sweat of one's spiritual brow. It must be preserved, the error goes, by obedience to the Law, the testimonies, Church decisions, and so forth and so on. On the surface, they had reasonable arguments to advance in support of this position.

The Scriptures do tell us that faith without works is dead, (James 2:20) that Paul's example of keeping his body under submission is important to avoid being cast away, (1Cor 9:27) and that even the thoughts must be brought into captivity to the obedience of Christ. (2Cor 10:5) Ellen White's own writings may be used to suggest that the sanctified life must be maintained by observance of the Law, adherence to the principles of proper diet, dress, etc.

As reasonable as this sounds (because it appeals to the flesh that is used to earthly labor), it is simply a polished version of salvation by works.

What was not understood was the origin, the true motivation, of these various works of faith. One does not say, "Now I am saved, it is time to get to work obeying the Law." This implies that Christ has pulled us out of the flames, and then left us to walk to Heaven under our own strength. This is not what the Scriptures teach. They read, "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." (Gal 2:20)

Adriel Dean: Amen

Zahakiel: The life of the redeemed is a sanctified life. It is a life filled with unbroken, consistent acts of righteousness, and entirely free from the works of the flesh. This was impossible for the human being before salvation – and here is the humbling truth: it is impossible, equally impossible, for the human

being AFTER salvation. Salvation does not make the flesh holy; it is as sinful, and as prone to temptation, as that of anyone in the world. What is different is that the life that the redeemed lives is the life of Christ IN his sinful flesh, for it is by the Spirit that the flesh is moved.

Adriel Dean: Amen

Zahakiel: Continuous, unbroken victory is the result of continuous, unbroken dependence upon the Savior's strength. That is the only way.

Yahshua says, "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) It is not an occasion of blessing, to be saved. It is not a one-time event. It is a state in which we are upheld. In the saved, the Father and Son "abide." They live there, They dwell there, and do not depart. They uphold believers by Their own righteousness, so that, having been redeemed by faith, having been saved by faith, the one who is born-again is also righteous by faith.

Adriel Dean: Amen

Zahakiel: The Spirit-filled Christian commits works of righteousness, not because he "must" due to external control, but because he is, as the expression goes, "ready, willing, and able."

Adriel Dean: 😊

Zahakiel: He is ready, because, "If a man therefore purge himself from [ungodliness], he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." (2Tim 2:21)

He is willing, because the Spirit causes the heart to say, "I will delight myself in Thy commandments, which I have loved." (Psalm 119:47)

He is able, because, "all things are possible to him that believeth." (Mark 9:23)

Adriel Dean: Amen

Zahakiel: This, then, was the 1888 message, that Christ, having done the "work" of salvation and earned victory over sin and death, has given to us His perfect faith through which that victory was obtained. Because He has given us His faith, we no longer rely upon mere human faith, and can therefore do more than what the "natural man" is capable of performing. We can now do all things through Christ, Who strengthens us, (Phil 4:13) which includes perfect, joyful, and meaningful obedience to the Divine Law. The gift of Yahshua's faith has therefore not only saved us from destruction, but also dwells within us, so that our faith, which is now His faith, both makes us whole and preserves us whole unto His return. Those who believe in the Messiah not only possess "Justification by Faith," as most would accept, but also "Righteousness by Faith," those good works necessary to maintain sanctification coming forth as the natural consequence of the belief in, and the indwelling power of, the Father and Son.

This message, beautiful and freeing in its power, was to forever end the uncertainty about one's destiny, so that there would be rejoicing for one's self, and fervent labor for others. However, it was a rebuke to the legalism and formalism that had overtaken much of the Adventist world in 1888. The organization of those who had been called to herald the Everlasting Gospel to the world were dealt, by their own hard-heartedness and unbelief, a wound from which they would never recover. Mainstream Adventist theologians would dispute the testimony of history, and make the claim that it was accepted by the Church at some point thereafter. This is not true, and the consequences of their rejection is with us to this day.

Because they rejected the Gospel in its new light, they could not withstand the errors of the Daughters of Babylon. Trinitarianism took permanent root in its doctrines. Legalism was formalized to large degree, and where it was rejected, fanaticism took it into the opposite ditches of liberalism, celebrationism, and licentiousness. Another form of "legal-ism" was adopted more recently, with the SDA Church seeking relief from the voices of its own would-be reformers in the courts of man, relying upon the uncertain strength of earthly, civil courts, rather than the providence and principles of Yahweh.

Wieland's presentation outlined much of this that I have summarized here, although he, as a mainstream Adventist himself, did not go into these consequences of their continued resistance to Heaven's light. He did go on to describe his learning about the message years later, investigating the events

surrounding the Church's rejection of it, and ultimately deciding that the Conference had greatly erred in this rejection. Unfortunately, he did not apply the principles of victory over sin to his own life, and adopted the position that the Seventh-day Adventist Church is still the "ship that will go through" despite its apostasy, failing to make the distinction between Babylon (confusion, which may be remedied through repentance and reformation) and Babylon Fallen (destruction, having made a covenant with the world in its confused state).

The mainstream Church, and many of its offshoots, including many of the Non-Trinitarian brethren with whom we are seeking contact, will speak of Jones and Waggoner, and the message of 1888... but they will not understand it, or what it means in the life of the believer.

We must educate them.

The message of 1888 is that man is powerless to save himself. No amount of right-acting, or right-thinking apart from Christ, can transform the character from the earthly to the Heavenly. Salvation is not a matter of asking Yahshua to do something "for" us; it is inviting Him to dwell "in" us, for it is His indwelling presence that accomplishes the desire of Yahweh. Natural man, earthly man, does not and cannot obey the Law of Yahweh, but "Christ in you, the hope of glory" obeys; therefore, as Ellen White describes the light given to Jones and Waggoner, "It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God." [*Testimonies to Ministers*, pp. 91.2]

We note that justification through faith does not now give an individual the responsibility to be righteous, so that he obeys the commandments; rather, he receives the righteousness of Christ, "which is made manifest in obedience." It is Christ's righteousness that manifests as obedience, and that righteousness is only obtained through "faith in the Surety."

E.J. Wagoner wrote, "The faith which [Christ] gives us is His own tried and approved faith, and it will not fail us in any contest [...] All power in heaven and earth is in His hands, and recognizing this, we simply allow Him to exercise His own power in His own way. God does 'exceedingly abundantly,' by 'the power that worketh in us.'" [*The Glad Tidings*, p. 80.2, 81.1]

The implications of this are astonishing. Because the Faith of Yahshua "will not fail us in ANY contest," it provides believers with the comfort of knowing that they will have sure victory over all temptation, no matter how powerful, how subtle, or how targeted. (Heb 4:15, 1Pet 4:1, 1John 5:18) One of Satan's most persistent motivations to tempt mankind is the belief that he can get anyone to fall, if only he can figure out the right temptation against which that individual is weak. But Yahshua, by overcoming all sin in our place, and giving us His "own tried and approved faith," forever places us beyond this type of accusation. The Victory He won for mankind is not based on circumstances; it is absolute.

A.T. Jones wrote, "This victory, in its fullness, is free to every soul in Christ Jesus. It is received by faith in Jesus. It is accomplished and maintained by 'the faith of Jesus,' which He has wrought out in perfection, and given to every believer in Him. For 'this is the victory which overcometh the world, even our faith.'" [*Lessons on Faith*, p. 138]

The idea that victory over sin is not only "received by faith" but also "maintained" by that faith, was a rebuke to the legalism becoming entrenched in Adventism that, having been justified in the spirit, we must now strive in the flesh. It is the faith of Yahshua in the beginning, and the abiding faith of Yahshua all throughout, that pleases Yahweh, for "without faith it is impossible to please Him," (Heb 11:6) but we are "kept by the power of God through faith unto salvation ready to be revealed in the last time." (1Pet 1:5) The faith of Yahshua not only puts us on the Narrow Way, but we are "kept" there, in Sabbath-like rest, by that same faith. The result is a life of righteousness, and that, by faith.

Having gone over this brief summary of the 1888 Message, we are now equipped to understand why this study is not called "The 1888 Message," but rather, "1888 in 2020." What do we do with this knowledge? Why are we, Creation Seventh Day Adventists, the ones who must do something with it? What do other Churches think about the principles presented by Jones and Waggoner? What do modern and offshoot Adventists, with whom we seek to dialog, think of the message of 1888?

In our next meeting, I would like to spend some time examining these things, so that we, who are preparing the way for Yahshua's soon return, will give a

clear and certain sound, a powerful, unapologetic message that is at once solemn and incredibly joyful.

We will continue next week, so that Yah's glory will rest upon those whom He has called to do this final, glorious work.

Are there any questions or comments on the study so far?

Adriel Dean: Amen. C.

Zahakiel: Go ahead.

Adriel Dean: I look forward to the next study. 😊 End

Zahakiel: Is there anything further for tonight's meeting? If not, then I will ask Bro. Luke to offer a closing prayer.

Lucan: Dear Father in heaven. We thank you for the blessing of Your ever-increasing light. We are blessed to have a clearer conception of Your Life, Spirit, and testimony than any before. As we have these things, we know them intimately, as we know You intimately. We thank you for gathering an oar-less people in this last generation. May your Spirit guide us as we call all who will come into your raft of life. In Yahshua's name we pray, amen.

Zahakiel: Amen.

Adriel Dean: Amen, Amen

Eline1: Amen.

Pastor Chick: Amen.

Barb: Amen

PETER 2: Amen

Daphna: Amen

Peterson: Amen.

Ruthline: Amen.