

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

Pastor Chick: Dear Father in Heaven. We are blessed to join the Heavenly Family in this sacred hour. As we express our worship in spirit and in truth, may our every word and thought be acceptable in Your sight. May our hearts and minds be refreshed by Your Presence, in YAHSHUA's holy and precious name, AMEN.

Barb: Amen

Gloria Bailey1: Amen.

Lucan: Amen.

Zahakiel: Amen.

Adriel Dean: Amen, Amen

Ruthline: Amen

Marie-kadeth: Amen 😊

Zahakiel: Happy Sabbath to everyone. This is Part 2 of a study we began last week, "1888 in 2020." That transcript should be available, along with this one, on the CSDA Ministries Facebook page shortly, having undergone some adjustments for clarity and simplicity. This is, in my view, one of the most important studies I have given this year; therefore, it is vital that it's as straightforward and understandable as possible.

Having looked at the historical perspective of the 1888 message that was first presented to the Seventh-day Adventist Church by Jones and Waggoner, and understanding that it had been rejected almost completely by the authorities within the Church, it should be no surprise that a clear decline can be seen thereafter in both the doctrinal integrity and the spiritual quality of Adventism. Yahweh can only bless a people who are obedient to His Word, and in rejecting a message given to them for the closing of the earthly work of redemption, Seventh-day Adventism of the late 1800s had, through its leaders, turned the focus of their interest away from the Heavenly Sanctuary, and toward the building up of an earthly kingdom. Baptisms would become more frequent, but far less meaningful. The high character and fervent pressing toward the return of Christ was abandoned.

Yahweh has arranged it so that, in the months to come, the message of 1888 as borne by the witnesses who call themselves Creation Seventh Day

Adventists, will go out into the world with renewed strength, seeking those who are willing to reverse their individual courses, contrary to where historical Adventism had corporately failed, and surrender their secular interests in favour of a Greater Country.

What will these messengers have to say?

In the coming year, the CSDA evangelists will explain to both Adventists and non-Adventists that Yahweh has not abandoned His people. He has given them light upon light, and through prayerful, devoted men and women He has been seeking to teach humanity about the fulfilment of the Plan of Salvation. They will teach that the Gospel is not a message about an external Savior; rather, it is the Son of Yahweh who not only died for us, but was also raised from the dead for our sakes. Having ascended thereafter to the Father, Yahshua did not leave His people comfortless, but returned by His Spirit, to dwell within His followers, sanctifying – perfectly and completely – all those who receive Him.

The very last Book of the Bible reveals the spiritual ministry of Christ from the Heavenly Sanctuary, as He says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." (Rev 3:20) This is the Gospel; it is not constrained to the first four books of the New Testament, but is revealed here in Revelation. It is explained to the Romans by Paul, who says, "Now the righteousness of Yahweh without the Law is manifested, being witnessed by the Law and the prophets; even the righteousness of God which is by faith of Yahshua the Messiah unto all and upon all them that believe:" (Rom 3:21, 22)

It is found in Colossians, where Paul speaks of, "Christ in you, the hope of glory." (Col 1:27)

It is found in Galatians, where Paul writes, "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)

It is found in the Epistles of Peter, where he describes believers as, "partakers of the divine nature, having escaped the corruption that is in the world through lust." (2Pet 1:4)

Aside from Revelation, John tells us the Gospel when he writes of the saint, “[Yahweh’s] Seed remaineth in him; and he cannot sin, because he is born of God.” (1John 3:9)

In all these places, we find that Christ is not standing in Heaven, pulling us up toward Him, or worse, encouraging us to climb up a ladder under our own power. Far more than merely providing the means to salvation, leaving men justified, but needing to work their own way legalistically to holiness, Christ Yahshua is Salvation itself, working out the sanctification of the soul from within those in whom He abides. Christ is not merely an example to which Christians hopelessly aspire; He is the reality of their experience, the present gift of Yahweh, and the living witness of His indwelling Spirit.

Adriel Dean: Amen

Zahakiel: The result, the only possible result, in those who receive this truth, is a life of unflinching righteousness – obtained by faith, and maintained by that faith.

These are things we have seen and heard before, but let it never be far from your minds, and certainly let it be manifest always in your testimony, that Christ in you, individually, is the life you have received from Yahweh. Christ in His people, His collective Church, is His very Body on the earth that brings forth His will, and goes to the Father for blessings that it then shares with all mankind.

This is not like other Church’s messages. Never before, and never anywhere outside of true Seventh-day Adventism, are words like these heard. My testimony is that these words have saved me from death. I did not call it “the 1888 message” at the time; I never even heard of that term until some years later. It was simply Bible Truth, simply “Adventism” as it ought to always have been, and Adventism as it now exists within the Remnant of the saints in the fellowship of Creation Seventh Day Adventism.

In the year to come, the messengers of Yahweh may explain that the 1888 message, as the Everlasting Gospel in truth, is the Three Angels’ Message with power, and which every man, woman and child on earth needs to learn and come to believe. As the Three Angels’ Message, it has the following vital aspects:

1) The First Gospel Angel of Revelation 14 teaches the coming judgment of Yahweh and the close of probation; as such, the "Good News" must be about Victory over Sin, for it is by this means that the souls of men are preserved through this final, spiritual trial. The 1888 message addresses this by answering the question, "Where is Yahshua?" Man is flesh and spirit. Yahshua, in becoming fully man, is flesh and spirit. In the flesh, He has returned to Heaven, and presently ministers on behalf of humanity in the Most Holy Place of the Heavenly Sanctuary. (Heb 8:2) In the Spirit, by His Spirit, He abides within us as the Seed of Yahweh, directing the life and preserving everyone who believes on Him free from sin. Because Yahshua is both in Heaven in the flesh and within us in the Spirit, mankind who receives Him is victorious over every temptation, and is more than a conqueror through Him who has made us the very righteousness of Yahweh in this world. (Rom 8:37, 2Cor 5:21) To every believer, the 1888 message speaks of victory, because the Holy Spirit of Yahshua, sent from the Father, is in you, even you, the hope of glory.

The Churches of the world, including what Seventh-day Adventism has become, teaches Yahshua as primarily an external Savior. He is a Friend, a Guide, a Teacher, and an Example. And yes, He is all these things, but (baptismal candidates, pay attention) He is more than this – more intimate, and personal, than any of these. Yahshua is the living, in-dwelling Savior, the glory in the vessels of honor that give them value. (2Tim 2:21) Yahshua is the evidence that the Father loved us, even lost in sins and transgressions, and imputed value to us that we did not deserve, sending the Son for our sakes so that we may have, in truth, the value that He fore-saw.

Adriel Dean: Amen

Zahakiel: Because He first loved us, He allowed us, through His Son, to love Him, and to love our fellow humans as ourselves, fulfilling the Law perfectly, so that no judgment will find us guilty, and rendering the "close of probation," a terror to sinners, the opening wide of the door to our eternal home. Christ IN you, the hope of glory, sets us free from sin, and this is how we know that other Adventist Churches, mainstream and offshoot alike, despite their various claims, never accepted the message of Jones and Waggoner as endorsed by Ellen White. Because they continue to see Christ only in Heaven, Christ only in the Flesh, they cannot know the victory that comes from His Spirit dwelling within. The Trinitarian doctrine that was incorporated thereafter into

Adventism, separating Christ from His Spirit, has only cemented this separation from the truth.

Consider this verse, which we know well: "Therefore if any man be in Christ, he is a new creature. Old things are passed away; behold, all things are become new." (2Cor 5:17) We note that 2Cor 5:17 begins with, "Therefore." This means that being a new creature is the result of what is explained just before, and that is verses 15 and 16, which read, "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we Him no more." To know Christ only in His flesh; that is, as Guide, Teacher, Prophet, etc., does not make one a new creature. It is to know Him after the Spirit, as described in the Gospels, that results in this transformation, in this victorious life that draws near to the light of judgment, rather than shrinking away.

2) The Second Gospel Angel of Revelation 14 teaches the fall of Babylon, an end to confusion. Thus, the 1888 Message answers questions. We already saw it answering two very important ones: "Who is Yahshua to the believer?" and "Where is Yahshua? It also answers, "Is there victory over sin?" It also answers, "Is the Trinity doctrine accurate," since the Holy Spirit is Christ Himself, (2Cor 3:17) abiding in the saint. It is no coincidence that the Pioneers of Adventism, in the years leading up to 1888, were uniformly of this non-Trinitarian understanding. Only after the light from Heaven regarding Who and Where Yahshua Is was rejected that apostate, pagan-rooted theories began to once again find a foothold.

The 1888 Message is the root of sound doctrine. It is the foundation for some of the most valuable things I have learned from the CSDA Church that were not merely doctrines, but doctrines expressed in practicality. The question is often asked, for example, "What would Yahshua do?" This is one that the Second Angel answers, and it is answered by Christ being IN us. Because Christ is in us, we have a Biblical foundation for such "rules of thumb" as I-Messages, and the distinction we make between "I am," and "I feel." I have a perspective on the world because Christ is in me, and without force or coercion I share that with others when called to judge a matter. I speak of what I see, understand, and perceive, and allow others the liberty to have different viewpoints.

Because Christ dwells within, we never say, "I am..." followed by anything negative. This is practical, infinitely useful, and entirely the result of the Gospel. It is one of its most powerful implications, even as simple a thing as this, because by our words, we train our mind to holiness.

The Gospel, as expressed through this understanding, answers every question we can ask regarding the personality of Yah, and the importance of His 10 Commandments, forever toppling the spiritual Tower of Babel. Regarding the Sabbath, the 1888 message reveals, beyond any controversy, that it is a part of the Christian life in both letter and Spirit, for the Lord of the Sabbath, who both mastered it and observed it, who changes not in terms of his relationship to the Law, dwells in our hearts and guides us to act.

When we say "righteousness" by faith, we mean that because of our faith, the Faith of Yahshua, we both are and act a certain way that Yahweh declares as "righteous." And what does Yahweh declare to be righteous? It is obedience to His Law, both in the Old and New Covenants. (Deu 29:29, Mat 5:17-19)

3) The Third Gospel Angel bears a message of both unity and warning. The People of Yahweh are told to beware the snares of Satan, who works through human agents to bring about a falling-away from faith, and a worship of the things of the world rather than the God of Heaven. In the last days, in the time of the Image of the Beast, the Spirit is withdrawn from the world; this is a parallel to the event in Genesis 10, in which it is written that, "By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations." (Gen 10:5) There is confusion, godlessness, and separation – but it does not say that the "tongue" of the Hebrews was affected.

Those who are One with Yahweh are not scattered. They are not confused. They stand together, and discern the movements of their Enemy, to resist it. They know what the Mark of The Beast is, for they know what Christ in them is not; and they resist it, overcoming "by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." (Rev 12:11) They can stand before the Father's Throne even after Yahshua leaves the Sanctuary, needing no external Intercessor, because they have been made One with the Father and Son. His glory is their glory; therefore, they cannot be destroyed by His brightness as it fills the universe in uncontainable Agape. Only those who are One with the Father can dwell in the Father's

light, (1Tim 6:16) and because the Son dwells in us, the Father, with whom He is One, dwells within us as well. (John 14:23)

The 1888 message has implications for this, just as every other aspect, of the Everlasting Gospel. Christ in us is the hope, the reality, and the promise of this glory, by which we escape the final thrashings-about of the Beast, and enter into the light of everlasting life. This is true Christian Unity, and its inevitable result. In the months to come, the 1888 Message must be understood and presented as that message of true Unity. Because the Son dwells in those who believe in Him, giving them justification and righteousness, it also provides a fellowship of the Spirit that is deeper, and more fundamental, than any external agreements on Scriptural interpretation or obedience to the same ecclesiastical authority. There may be differences in preferences and opinions; however, these are merely external. These are features of the vessel, not its contents, just as a cup may be made of glass, plastic, or wood, yet may contain the very same water. All contain the same indwelling Spirit, the same indwelling Christ; thus they are One – united from within, and securely held in the hand of He who holds us up in righteousness.

In 2020, Yah calls His people to speak of 1888, if not always by that name to those who would not appreciate its historical significance, then certainly in its truthful power, as that which saves the soul, the Gospel of Yahshua the true Messiah. As the 3 Angels' Message that gathers the 144,000, as Victory over Sin that sets Satan's captives free, as Righteousness by Faith that answers all the questions that the soul desires to ask of its Creator, it is the testimony of Scripture. It is the experience of those who have come out of the world, through repentance, and faith, and baptism, joining with the Body of Christ both inwardly and outwardly as a testimony to the world and its current spiritual ruler.

So then, as this year draws to a close, I rejoice in the blessings that my Father has given to me. I look forward to those blessings that He has prepared for me, and all of us, persuaded that anything He asks is easy, and any burden He deems necessary is light. I am excited to learn how those who have never heard the message Yah has given to His people will respond, hearing it perhaps for the first time, and certainly for the first time within a testimony of authority and love. These are days of great darkness, to be sure... but they are also days of great mercy, great power, and great spiritual light for those who are resting in the Covenant of Yah, experiencing His

Sabbath more fully, and saying to all who will look and listen, "Come and see." Through the message Yah has given to us, we become the agents of His perfect will, and as a result, "The Spirit and the Bride say, 'Come.' And let him that heareth say, 'Come.' And let him that is athirst come. And whosoever will, let him take the water of life freely... The grace of our Lord Yahshua the Messiah be with you all. Amen." (Revelation 22:17, 21)

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

Adriel Dean: Amen.

Lucan: Q

Zahakiel: Go ahead

Lucan: Will this article be posted on Binary Angel? I see a value in sharing with various groups. <end.>

Zahakiel: If it will be useful, I can post the parts as an article, sure. I can do that in parallel with the transcript that will have prayers, and comments.

If there's nothing further from anyone, then I'll ask Bro. Luke to offer a closing prayer.

Lucan: Holy and loving Father. We thank you for the infinite gift of your Son. We rejoice in His ministry on our behalf above, and His ministry on our behalf within. We know He was considered a blasphemer for speaking the truth of who He was. We know we are called the same for speaking the truth of who You have made us, by dwelling within us. We thank you that these and all things work together for our good, and the blessing of the universe. May your Spirit unite all in whom Your Spirit dwells in the flesh, as we are united in the Spirit. In the name of Yahshua we pray, amen.

Adriel Dean: Amen, Amen.

Barb: Amen

Zahakiel: Amen.

Elyna1: Amen.

Pastor Chick: Amen.

Gloria Bailey1: Amen.

PETER 2: Amen

12-20-2019 1888 in 2020, Part 2

Ruthline: Amen

Daphna: Amen