

Zahakiel: Pastor, please offer an opening prayer.

Pastor Chick: Dear Father in Heaven. We ask for Your blessing upon us for this meeting and Sabbath day. Thank You for the many blessings rendered to us during the past week. We receive Your Spirit as the refreshing we need just now. In Yahshua's holy name, Amen.

Adriel777: Amen

Elyna: Amen

Barb: Amen

Lucan: Amen

Naraiel: Amen. (Jaime's computer is being repaired)

Zahakiel: Amen.

Zahakiel: Happy Sabbath to everyone. Tonight's study is about wisdom and judgment in the Body of Christ. I have entitled it "Judging the Angels." As you might imagine, this name comes from the following passage, written by Paul:

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? "Know ye not that we shall judge angels? How much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren?" (1Cor 6:1-5)

I said, "As you might imagine," because of course we are familiar with this passage. It is often used to point out the Biblical position on religion-based lawsuits. The Scriptures, as well as other inspired writings, make it plain beyond any controversy that placing one's cause in the hand of secular courts reveals a lack of belief in Yahweh as one's God and Defender. While Paul makes a "new" application here by specifying the use of courts for settling disputes, he is actually shedding light on a far older principle. We read, and this is just one example, "Thus saith Yahweh, 'Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Yahweh.'" (Jer. 17:5)

This is an example of a language structure called an "apposition." Jeremiah is not listing three reasons why a man is cursed; instead, he is saying the same thing three different ways. Those who trust in man make flesh their arm and this means that their heart has departed from Yahweh. This is quite a powerful equivalency, because it really does reveal the Biblical foundation of the CSDA position on the Mark of The Beast, tied as it is to a matter that most consider merely a side-issue legal dispute. The principles reveal the litigation being repeatedly, aggressively pursued by the mainstream Seventh-day Adventist Church to be far more than just some temporary lapse in judgment; indeed, it is an indictment of the very spiritual pillars of what that organization has become.

As I have said in a previous study, the servants of Satan will invent new principles, and attempt to promote them with old arguments. Secular humanism, a relatively new principle (at least under that name), is ultimately the promotion of humanity at the expense of Yahweh's authority. The argument used to support it is as old as the first temptation, "Has God really said this? Shouldn't we be the ones to decide what is good and what is evil?"

On the other hand, the servants of Yahweh will take old principles, everlasting ones, and apply it in currently relevant ways. Paul spoke about this principle, that relying upon human authority is a revelation of one's lack of faith, and applied it to the courts of his day. Christians in this generation, who have received insight from Heaven (and here I approach the matter of wisdom and judgment) understand the principle in today's setting – that individuals and organizations that utilize lawsuits and prosecutions to defend or advance their religious positions are no longer, or have never been, the Bride of Yahshua.

Tonight, while I acknowledge Paul's purpose in writing that passage, I would also like to focus on the "big picture" that he presents while accomplishing that purpose. We should be, we are, equipped to judge the things of this earth because – don't you know – we will be the ones to judge the angels. To me, this is one of those passages that grow ever more wonderful with the contemplation. The more I think about the words, the more amazing they seem to me. I've spoken before about several passages before that have arrested my attention, such as Deuteronomy 5:29 (the reason why Yahweh gave us His Law, 1 Corinthians 1:10 (the perfect unity that will be found among the saints) and 2 Corinthians 5:21 (that we are made the very righteousness of Yahweh through our unity with the Son).

Paul sets before us a scene to consider, that we – with our short life spans, limited perspective, and close association with sin here on earth – are somehow to sit in judgment of ancient, spiritual beings, and in doing so we will come to the same conclusion as One who is infinite in wisdom. We speak of responsibility here on earth, while bearing about the Gospel to save men from death, but this judgment of angels is no lesser role that our Father would have us play either. What kinds of creatures shall we be, who are heirs to such knowledge and intellect? John tells us that when the Son appears, those who have endured to the end "shall be like Him." (1 John 3:2)

So, when shall we be like Him? The verse tells us, "When He shall appear." "Ah, then," one may conclude, "when we have gone through the tribulation, and when we have seen the travail of our souls, and when we have gone through that dark spiritual midnight that Ellen White describes in her books... then we shall be wise." I submit that the truth is even better than this, wonderful as it is. After all, when does Yahshua "appear?" Let us see what the Bible says about when we shall be like Christ, and when we shall have His perfect, divine wisdom.

We read, in one of the oldest passages of the Hebrew religion, "And Moses said, 'This is the thing which Yahweh commanded that ye should do, and the glory of Yahweh shall appear unto you.' "And Moses said unto Aaron, 'Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people, and offer the offering of the people, and make an atonement for them as Yahweh commanded.'" (Lev 9:6, 7) Yahshua, the Son, is associated with the glory of the Father in a number of verses, such as Phil 2:11, James 2:1, and 2 Cor. 4:6. The glory of Yahweh appears to us when we are clean; when we are free from sin, having accepted the Sacrifice, and stand before the Father as individuals and as a people who have been redeemed from death. Then shall Yahshua appear – both TO us, and IN us.

More directly, we may read, "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner; but be thou partaker of the afflictions of the Gospel according to the power of God, who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Yahshua before the world began..." But is now made manifest by the appearing of our Saviour Yahshua the Messiah, who

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hath abolished death, and hath brought life and immortality to light through the Gospel." (2 Timothy 1:8-10)

This passage is significant for a number of reasons. We see that Yahshua "appears" when we are freed from sin by the acceptance of Yah's Sacrifice, and we here read that this is because freedom from sin in Leviticus is tied to accepting the Gospel in this New Testament Book. There is victory over sin in the acceptance of the Gospel, in the acceptance of Yahshua our Sacrifice, in being among those who have, and are, the sacrificing priests of Yahweh upon the earth.

And when do we obtain this victory? When may we accept this cleansing sacrifice as revealed in the Gospel? Paul said it is "now made manifest by the appearing of our Savior." John, of course, in his passage is looking for Yahshua's second Advent, the physical fulfillment of these things; however, we need not wait for this event to obtain the benefits thereof. It is true that physical immortality, our "glorification," takes place at that time. The things we are discussing tonight, however, are those of the spirit and the mind, not of the body. While our new bodies will have a greater capacity for spiritual and mental activity – greater memory, faster reasoning, and so on... the "mind of Christ" is not limited by human flesh.

Let me say this again, and expand on it – all that is divine about the mind of Christ, all that is perfect about His thoughts and judgment, all of this is completely unaffected by the limitations of human flesh. If it were, then Yahshua could not have come "in the likeness of sinful flesh," (Rom 8:3) and yet retained His divinity. If human flesh restricted the divine mind or nature, then it would not be possible to state that Yahshua, "who, being in the form of God, thought it not robbery to be equal with God [...] made Himself of no reputation, "and took upon Him the form of a servant, and was made in the likeness of men and [...] humbled Himself, and became obedient unto death, even the death of the cross." (Phil 2:6-8)

There is nothing about the flesh, even the sinful, human flesh that prevents one from having the wisdom and judgment of Yahweh Himself. "We have the mind of Christ," it is written, (1Cor 2:16) and we ought to pray to know what that means. There is no excuse for failure. There is no excuse in the flesh for exercising anything less than divine wisdom in the things that we do... and we have this now, for Yahshua has already appeared. "The grace of God that bringeth salvation hath appeared to all men." (Titus 2:11)

You may recall, a few weeks ago, I wrote about the things that Christ has given us. We have an audience with the Father through Him, and we are encouraged to submit our petitions to the Throne. In fact, we are told, "we have the petitions that we desired of Him." (1 John 5:15) That being the case, we learn to say, "I want..." followed by some spiritually significant gift, and then to know that we have it. This is true of any necessity, anything that aids us in spreading the Gospel message, and certainly the victory itself. We have learned to thank the Father for receiving those things we ask of Him, even before we see them with the eyes of flesh, and then to walk in the secure knowledge that we have received them. This, then, is both the logical extension, and a particular application, of that principle.

We have the mind of Christ. Yahshua has appeared to us, because we have accepted the Gospel, and have been cleansed of our sins. Because He has appeared to us, we are just like Him in judgment and wisdom, having taken hold of the divine nature that He has shared with us from Himself and from the Father. So then, what does a wise, holy people look like? These are they who

guard their words. These are they who speak from wisdom, and write from wisdom, knowing when to declare, when to whisper, when to shout, and when to remain silent. There is a time, known by divine wisdom, for each of these. There is a revelation, through the Spirit, through our knowledge and our consciences, that gives us both boldness and caution in equal measure, so that (by prayer and fasting if necessary) we speak words of spirit and life, rather than sorrow and confusion. We know that we have received a great gift, and we know also that we are free to use it according to our connection with Christ, so that we do not add to the everlasting record of human misconduct. Each individual has this wisdom, and this judgment, while the Body of Christ collectively has the authority to declare Yahweh's truth in the world. (Col 2:16-17, Matthew 18:18)

Now, a brief caution here... in the history of Christ's churches through the ages, some have fallen out of balance in the application of their divine wisdom, and they have suffered loss. In the past, some put their judgment above the Bride, and they surrendered their faith thereby. On the other hand, there are some who have completely submitted themselves to the judgment of others without regard for their own thoughts... and they have not been sanctified by this course of action. Some, due to past history and prior mistakes, become more prone to one or the other, but there is a balance to be struck between the wisdom of Body and individual convictions. As we often point out, there is a ditch on either side of every truth, and we must be on the narrow road in the middle. If we are faced with a decision requiring divine judgment, let us pray, let us judge indeed, and let us move on confidently. If we are uncertain, we seek the wisdom of the congregation. If we have things to learn, Yah will bring us into conversation with the Church, and any significant variances will be revealed to the education of all if adjustment is required. In coming into unity on matters of principle, being of the same mind and judgment, we come to know the divine will. This is the course our Father has set before us, as we prepare to reign with Him as a royal priesthood, as a divine set of universal judges.

In conclusion, I would say this: Know that you are wise. Know that Yahweh has given you His wisdom, and let this cause you to rejoice. Use this knowledge with humility, not being puffed up with pride that one knows Yahshua, and let us always esteem others, those in the Body, and those out, as better than ourselves. Remember, always, that the gifts our Father has given to us, whether they be talents, skills, knowledge, or whatsoever they may be, are for us to use in service to others. This is the love that our Father has shown us, and the love – through His divine intellect – that we share with others, drawing them closer and ever closer to life everlasting. Are there any questions or comments on tonight's study?

Adriel777: Amen

Zahakiel: If there are none, then I will ask Bro. Luke to offer a closing prayer.

Lucan: Dear heavenly Father. We thank you for the great gifts and great responsibilities you have given us. We know that your Word creates the thing spoken, and that only the resistance of free will is allowed to interrupt that creation. We know that the fear of Yahweh is the beginning of wisdom, and that because our wills have been submitted to yours, that wisdom is ours. May your people ever speak and act the truth as it is in Yahshua - that is, the only truth. In Yahshua's name we pray, amen.

Pastor Chick: Amen.

Zahakiel: Amen.

Elyna: Amen.

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daphna: Amen

Barb: Amen

Adriel777: Amen