

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

**Pastor Chick:** Dear Father in Heaven, we come before you this hour to receive your blessing, thanking You in advance for hearing us and answering the prayers of Your saints. In Yahshua's name we pray. Amen

**Zahakiel:** Amen

**Adriel777:** Amen

**Elyna:** Amen.

**daphna dee:** Amen

**Peter\_Jr\_18:** Amen.

**Lucan:** Amen

**nattie:** Amen.

**Zahakiel:** Happy Sabbath to everyone. I had an entirely different study planned for this week, but it often turns out that I receive inspiration for some of my most insightful studies from listening to, or reading, something from a Church member. I think that some of my most memorable articles, and even some of the books on our websites, were produced after our Camp Meetings, in which we spent time together sharing and discussing the Word.

As you may recall, Bro. Luke gave a study last week about the use of the term "merchandise" in the Bible, and how this related to the Gospel. Three main thoughts occurred to me upon hearing it, as we were spending that time together, which I shared as comments thereafter.

The first was the progress of the first false minister of Yahweh, Lucifer. As a thief, he wishes to make unlawful merchandise of our souls, and to that end he must steal what Yah has made and pass it off as his own. He does this, for example, with the Sabbath, by removing Yah's authority and name from the day He has blessed, and instead attempting to substitute a false Sabbath.

The second thought was that there really is a strong correlation between the concepts of "trade" and "redemption." Those who are redeemed from the earth are "bought with a price," and I do intend to look further into the implications of this connection.

The third thought, which forms the basis for tonight's study, is the way that the Scripture seems to use the symbol of the millstone. Tonight's study is, in fact, called "The Millstone." I had intended, after hearing Bro. Luke's study, to make an extensive study of the Bible about this subject, and yet as I reflected that very night on what I had heard, Yah directed me simply to "write." Without knowing what I would write, I began to type, and Yah revealed to me what the symbolic millstones are, and what we must understand from them as His people in these last days. This understanding is instrumental to our evangelism of the "two groups" on which we should particularly focus our efforts, as Pastor Chick mentioned last week, and as I want to touch on at the very end tonight.

Certainly, the "message" that Yah reveals through the symbolism of the millstone is not new here; few messages really will be at this point in our history. However, symbols have power. The imagery that Yah gives us to understand Him touches different people in different ways, through imagery that they can understand.

What, then, is a millstone? What is it used for? There are many different versions, and a Google search will yield an array of different configurations, but I was not entirely satisfied with what I found, so I put together this set of images:

<http://faithofjesus.to/images/Millstone> Let me know when you have seen this.

**Lucan:** Seen

**Peter\_Jr\_18:** Seen.

**Barb:** Seen

**Adriel777:** S

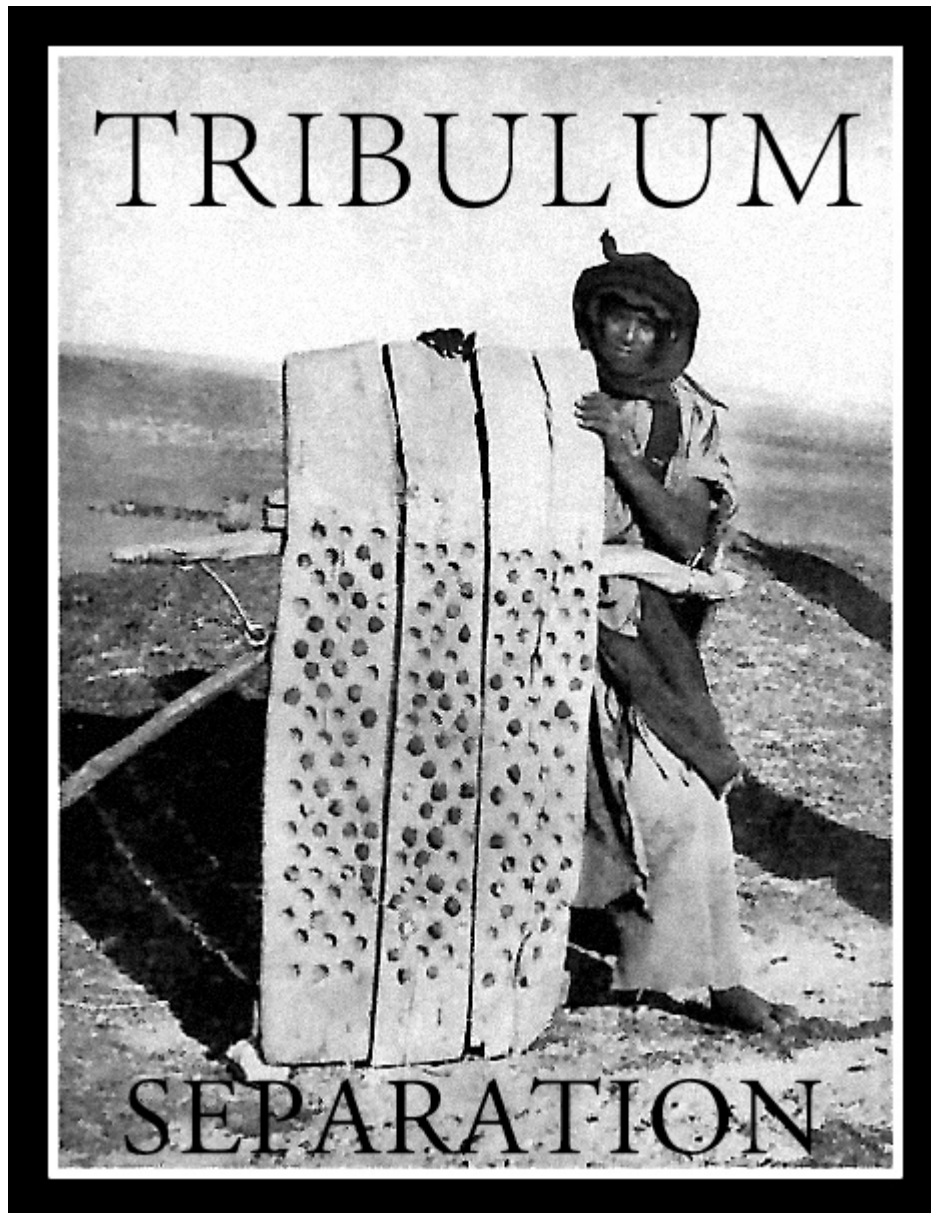
**Barb:** PC: SEEN

**daphna dee:** seen

**Zahakiel:** The way they are used, at least this form, is that an upper stone is placed on a rotor, the post in the middle. It is raised and grains such as wheat or corn are placed on top of the lower stone. The upper stone is then lowered, and the handle is rotated around the center, grinding the grain to flour. We know that bread, which is made from flour, is the first food that mankind was taught to make, and it was specifically mentioned to Adam upon his departure from the Garden in Eden. (Gen 3:19)

In the thousands of years since then, the basic recipe has remained the same; it consists of flour, oil and (especially when used on sacred occasions) salt. (Exo 29:2, 1Kings 17:12, and Lev 2:13 where "meat" is an inaccurate translation)

From a spiritual and symbolic perspective, the creation of bread from wheat is a parable for conversion and glorification to everlasting life. The process begins when the seed is cast into the ground and "dies," after which it rises to new life, draws energy from the sun, and begins to mature. When the grain reaches a certain age of maturity, it is harvested. In the harvest, it is separated from the weeds and useless grasses (the removal of tares by a device known as the tribulum, from which we get the term "tribulation") before being brought into the storehouse. When it is ready to be used it is ground into flour, mixed with other ingredients, and then baked into bread.



Looking at this parable in its completeness, we find that the ultimate significance of this parable, the grinding of the wheat, is a separate process from tribulation. While there are applications on every level of the plan of salvation, we ought to point out that the perfection of character does not end – indeed, it only begins – when we have already faced the trials of this world. Going on unto perfection takes place after this, through further trials after the initial ones... and is a polishing of the soul before it is ready to be united with Christ Himself, who is the "Bread of life."

As it is written, "Therefore, leaving the principles of the doctrine of Christ let us go on unto perfection." (Hebrews 6:1) This does not mean to leave them "behind," but to go beyond their initial significance.

True sanctification can only begin after justification has taken place at the point of conversion, when we are separated from the world in a spiritual sense. The creation of flour from wheat does not take place, to look at this from another perspective, while the wheat is still among the tares. Thus it does not represent merely ceasing from sin – this is a higher level of sanctification, which is only undertaken by the wheat that is already harvested (gathered into the Church)... It is the finishing work of the saints who are already living the victory, going on unto perfection.

We speak a lot of ceasing from sin, of obtaining the victory, because this is what the world needs to hear; however, Yah does not cease the natural extension of this work among those who have become His own people, and the millstones are the tools by which this sanctification is accomplished.

For all their significance to the symbolism of salvation, millstones aren't really mentioned many times in the Bible. A quick survey of the use of the term in the Scriptures reveals that millstones are essential for one who lives off the land, converting the grain he grows into flour for food. As such, they were not to be taken from someone, even temporarily, as surety against a debt. (Deu 24:6)

The other use is as a generic "heavy object," associated with both secular and spiritual punishment. (Judges 9:53, Rev 18:21)

The millstone, then, by the way it is used, can be either a blessing or a curse. It is a blessing to have, and to use for its intended purpose, for by its operation mankind is nourished. Used the wrong way, it weighs us down, crushing us or drowning us in the sea. (Luke 17:2)

This should begin to sound familiar. What may be compared to a heavy stone that is a blessing if used lawfully and a curse if used improperly? This must be the Law of Yah, and it is described in exactly this way:

"Behold, I set before you this day a blessing and a curse: a blessing, if ye obey the commandments of Yahweh your Elohim, which I command you this day: and a curse, if ye will not obey the commandments of Yahweh your Elohim, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." (Deu 11:26-28)

And again, "For as many as are of the works of the Law are under the curse; for it is written, 'Cursed is every one that continueth not in all things which are written in the book of the Law to do them' [...] But we know that the law is good, if a man use it lawfully." (Gal 3:10, 1 Tim 1:8)

The guilt of the Law, the idea that we must be saved by means of perfect obedience to works, this is a heavy weight, and it has indeed crushed many, and drowned them in the sea of condemnation. But if the Law is used "lawfully," to reveal the righteousness of Yahweh that we, by the Spirit and not by the flesh, walk in that righteousness, it is a blessing unto everlasting life.

The statements about the curse of the Law are not at odds at all with statements, even from the Old Testament, that tell us, "...the commandment is a lamp; and the Law is light; and reproofs of instruction are the way of life." (Pro 6:23)

Seeing the Law in this way, not merely as a means of separating us from sin, but also as a millstone to produce flour from wheat... for the polishing and perfection of character... this is a strong message to the Church, for there are some who would be "at ease in Zion." (Amos 6:1)

There is more to the Law than a "to do" list.

We have a God who is not only separate from sin, but altogether holy. Moreover, our Father has given us much. Much is required of us, and we cannot be made content by looking at other people, or other Churches, and saying, "I think that I am better than them. I am more obedient to the Law than they are." What do the works of those who do not walk in righteousness by faith have to do with us? What shall we say when compared to Christ and His life? That alone is to be our focus.

Thus far, this is simple enough to understand. The Law of Yah is His revelation to us of sin and righteousness, so that we should separate from sin and live in righteousness. This is the "letter" of the Law.

But then the spirit of the Law, by which we not only cease from evil works, but go on unto perfection, this is coming into harmony with the intentions and spirit of the Lawgiver. This is where the Law, written on our hearts, makes of us vessels for the Holy Spirit that proceeds forth from the Father, and is His life within us.

But this is not the entire picture.

We know from the symbolism that there are two millstones, an upper and a lower. There are two components here, and to view the refining of Yah's people as an accomplishment only of the Law is to have an incomplete picture. We have been given the Gospel in addition to Yah's Law, and it must be the lens through which we view all the Word of Yah.

The upper millstone comes down and rests upon us. It is sent from Heaven and its instruction "presses" us, it holds us to the fire, so to speak. It was the guilt, the weight, of the law, that caused Paul to see that he was deserving of death in Romans 7. If that were all, we would be without hope. If a man stands under a heavy rock, it simply crushes him into the ground, or sinks him into the ocean. There is no purpose for that.

But when used properly, the lower millstone receives the upper. The wheat "rests" upon the lower stone as it is ground. It is the foundation for the work of producing the flour. What we need in order to understand this lower millstone, then, is a rock that is the foundation for our sanctification. It is the solid ground upon which our everlasting life is built, not sinking sand, but rather a firm platform equal in strength to the Law and capable of sustaining us through the Law's pressure. We are broken on this lower rock, but not for loss, rather for everlasting gain.

Plainly spoken, that lower millstone, that firm foundation and Rock, is Christ Himself. He is the foundation for all that we are, and the basis for our sanctification.

**Adriel777:** Amen

**Zahakiel:** Remember this verse: "And whosoever shall fall on this stone [Christ] shall be broken: but on whomsoever it [The Kingdom of Heaven] shall fall, it will grind him to powder." (Mat 21:44)

This might seem like a somewhat confusing verse, because it sounds bad either way. If the Kingdom falls on us, we are ground to powder; that is to say, utterly destroyed and wasted – this is not the same thing as being made into flour for sanctified use. But if we instead fall on the Rock that is Christ, we are "broken." This kind of broken is a good thing. It is being humbled, so that we can be used by Yah. This "breaking" is what converts the wheat into useful flour, so do not be confused by the use of two similar metaphors for different purposes.

If we are "ground into powder" by Yah's kingdom, and we are without Christ, we are lost. This would be like crushing wheat into the ground without a lower millstone; it may be ground up, but it is useless.

On the other hand, if we have only the lower millstone, we are not refined either. This is Christ without the Law. This is the false Gospel, given without understanding the sinfulness of sin and the need to cease from every appearance of evil forever.

Consider Paul's conversion, which I mentioned just now...he valued Christ, he ran to Christ, because he saw himself guilty of the Law. If he had not first felt the weight of the Law, he would not have seen the need for a loving and merciful Savior.

This is salvation, and it requires both of these elements, both of these millstones – for initial conversion, or breaking, and then for refinement unto perfection thereafter.

Many, many in the Churches of today "rest" on Christ, sit on the lower millstone, but it is not a Sabbath rest. Without the Law to grind them, to show them who the Father and Son are, they do not develop the Christian character – they cannot be properly converted, and certainly never perfected.

The Law of Yah presses us into Christ. Without the Law, Christ is not needed, and He is just a Stone we can stand on without any sanctification taking place. Without Christ, on the other hand, the upper millstone presses us into the ground, and we are destroyed, wasted. We are powder in the earth, unsuitable for use in making holy bread, the unleavened, baked and perfect character of Yah. This is the judgment that will fall upon the world.

The depth of this symbolism is considerable, more than we might hope to explore in just one evening's study, but I invite you to consider it, to meditate on it, and to see the many ways it may be applied to the work of the Church – both internally and externally.

To give you one example, let us look at evangelism. As Pastor pointed out in some comments after last week's study, there are two categories of people that are in need of the CSDA message, the Gospel. To summarize what he has shared with us, the first category consists of the lost. They have no Savior. If they do not have the Law either, they are utterly lost and need all the light that Heaven has provided for them. But if they have the Law only, they are in a sad place... they are crushed by the weight of the Kingdom, the upper millstone from Heaven, and have no foundation on which to stand as they bear its guilt.

The second category consists of the "merchandised." They have a savior, but he is a false one. He saves them IN their sins, because he does not bring them into harmony with the Law. They have received a counterfeit message, and are thus missing the upper millstone, the Law of Yah, that would reveal the truth of the Christ of whom they have heard, and He would support them as they pass through the Law's operation on them, to make of them fine flour.

Those who are lost, who are without Christ, need to hear of and receive the lower millstone. Those who have a false savior, he is false because the "Christ" that they have

accepted is a savior without a penalty from which to save them. The false Christ is not the one that supports and glorifies the Law of Yahweh while at the same time forgiving those who come to Him from their transgression of that Law, and cleansing them from all unrighteousness. In some way, he (the false Christ) denies the Sabbath, or says that we may have other gods than Yahweh, who permit us to sin, who encourage the use of force, lawsuits, and other "strange fire" to glorify Him.

This is not the Christ of the Bible, born under the Law to redeem those condemned by the Law.

This second set we must evangelize need the upper millstone. They believe they have Christ, but they are not ground into Him, they are not pressed into Him by an understanding of "the sinfulness of sin," as transgression of the Law. The Law is not a bad thing... it is good, and right, and holy, but if it is without Christ, it is merely a rock to beat us into the ground. Sadly, there are some who use the Law that way. Those without Christ rightly fear the Law, and use it to inspire fear in others. They naturally hate its press, because they know it will simply pulverize them into the earth. Rightly, they reject its authority, because they must defend themselves (for self is still alive) from its weight... it crushes, and they have nowhere to go but down.

But those who have Christ, and Christ indeed, they welcome the Rock from above. They know they must be broken, and ground (in righteousness) to be ready for the Judgment. They know that they must be gathered, and pass through the tribulation, to be "beaten" until they are pure, and then ground, refined like fine flour. They must be pressed between Christ and the Law, and made suitable for everlasting life.

The imagery here is intense... but if our eyes are on Christ, the "bread of life," we see what we shall be, (1John 3:2) and the beating, the pressing, the grinding... it is all forgotten in the light of what we shall be, just as the pain of giving birth is swallowed up in joy. (John 16:21)

The Gospel message, that which we present, that includes the Good News of both the Law and Christ, this is the millstone. It is borne by three angels, and primarily applies to the message of the first. The hour of Yah's judgment is come; the upper millstone is coming down, but our response is to rest on Christ, to rest on the Rock, so that the judgment does not destroy us. It does not beat us into the ground; rather, it refines us, it makes of us fine flour, so that we may be mixed with oil (the Holy Spirit, Mat 25:1-10) and salt (the grace of Yah, Col 4:6) and so made into fine cakes for our Father's everlasting glory.

As we have seen, the millstones, the Law and Christ, may be applied to the initial conversion of sinners to saints. Crushed by the Law, they must (like Paul) turn to Christ for a firm Foundation, or they will be wasted in the earth.



However, for the Church, for the wheat that has already experienced this, and been gathered into the Storehouse, the millstones are a symbol of continuing sanctification. Separated from the tares, we are prepared to be glorified, to be made into "shewbread" that is displayed day and night in the Heavenly Tabernacle. There is no stopping, no resting on the holiness to which we have already been brought. It is all Christ in us, the hope of glory, and we must be ever abiding in the Law, and ever resting in Christ, that this symbol might be perfectly fulfilled within us, who are heirs to life everlasting.

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

**Adriel777:** Amen

**Adriel777:** c

**Zahakiel:** Go ahead.

**Adriel777:** This goes along with a study from Romans I am doing and the following verses: [Rom 5:3-4 KJV] 3 And not only [so], but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: [Rom 5:5 KJV] 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

**Zahakiel:** The two together are more applicable :) Thanks for sharing those. Are there any others?

**Lucan:** Q

**Zahakiel:** Go ahead.

**Lucan:** I notice that the bottom stone is stationary on a millstone, while the top one is movable...Yahshua being unmovable makes sense. Do you have any insights on the mobility of the law? <End.>

**Zahakiel:** There might be several ways to think of that... what comes to mind, upon reading your question is that it "moves" but around and around. It is actually stationary around a fixed point, which is where it is connected to the lower stone (Christ) Perhaps this is an indication that it is used as the basis for covenants, which do change from generation to generation, while being fixed on the same principles, or it could be that our understanding of the Law changes from letter to spirit over time, while Christ is revealed as the Son and Savior from the onset. Then again it might just be that the symbol does not work if there is not movement in the physical world to produce the flour. 😊 It is something to think about.

Any others with thoughts to share? Ok, then I will ask Bro. Luke to close with a prayer.

**Lucan:** C

**Zahakiel:** Go ahead 😊

**Lucan:** To go along with the identification of the millstone with the gospel I am reminded of this verse: "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?" (1 Cor. 9:9)

I am uncertain if the treading out of corn is the same as milling; it's my understanding that the upper millstone was rotated by a beast rather than by hand. So, that would seem like a possibility...But, in this case, Paul was speaking of his being fed from the gospel work, as compared to an ox being fed from their work, potentially at the millstone. <End.>

**Zahakiel:** I would have to check... I think that this is a reference to the cattle grazing in the fields. They are asked to do work, but should not be prevented from profiting from where they happen to be laboring. But I think there might be some relevance to that. By the way, you mention the identification of the millstone with the Gospel, and that is also significant. When I used the term "millstone" without reference to upper or lower, I'm usually speaking of the entire arrangement of both. People think that the Gospel is the "good news" about Christ, and so it is... but it must also include an understanding of the Law, otherwise we are only being "saved" from punishment, not from sin. So the Gospel, rightly understood, does include both the Law and the Savior.

**Lucan:** C

**Zahakiel:** Go ahead.

**daphna dee:** comment

**Lucan:** That is a duality that seems to arise often in Scripture... "Law and testimony," "faith and works," "law and grace," "law and the prophets," etc. The commandments of God and the faith of Yahshua is the one that comes to mind most frequently for me, given it is our banner.

**daphna dee:** it seems to be saying not our own works

**Lucan:** One definition of the gospel, as I see it, is the harmony between the law and grace, as found in the life of Christ...

**daphna dee:** sorry

**Lucan:** Which would be fittingly represented by the "whole unit" you've spoken of.  
<End.>

**Zahakiel:** Yes, I think it is an appropriate symbol, especially of that last pair you mentioned. Did you want to add to that comment, Sis. Daphna?

**daphna dee:** yes

**Barb:** PC: C

**Zahakiel:** Go ahead, then.

**daphna dee:** it seems to be saying something about not our owns works but Christ our righteousness. End

**Zahakiel:** Oh, yes, absolutely... Wheat does not "do" anything. It simply rests on Christ, and the Law does the work in us. The Father brings out of us that which He desires. Go ahead, Pastor.

**Barb:** PC: I am thinking of the phrase "ground to powder"...

**Marie:** Bonsoir

**Barb:** PC: There is a category that professes Christ and the law with apparent sincerity. And in the process of sanctification they turn out to be the five foolish virgins.

**Marie:** Dieu vous garde tous

**Barb:** PC: The five foolish are ground to powder and the five wise are ground to useful flour, accepting the oil...

**Marie:** Bon sabbat à tous

**Barb:** PC: This is a necessary warning to every professed seventh day Adventist, including CSDAs. End

**Zahakiel:** Ah, that is an interesting parallel. I did not consider the parable of the virgins when trying to explain the difference between powder and flour. They both look the same, and even undergo a very similar process. The only difference is that those resting on Christ can receive the oil and be used afterwards,

**Lucan:** C

**Zahakiel:** while those who do not are wasted. Thank you for that. 😊 Go ahead.

**Lucan:** That is interesting...I was looking up the word for "powder" in that passage... It comes from a word that means "to winnow," and some translations render it as "shall scatter him as powder" rather than grind because of that. Winnowing, as I found out, is the blowing of wind to separate the powder. So, while the oil is the Spirit, the wind is also the Spirit. The powder and the flour look alike until the movements of the Spirit blow over them. Then, it is shown which are wise and which are foolish, scattered abroad. <End.>

**Zahakiel:** Very nice. Scattered into the earth or blown away, rather than used, yes 😊 If there are no other thoughts, then please go ahead when ready, Bro. Luke.

**Lucan:** C

**Zahakiel:** Go ahead.

**Lucan:** One more (I think)... 😊 "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;" (Rev. 18:21-22)...

If the millstone is the gospel, and the sea is the world, or multitudes of people... Then, this judgment would seem to be of a city that lets the gospel fall into the depths of the world, until it cannot be found...And no sound of it is heard in it any longer. That is a condition as terrible as the judgment against it. <End.>

**Zahakiel:** That's striking imagery, yes. Well, if that was the last, you may go ahead and close, or add another if it occurs :)

**Lucan:** Dear heavenly Father. We thank you for the work you have performed for us and within us. As we abide on the Rock and are refined by your instructions, we are blessed. We thank you that you have separated us from the world, calling us to stand on your Son. We thank you that you have made full provision for our salvation, that we may be flour and not powder in the time of judgment, judging our own selves in righteousness. We thank you that you have not left us idle upon refinement, lest we become leavened and spoiled. But, that you have given us a work to do for those who are in need of your Son, your law, or both. May your Spirit continue to guide and direct our paths as we reach out to those in need of healing. In Yahshua's name we pray, amen.

**Elyna:** Amen

**Zahakiel:** Amen

5-19-2017 The Millstone

**Adriel777**: Amen

**daphna dee**: Amen

**Barb**: B, PC: Amen

**Marie**: Amen

**nattie**: Amen.