

Lucan: It's time to begin. Bro. David, will you please offer an opening prayer?

Zahakiel: Almighty and loving Father in Heaven, we come before you tonight, thankful for the week that has passed, with its many blessings, and for the opportunities that we have had to honor you with our work. We thank you now for this time of rest and rejoicing, and the sure presence of your Holy Spirit. May our time together here be sanctifying, and may all receive that which you have prepared for them from the foundation of the world, for we ask in Yahshua's holy name. Amen.

Lucan: Amen

Barb: Amen

daphna dee: Amen

Elyna: Amen

gadriel: Amen

Lucan: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth... Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance." (2 Peter 1:12, 15)

"Present truth" is a phrase that has been especially relevant to Adventists since the years surrounding 1844. As Yahweh leads His people ever closer to His return, He also leads them to an ever greater understanding of His character, which is attended by the revelation of that character within them. We may read, "but the path of the just is as the shining light, that shineth more and more unto the perfect day." (Proverbs 4:18)

While there is a testing truth for each generation, a truth which is "present" for that time and place and people, the truth itself is eternal. As Yahshua prayed on our behalf, "Sanctify them through thy truth: thy word is truth." (John 17:17)

And again, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh [is] as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of Yahweh endureth for ever. And this is the word which by the gospel is preached unto you." (1 Peter 1:23-25)

While we have much to say on the truth that is present in this generation, what I would like to focus on in the passage in 2 Peter is what Peter focused on - not the present truth, but "these things." It is "these things" Peter refuses to be negligent to put the disciples in remembrance of, even though they are known and the people established in the present truth. It is "these things" he wishes, after his death, to always be in remembrance. We may read a little further above:

"For if these things be in you, and abound, they make [you that ye shall] neither [be] barren nor unfruitful in the knowledge of our Lord Yahshua Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." (2 Peter 1:8-10)

If "these things" be in you, you shall not be barren or unfruitful. If you lack "these things," you are blind and have forgotten your cleansing. If you do "these things," you shall never fall. For all the value of present truth, we have here a set of things that are so much more important as to overshadow it entirely. And why? Because if you have "these things," you cannot help but be established in the "present truth," even as the believers to whom Peter wrote.

What are "these things?" Let us read: "According as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make [you that ye shall] neither [be] barren nor unfruitful in the knowledge of our Lord Yahshua Christ." (2 Peter 1:3-8) (LMK)

Pastor Chick: F

Adriel777: F

Naraiel: F

Elyna: F

Barb: F

daphna dee: F

Lucan: How are we to "add" these things one to another? The "chain of character" here, as it has been called in our writings, would almost seem to be speaking of works if not for the promise given directly before. It is the divine power of Christ that has "given unto us all things that pertain unto life and godliness." It is by the promises and Word of Christ that we are partakers of the divine nature, and have escaped the corruption that is in the world through lust.

If we are already given all these things, how may we diligently add them? We may understand better by looking at the word translated as "add," which is considerably longer in Greek: "epichoregeo." While it's translated as "add" here, implying the gain of something previously unowned, the word means "to minister, supply, nourish, supplement, provide for." While we are given these things freely, it is our work to nourish and build up

the character we have been given, as there will be at every stage a temptation to leave off the work. Even as there are many that have sounded the first and second angels only to reject the third, uniting message, there are many who will proclaim faith and enact what they know of virtue, but reject knowledge. Others still will accept faith and virtue, advancing to knowledge of God and pure doctrine as well, but will refuse self-control and temperance. From Adam until now, many has been the professed Christian, even professed Adventist, who has allowed appetite to control and ruin the life. Others still will control themselves in temperance, believe that God exists in faith, be as virtuous as they know, build up their knowledge, and yet fail to be patient towards their slower minded or less knowledgeable brethren. Others shrink when called to bear trial and opposition with similar peaceful resolve, whether it be trial and opposition from the world, the religious, or the fear of such when called to earnestly exhort a brother or sister in the faith. Some submit themselves even to this, and yet refuse godliness – a reverential, pious, devout respect for the things of Yahweh.

The things Yahweh has appointed for our blessing are to be held as sacred – be it the Sabbath, the New Moon, the Church covenant, the marriage covenant, family responsibilities, or any other. Even among those who have developed piety, there is the temptation of the Pharisees – to lack brotherly kindness, the warmth and kind heartedness that flows forth from every forgiven heart.

Finally we are invited to develop agape, that pure, selfless, Godly love: "Greater love [agape] hath no man than this, that a man lay down his life for his friends." (John 15:13)

It is "these things" that must be of paramount importance to any seeker, teacher, or student of "present truth." It is less relevant which particular present truth it is – for the man who has knowledge and piety, the Sabbath truth will be accepted when understood. For the man who has brotherly love and agape, protest will be the natural response to religious persecution.

To the man who has developed godliness but lacks brotherly kindness and agape, what is "present truth?" Is it not to accept brotherly kindness, and to love his brother as himself? Which doctrine, which theory about God will be of help to the soul that lacks love? As it says, "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." (2 Peter 1:9)

And again, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20)

As it is written, "but seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matthew 6:33)

The nature of "present truth" is that a person's response to it reveals the character they have developed. Thus it is a testing message for the time. The religious scholars of Christ's day were experts in the truth of the law, yet when the present truth of the nature of the

kingdom of God was revealed, it was their characters, not their doctrines, that were found lacking:

"Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. [Thou] blind Pharisee, cleanse first that [which is] within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead [men's] bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." (Matthew 23:25-28) (LMK)

Pastor Chick: F

Adriel777: F

Barb: F

daphna dee: F

Naraiel: F

Peter_Jr_18: F

Elyna: F

Lucan: The Pharisees lacked "these things" that Peter describes, despite their relatively pure doctrines and zeal for the law.

gadriel: F

Lucan: The children of Adventism have much to relate to here, as a people that claim to be the "repairers of the breach" for their relatively pure doctrines and zeal for the law. Let us read where this name is described:

"And [they that shall be] of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." (Isaiah 58:12)

We may read the following verses regarding the Sabbath, and the promises attending to its proper observance, yet there is more to this passage, and more to being called a repairer of the breach than merely the letter of the Sabbath commandment. Let us read a little earlier:

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, [say they], and thou seest not? [wherefore] have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as [ye do this] day, to make your voice to be heard on high." (Isaiah 58:1-4)(LMK)

Pastor Chick: F

Barb: F

Adriel777: F

daphna dee: F

Naraiel: F

gadriel: F

Lucan: This is a passage we have examined in a recent study regarding the three angels in Isaiah, however tonight I want to look at something closer. What "fasting" and "afflicting of the soul" are Adventists in particular familiar with?

"Also on the tenth [day] of this seventh month [there shall be] a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto Yahweh. And ye shall do no work in that same day: for it [is] a day of atonement, to make an atonement for you before Yahweh your God. For whatsoever soul [it be] that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul [it be] that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: [it shall be] a statute for ever throughout your generations in all your dwellings. It [shall be] unto you a sabbath of rest, and ye shall afflict your souls: in the ninth [day] of the month at even, from even unto even, shall ye celebrate your sabbath." (Leviticus 23:27-32)(LMK)

Pastor Chick: F

Adriel777: F

Peter_Jr_18: F

gadriel: f

daphna dee: F

Barb: F

Lucan: As a people that uniquely proclaim to be standing in the antitypical Day of Atonement, Adventists in particular claim to be "afflicting our souls" before Yahweh in this time of judgment. Yet the rebuke comes from Isaiah to a people that wonder why their affliction and fasting is unseen by Yahweh. What is the reason given?

"Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness."

Those who "afflict their souls" before Yahweh during the Day of Atonement, yet find their own pleasure and do their own works are rebuked. Those who take part in celebration movements and who forsake righteousness by faith in favor of their own works are rebuked alike. Those who use the light given to them for "strife and debate," and spend the dwindling moments of probation to smite others with "the fist of wickedness" are rebuked alike. As we read elsewhere:

"Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; [it is] iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear [them]. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." (Isaiah 1:13-15)

We may note what the inspired commentary has to say about God not hearing the prayers of those who do the very thing He has told them not to do, and which thing that is.

It is not the solemn assembly of the Sabbath that makes one a Sabbath-keeper, or a "repairer of the breach" despite the condition of the heart and the blood on the hands. Let us continue to read what Isaiah says constitutes this title:

"Is it such a fast that I have chosen? a day for a man to afflict his soul? [is it] to bow down his head as a bulrush, and to spread sackcloth and ashes [under him]? wilt thou call this a fast, and an acceptable day to Yahweh? [Is] not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? [Is it] not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" (Isaiah 58:5-7)(LMK)

Pastor Chick: F

gadriel: f

Adriel777: F

daphna dee: F

Barb: F

Peter_Jr_18: F

Lucan: Is the fast Yahweh has given us during this time of soul cleansing and judgment to eat a diet as in Eden, to forsake jewelry, and to dress modestly? Is it to proclaim the true doctrines of Scripture, and to speak of the law of God in the earth? Certainly these things attend those who follow Yahshua "withsoever He goeth," including into the Most Holy, yet "...these ought ye to have done, and not to leave the other undone." (Matthew 23:23)

To loose the bands of wickedness, proclaiming not the theory of the gospel but the reality of the new life to those in darkness is the fast Yahweh has chosen. To demonstrate that gospel by undoing heavy burdens, releasing the oppressed, and breaking the yokes of bondage; to feed the hungry and show courteous hospitality to those in need. These are the requirements, and what is the attending promise?

"THEN shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of Yahweh shall be thy rereward. THEN shalt thou call, and Yahweh shall answer; thou shalt cry, and he shall say, Here I [am]. IF thou take away from the midst of thee the yoke, the putting forth of the

finger, and speaking vanity; And IF thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness [be] as the noonday: And Yahweh shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And [they that shall be] of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." (Isaiah 58:8-12)(LMK)

Pastor Chick: F

Adriel777: F

Barb: F

gadriel: F

Peter_Jr_18: F

daphna dee: F

Lucan: Does one "take away from the midst of thee the yoke" by putting the yoke of oppression on their brethren? Does one "hide not thyself from thine own flesh" by standing apart, speaking only through hired, secular agents? Can one be a "repairer of the breach" while doing such things? Certainly not.

It is after this that the familiar promise comes to those who will "turn thy foot from the Sabbath day," from polluting the deep waters. Yet to keep the Sabbath holy, we must ourselves be holy. If we ourselves are to be holy, we must be holy in heart, not merely in word and doctrine. If we would have others to be holy, we must teach them to be holy in heart, not merely in word and doctrine.

It is only when the heart is made new that the goodness of Christ can flow forth freely, and it is only the goodness of Christ that can open the heart to receive and live eternal truths. It is not subscription to a creed or set of fundamental beliefs that makes one a CSDA; let our evangelism never leave the impression that it is so.

"For in Christ Yahshua neither circumcision availeth any thing, nor uncircumcision, but a new creature." (Galatians 6:15)

And again, "Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away; behold, all things are become new." (2 Corinthians 5:17)

Those who would be called "the repairer of the breach, the restorer of paths to dwell in" are those who have first seen to the repair of the breach in character, and the right paths for their own feet to dwell in. Those who would be called reformers must first be reformed themselves, and continue to reform themselves "more and more unto the perfect day."

While there is an application to those who have persecuted their brethren openly, there is a fast for us to attend to as well; a variance between brethren does not begin with lawyers.

"For we are his workmanship, created in Christ Yahshua unto good works, which God hath before ordained that we should walk in them... And that ye put on the new man, which after God is created in righteousness and true holiness." (Ephesians 2:10, 4:24)

This is the creation that makes one a "Creation 7th Day Adventist." Yet for us as well as any who are called to bear both mercy and reproof, as well as any who are called to the time of fasting and affliction of soul since 1844, there is a work of sanctification that lasts a lifetime. There is the fast that Yahweh has chosen. There are "these things" to have always in remembrance, that our hearts and hands may be pure before Yahshua at His soon return.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know [them], and be established in the present truth." (2 Peter 1:5-7, 10, 12)

Pastor Chick: Amen

Adriel777: Amen

Lucan: May we who are established in the present truth and those to whom we speak ever realize the priority of "these things," for "though I speak with the tongues of men and of angels, and have not [agape love], I am become [as] sounding brass, or a tinkling cymbal. And though I have [the gift of] prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not [agape love], I am nothing. And though I bestow all my goods to feed [the poor], and though I give my body to be burned, and have not [agape love], it profiteth me nothing." (1 Corinthians 13:1-3)

Though we preach the true gospel, and forsake all sins; though we reject false doctrines and labor in the present truth; though we resist all church state unions and give our bodies to persecution, if we have not agape love, it profits us nothing.

Even as there is new light of doctrine to separate the sheep and the goats, there is new light of the character and love of God to do the same. May we cling to the light of self-examination as diligently as the light of doctrinal examination, for this is the weightier matter of the law. As we seek to bring others into the faith of Yahshua, let us be diligent to represent that faith as it is – not theories, doctrines, or right words, but "a new creature, created unto good works in righteousness and true holiness."

"And Yahweh shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And [they that shall be] of thee shall build the old waste places: thou shalt raise up

the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." (Isaiah 58:11, 12)

Are there any questions or comments?

Adriel777: Amen

Zahakiel: C

Lucan: Go ahead

Zahakiel: I have always, at least from the time of my conversion, thought that the Gospel of Christ is actually a very simple thing. The religions of the world try to make "truth" complicated, separated from the common person... and yes, there are doctrines, and some of them are "hard" to understand, but that is only because they reveal things that have been hidden from us since birth, by the way of this present world.

I have said before, that a CSDA is simply a person, a human being, the way that Yah designed us to be from the Beginning, and doctrines exist only to teach us what that picture, that "image" looks like. Once we understand the image, we do not need to specialize in doctrine, or theology, or anything formal like that. We simply place ourselves, by Yahshua's power, in that image, and live the life that Yah has prepared for us.

What we call "character" is also sometimes easy to misunderstand. It is not just a way of acting or thinking, it is merely an acceptance of who Yah created us to be.... and we act in that way, free from the bondage into which Satan has placed us. I think that is important to point out, as you say, in evangelism... that the doctrines, like the Law, are there because of transgression, to lead us into an understanding of the truth. But after we see the truth, then we have the promise of Sabbath... we can settle into it, without labor, without effort. And that is the Gospel in its saving power. End.

Adriel777: Amen

Pastor Chick: C

Lucan: There were a couple of verses about the law being for transgression that I considered including in the study, actually... Similarly to how the law is to lead us to truth by showing us our condemnation, doctrines are generally to show us truth by explaining some misunderstanding we've had about Yah. For those who cannot keep the law in their sins, more law is no help; it's simply more condemnation. Similarly, to those who cannot keep the law in their sins, more doctrine is no help; what good is the knowledge if you don't know you have the power to live it? What good is knowing you have the power if you reject it? Go ahead, Pastor.

Pastor Chick: Very inspiring study -- thanks be to YAHWEH! End.

Lucan: Amen 😊

Adriel777: Amen 😊

Lucan: Are there any others? If not, I'll ask Pastor to offer a closing prayer.

Pastor Chick: Dear Father in Heaven. Thank You for giving us a fast that is effectual, and leading us higher and deeper in the sanctification, the holiness that leads us to the very Throne of YAHWEH. Bless our Sabbath hours with the Rest You have reserved for Your children. In Yahshua's holy name, Amen.

Elyna: Amen.

Zahakiel: Amen

Lucan: Amen

Barb: Amen

Adriel777: Amen

daphna dee: Amen

Peter_Jr_18: Amen.

gadriel: Amen