

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

Pastor Chick: Dear Father in Heaven. We come before You with praise and thanksgiving for Your faithfulness to us and Your eternal love. Bless us with the Sabbath Blessing according to our needs and Your good pleasure in Yahshua's holy name, Amen.

Adriel777: Amen

Naraiel: Amen

Zahakiel: Amen.

daphna dee: Amen

Barb: Amen

Elyna: Amen

nattie: Amen.

Lucan: Amen

Zahakiel: Happy Sabbath to everyone. Tonight's study is called "Yah's Anointed," and it is something of a follow-up to last week's topic, "The Chosen King." I had another study in mind for tonight, but as is often the case, the Spirit moves us in ways we do not initially recognize.

Last week, Giselle and I were watching a video about various religious organizations, and there was a discussion of one religious movement in particular in which those at the very top of the administration, those in high leadership positions, are given what amounts to unquestioned loyalty by their followers. This is clearly cult-like behavior, and I commented to Giselle that this is one of the obstacles to the Gospel, when men are given reverence due only to Christ, and we even see aspects of that within Adventism. This led to some reflections on the study I shared with the Church a couple of weeks ago about governments and leadership, and this is what followed from those reflections.

In the study I shared two weeks ago, I pointed out that Yah has given His blessing to two distinct forms of human government. The first is a monarchy, the creation of a hereditary position – that is, passed down through offspring – in which one individual is the king, the anointed head of the country, and is responsible for its economics, foreign affairs, and military policies. The other is a democracy, perhaps ideally manifest through a representative form of government, in which the citizens of a country elect their own leader.

In the eternal Kingdom to come, Yahshua is the divine fulfillment of both these approved types of government, since He is appointed by His Father to be the head of creation, and (at least so far as human beings go) He is chosen individually as both Savior and Lord.

The title of "Savior" affects these individuals directly, in that they become one with Him and inherit everlasting life. The title of "Lord" affects the legitimacy of His Kingship. I am not saying, to be clear, that Yahshua's authority comes from redeemed human beings... not at all. What I am saying is that Yahweh permits human beings to

acknowledge His rulership, and for the redeemed, they are permitted to do so before the close of probation, at which point they are "translated" into His Kingdom. The Great Controversy ends when the universe beholds the redemption of mankind, who have chosen Yahshua as their Everlasting King. Sanctified humans become citizens, not of this temporary world, but of the Kingdom that is coming, and are thereafter subject to its laws and principles.

Now, although they are dimmed by our view of Heaven, we do still have pragmatic ties to the earth. We could not, for example, feel at liberty to violate the laws of the countries of which we are citizens and say, "This does not apply to me, since I am a citizen of Heaven." However, if there is ever a conflict between Yah's laws and those of our nation, we "must obey God rather than men." (Acts 5:29)

Even in these cases, I should point out, even when we are forced to take positions that place us out of harmony with human laws, we do not attempt to avoid the consequences of our actions. We acknowledge that the laws apply to us, and we do not resist when we are punished for their violation when it becomes necessary to do so due to our loyalty to Christ. We may protest that the laws themselves are unjust, and perhaps attempt to distance ourselves from the jurisdiction of those laws under certain circumstances (for example, by leaving a country in which we would be oppressed), but we do not dispute the rights of the leaders of those regions to enforce whatsoever they wish within their rightful domains.

Tonight, I would like to discuss one of the fundamental differences between a monarchy and a democracy, because this has implications for both the way we view the leaders of countries, and the way that we may speak to Seventh-day Adventists about judgment and the Mark of The Beast.

Last week, Bro. Luke gave a study that, at the end, pointed out a three-part message involved in our commission to teach the Gospel. Those parts are righteousness, sin, and judgment. (John 16:8) This caught my attention, and I believe we can easily map these to the Three Angels' message, as we can all such saving doctrines, for the first angel speaks of judgment, the second speaks of righteousness (as restored by the fall of Babylon) and the third warns mankind of the final sin – choosing allegiance to the Beast by taking its mark, rather than the worship of Yahweh to receive His Seal.

Tonight I would like to focus in that last one, judgment.

As Creation Seventh Day Adventists believe, the Mark of The Beast has different manifestations according to a consideration of what inspired writer Ellen White referred to as the "time and place" of prophetic interpretation. In the beginning of human history, Cain received a "mark" when he killed Abel, protecting him from men, but revealing that he was cursed by Yah. (Gen 4:15) In every generation, there has been such a mark that has protected human beings from man's imperfect laws, but revealed disharmony with the

Law of Yah. In Adventist thought, historically, the final Mark described in John's Revelation was to be a National Sunday Law that would then grow into an internationally enforced piece of legislation. Those who accepted this mark would, like Cain, be protected from oppression by mortal forces; however, this mark would reveal all such individuals as spiritual murderers, guilty of the blood of Christ and His people.

In this last generation, in which we teach that the mainstream Adventist Church has been united with the world, and irreparably so, the Mark of The Beast has become a law that affects whether or not an individual may "buy and sell" or "trade" in spiritual matters. A trade-mark of the Gospel-bearing banner reveals the same thing that Cain's mark did. Accepting the authority of the trademark as a Seventh-day Adventist means that one is not subject to lawsuits, confiscation of materials, seizure of property, and so on... but it reveals that one is out of harmony with Yah's Law, specifically the commandment to have no other God but He who will protect His own people, the worship of idols and images, and the Sabbath that teaches us that it is not by our own works, or the works of our lawyers, that we achieve true spiritual success. There are implications regarding the other commandments as well, but this is sufficient to illustrate the point.

The Bible is explicit: Christians ought not to take Christians before human courts of law, particularly over spiritual matters. (1Cor 6:1) Early Adventist writings, many of which are considered to be divinely inspired, are often even more explicit that lawsuits are incompatible with sanctified policy and behaviour. And yet, when these obvious matters are brought to the attention of most Seventh-day Adventists, they feel little if any inclination to withdraw their support for the modern Sanhedrin, for the leaders of their people, who are subjecting them to Yah's judgment by rejecting His Son in the person of His Saints.

Why is this? Why is it that even clear doctrine is often insufficient to sway the heart? The simple answer is complacency, familiarity with sin and the lack of desire to leave one's comfort zone, even at the urging of conscience and the influence of the Holy Spirit. But the justification for this spiritual laziness, this is where this matter of human government becomes relevant. If we can reveal that the justification for doing nothing is faulty, perhaps the Spirit will have more ground in which to plant seeds of change.

To state the matter very simply, consider the following. Those Seventh-day Adventists who, upon learning that their leaders have united with the world to persecute their fellow Christians, decide instead to defend their leaders or wait for Yahweh to "fix the problem," reveal that they do not understand the difference between the two forms of divinely approved governance, the monarchy and the democracy. That may sound like two very different subjects, but they are in fact intimately connected.

A king is not the same as a president, whether we consider the president of an earthly nation, or a General Conference at the head of a religious organization. They come to power differently. They remain in power differently. The duration of their rule is different. The kind of allegiance the people over whom they govern owe them is likewise different according to the Word of Yah.

A king is one "whom Yahweh hath chosen" directly. (1Sam 10:24) When a king becomes corrupt, the people have no true recourse. Leaving their home country to dwell elsewhere may be seen as disloyalty or even treason. David, when he was pursued by Saul with deadly purpose, asked, "who can stretch forth his hand against Yahweh's anointed, and be guiltless?" (1Sam 26:9) This is why the prophet Samuel resisted the Israelite's desire for a king, saying, "This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots... And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your olive yards, even the best of them, and give them to his servants. "And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and Yahweh will not hear you in that day." (1Sam 8:11, 13-18)

Let me know when you've read this.

Lucan: Finished

Adriel777: F

Barb: F

daphna dee: F

Barb: PC: F

nattie: F

Zahakiel: In both the Old and New Testaments, the people are told to honor the king. (1Pet 2:17) It is significant that when Peter wrote those words, (and the term he uses means to revere, to venerate) Israel had no true king; instead they had a descendant of Herod, a "tetrarch." He was a ruler permitted by Rome to govern a certain section of the empire, which in his case included Judea. And so here, even though the king was not brought to power by Yah directly in the minds of most Jews, the apostle tells his readers to honor him.

When it comes to individuals elected by other human beings, however – and we must be careful in the application of this – the rules are a little different. Presidents and other elected officials are not anywhere given any Scriptural support for (mostly) unquestioned authority in the way that kings are. While the word "president" does not appear in the

Bible except for a very specific Aramaic term in Daniel 6 regarding a position in the Babylonian government, the term "governor" is found in many places. This term, particularly in the New Testament, is a more general one for the leader of a region. He may be appointed by another ruler or chosen from among his people, (Jer. 30:21) but not anointed by a prophet or religious leader, thus making it closer to our modern conception of a holder of an elected office.

The Bible does say to pray for the rulers of our people, whatever type of ruler they may be. Prayers are to be offered "for kings, and for all that are in authority," (1Tim 2:2) and we are told the specific reason why as the verse concludes, "[so] that we may lead a quiet and peaceable life in all godliness and honesty."

It is, of course, natural for the Christian to ask for blessings upon his leader, for success, for wisdom, for them to manifest the character of Christ. This is especially true of the president of a religious movement, such as the Conference of Seventh day Adventism. Further, the Scriptures tell us, "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." (Rom 13:1)

And yet, this is not a "blank cheque."

The term Paul uses in Romans 13, "be subject," means to "obey;" it does not mean to venerate or hold in high spiritual regard, which Peter describes as the appropriate attitude toward a king. This is a key distinction. When elected rulers err, when they turn away from Yahweh, when they exhibit degenerate behavior, when (in the case of Church officials) they cause the Bride of Christ to unite with civil government, we are not called upon to defend them or to offer them support in their rebellion. Here is the great failing of many Adventists when confronted with the actions of their General Conference leaders. Here are men who are appointed by their "citizens," not anointed in the way that a king would be, and yet they are often given the privilege of kings by those who do not know better.

Ellen White, whom I do not often quote directly in our Sabbath studies, specifically points this out, writing in one place, "God has not set any kingly power in the Seventh-day Adventist Church to control the whole body, or to control any branch of the work."
[Christian Leadership, p. 49]

The men at the head of the organization are called to be presidents, not kings. They are overseers, not lords, for Yahshua is King and Lord over His people, and no individual on earth can properly take that place, or else we have a papacy, and not a Christian Ecclesia. It is only when Adventists confuse presidents with kings that they find justification for indulging their resistance to the implications of the Trademark Law. They receive the Mark of the Beast in their hands, for they allow their leaders to take them, by the hand, and lead them into destruction. It is only when they think that the president of the Conference is a king that they say, "God will remove these men, and put better, more holy, leaders in

their place." They remove the responsibility for action from themselves, and they are relying on this verse for their (mis) understanding:

"And [Yahweh] changeth the times and the seasons; He removeth kings, and setteth up kings; He giveth wisdom unto the wise, and knowledge to them that know understanding." (Dan 2:21)

This is the Word of Yahweh concerning kings, yes... Yahweh sets up kings, and may remove them as He wishes. When a people elect a ruler, when a people choose one from among themselves, He may not so directly intervene – even when this individual is entirely contrary to His character or purposes. As with Adam and his transgression, Yah will respect human choices, even the choices that explicitly make light of His Law and His principles.

In such a case, Yah has permitted democratic systems to deal with such situations themselves, and what we instruct Seventh Day Adventists to do is to follow the voice of the Fourth Angel, and "come out from among them," removing their individual support. If the General Conference of Seventh Day Adventists had a king, then we would have a much harder time making a Scriptural case for genuinely Christian Adventists to abandon their authority. We would have many verses raised against us saying not only that they ought to pray for their king, but that they should be loyal, revering their rulers to the point of defending their actions and remaining under their authority. With presidents, however, no such principles apply – at least, not to the same degree.

Seventh-day Adventists are to separate themselves from those leaders who, having been elected by their fellow humans, have fallen into transgression and led their Church into the condition of "Babylon Fallen." These men were not anointed by Yahweh; in fact, in the case of the SDA Church in particular, they were already Babylonian in character when its current leaders were elected.

Ellen White, whom I have quoted before, said this of elected officials in government, but it may be applied even more perfectly to leaders of religious organizations, "The people of God are not to vote to place [violators of His Law] in office; for when they do this, they are partakers with them of the sins which they commit while in office." [Fundamentals of Christian Education, p. 475]

When confronted with the situation in the SDA Church, many members may protest, "I did not vote for any of those men in the Conference. Perhaps my local representative did, but what do their actions have to do with me?" They must be educated about corporate responsibility. They must be taught that "they are partakers with them of the sins which they commit while in office," even if they say with their lips, "I do not support lawsuits against Christians."

The "faithful Jews" described in Acts 2 likely had no hand in electing the individuals within the Sanhedrin; however, when they heard that their leaders had put the Son of Yah to death, they immediately knew the weight of their guilt. They did not treat the Sanhedrin as kings. They did not attempt to defend their actions, or say, "Yahweh will remove them when He wishes, and we will remain a part of their fellowship until He does." These men were not anointed by a prophet, nor were they the crown princes of any who sat upon a throne; instead, their constituency treated them as men who had been elected by other men, and who (the faithful among them) knew their true allegiance lay with the King of Kings, and the Lord of the Sabbath.

Discussing the Trademark Law with anyone, and especially Seventh-day Adventists, can be a sensitive subject. As Bro. Luke pointed out some weeks ago, it is love, the demonstration of Christian love that truly wins the heart. Even so, doctrine may draw their attention to the truth, as the very name "Seventh Day Adventist" and then "Creation Seventh Day Adventist" is designed by Yah to do. And then, when their love has awakened, faithful believers will ask questions about beliefs and Christian behavior.

We are responsible for giving them sound reasoning and true answers. They will want to know how to express their Agape according to the perfect will of Yah, and I myself had questions about Church membership and loyalty when I first learned of the Trademark. "What do I do? Isn't the SDA Church the true House of Yahweh?" In my case, Yah had already said to me of the Conference Church, "This is no longer my Home." And yet, I still needed instruction from His chosen messenger before I knew what I needed to do, just as Paul, who received a vision of Yahshua directly, needed to be subject to the baptized disciples before his preparation to work in the Gospel was complete. (Acts 9:19)

In conclusion, then, I would say this: Let us take what wisdom we can from a discussion of these matters, and in the Spirit of Yah, and with the spirit of love, let us speak to our brethren who remain under the authority of the Conference, convincing them that their beliefs have not led them to experience Yah's Agape, but instead it has led them to justify and ignore persecution and civil aggression against Christians as sincere as themselves. Such compromises in their spirit can never lead them to the perfection of Christ's gentle and glorious character, and if they wish to be free, if they wish to see the face of our Father without being ashamed of their choices in this life, they must "come out from among them," and place character, the character of Christ, above any familiarity or complacency that their flesh is urging them to indulge. They must see the character of mainstream Adventism, and indeed, every Church that does not teach the commandments of Yahweh, for what it is. They must be taught that their elected leaders are not kings, nor are they subject to unquestioned devotion, so that they may yield their allegiance, their unwavering and highest loyalty, to none but Yah's Anointed, the Chosen King, to Him whom they have called Savior, and whom they are taught by the Spirit to revere as their only and true Lord.

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

Adriel777: Amen

Zahakiel: If there aren't, then I will ask Bro. Luke to offer a closing prayer.

Lucan: Dear heavenly Father. We thank you that You lead your people faithfully. You have called together your children, and have not bound them under the influence of presidents or kings in matters of faith. But, you have called each to live out their convictions according to your Word. We thank you for giving us the power to do so, triumphing over the weakness of our flesh. While we are often subjects to the civil magistrates, we are blessed to know that our King cannot lie or falter. May the testimony of your children gather those who have yet to hear it, and make it their own. In the name of Yahshua we pray, amen.

Pastor Chick: Amen.

Zahakiel: Amen.

Barb: Amen

Adriel777: Amen

daphna dee: Amen

Elyna: Amen.

nattie: Amen