

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

Zahakiel: Dear Father in Heaven, we come before your Throne this Sabbath day with thanksgiving, grateful for the many blessings we have received in the days of the past week. Bless us now with the joy you have placed within these sacred hours, and may our fellowship be sweet in your sight. This we ask in Yahshua's holy name. Amen.

Pastor Chick: Amen.

Barb: Amen

Lucan: Amen

Adriel777: Amen

daphna dee: Amen

Naraiel: Amen

Elyna: Amen.

Kim: Amen

Lucan: "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty [and] four thousand, having his Father's name written in their foreheads. . . These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, [being] the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." (Revelation 14:1, 4-5)

This Scripture is written of those who gain the victory over the beast and its image, receiving the Father's name rather than being marked with the beast's name. Those who overcome the mark of the beast do so by means of their character; indeed, the mark itself is but a symbol of the character of the one who receives it.

To receive the mark of the beast is the culmination of molding the character after the beast, to arrive at the same conclusions as the worldly, the ungodly, the apostate, and Satan who inspires them all.

To receive the mark of the Father's name is the result of receiving the character of the Father, improving every talent and opportunity for light – "following the Lamb whithersoever He goeth."

The 144,000 who are perfectly united in their reflection of Christ do not come to this place in an instant. Neither are we left to wonder which messages and opportunities are rejected by those of the beast's number, or accepted and improved by those of the 144,000:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Revelation 14:6, 7)

This is the first of the three angel's messages, all of which are sent to prepare a people to stand in the day of Christ's visitation:

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he [is] like a refiner's fire, and like fullers' soap: And he shall sit [as] a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness." (Malachi 3:1-3)

The question is asked, "Who may abide the day of his coming, and who shall stand when he appeareth?"

The only answer is "none," save that "He shall sit as a refiner and purifier...and he shall purify the sons of Levi, and purge them...that they may offer unto Yahweh an offering in righteousness." Had Yahshua not sat to refine His people, not one would stand in the day of His appearing. Yet before the appearing of Yahshua in the clouds, there is the appearance of messengers in the midst of heaven to fit His people for the work before them. Seventh-day Adventists have heralded these messages since before they were granted that name; the message of the hour of God's judgment went forth well before even the Sabbath was understood.

The first angel's message is not merely a historical message; it is not a phase of prophecy fulfilled in 1844 with no further application. Nor is the first angel's message a merely doctrinal or theological message; it is not a prophecy to tell us what to intellectually agree with. If it were so, we would not be called to follow Christ into the Most Holy; this is a far more personal matter than simply knowing and agreeing with the theory of where Christ is:

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And [having] an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Hebrews 10:19-22)

It is the application of the blood to our hearts that is of value, for this is how cleansing takes place. Only through this can we draw near "with a true heart," for only through this is the heart made and maintained as "true."

The first angel's message, then, is a cleansing message; and tonight we will be looking at this message in particular. We read of the Day of Atonement, which foreshadowed the "hour of His judgment":

"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 the LORD. And ye shall do no work in that same day: for it [is] a day of atonement, to make an atonement for you before the LORD 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." (Leviticus 23:27-31) (LMK)

Pastor Chick: F

Zahakiel: Finished

Kim: F

Barb: F

Adriel777: F

Gloria: F

daphna dee: F

Elyna: F

Lucan: The day of "affliction" is one of humility, of soul-searching, of diligent heart examination and confession of sin. It is a time to "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13:5)

It is a time to submit ourselves fully to the work of the One that "sits as a refiner and purifier of silver," for only those so purified "may offer unto Yahweh an offering in righteousness."

The Day of Atonement, the hour of God's judgment, is not merely a doctrinal or theological test. Yahweh is not searching for an offering in orthodoxy, but in righteousness. This does not mean beliefs are unimportant; it means that the application of the beliefs to the heart is the only work that is of lasting importance.

We read of those who were diligently correct in their doctrines:

"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." (Matthew 23:25, 26)

And again:

"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by [his] fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good

man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." (Matthew 12:33-35)

If this work is not followed through to its fullest extent, the soul is not "afflicted," the heart is not "sprinkled," and the righteousness can only be of "works." The "everlasting gospel" goes beyond mere obedience; it touches the very heart, from which obedience then flows. If the heart is in harmony with Yahweh, all that comes from the heart will be in harmony with Yahweh. If the heart has discord or bitterness, all that comes from the heart will be of the same spirit.

"Doth a fountain send forth at the same place sweet [water] and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so [can] no fountain both yield salt water and fresh." (James 3:11, 12)

The work of confession and putting away sin is no passive work; if it were, it would not have been committed to us. We say truly that "faith does not deal in ifs;" that is, there is no "if" about the things Yahweh has promised to do for us, for He is faithful. There is, however, an "if" involved when Yahweh places the condition:

"IF we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness." (1 John 1:9)

Yahshua performs the cleansing, but it rests upon us to offer up the individual, specific sins to be cleansed "in righteousness." Yahshua applies the blood to the heart, but it rests upon us to examine the heart, and ensure it is entirely in harmony with the revealed mind of Christ. In short, Yahshua will work for us, but we must do our part. Inactive faith will save no one; rather, all who do not actively seize upon the graces of their High Priest will be "cut off from among his people," for that soul will Yahweh "destroy them from among his people."

The work of Yahweh is heart work; it is a work of details, diligence, and duty. No one will enter the gates of heaven who is content with the reputation, theory, and appearance of sanctification by the letter, while the "small things" go unattended. No one will fail to enter the gates of heaven who prizes a heart that is truly clean before Yahweh above all the dishonor or honor, loss or gain, rejection or acceptance, that the world may heap upon them.

It is written, "Judge not according to the appearance, but judge righteous judgment." (John 7:24)

And again, "But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for [the LORD seeth] not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart." (1 Samuel 16:7)

As one example, we have encountered many who have heralded correct doctrines in common with CSDAs, such as the growing "non-Trinitarian" movement among Adventists; such have an outward appearance of truth. Among these, the spirit and character of many is that of debate, strife, and accusation; it is the spirit of Jehu, crying "come and see my zeal for the Lord." Many possess a character so odious that any sensible Christian would be turned away, and Satan uses the similarity in doctrine to imply a similar character among us.

Some have gone so far as to call those who understand the nature of the Spirit differently "pagans," "worshippers of a false God," and make this doctrinal agreement a "testing message." Many teach what the Spirit is, but have not a shred of experience with its influence on the heart, or the character it instills. Men who claim to be heralding a truth for this time manifest the very character of intolerance as those they have departed from. Such show themselves to be of the very same spirit, character, and "mark" as those who oppress their brethren for not believing the same form of doctrine as their oppressors. The difference is not in the willingness to oppress, but the ability.

We may see evidence of a plain truth, then; a wrong doctrine does not necessarily mean a wrong Spirit or heart, just as a right doctrine does not necessarily mean a right Spirit or heart. While a right heart may be educated, a wrong heart must be born again. Thus, the most important work is that of reaching the heart, applying the law in its deepest, most searching spiritual meaning, and being cleansed accordingly.

When the leaves of a plant are withered and brown, it is a sure sign that it is lacking in water or nutrition. Yet pour all the water you have on the brown leaves, and it will not do them any good. It is the roots that must be nourished; the leaves are only a reflection, a result of what is happening beneath the soil. True, the dead leaves must be trimmed, even as dead works and wrong beliefs must be put away. The Word of Yahweh must be taken down to the roots; it is insufficient to say, "Oh, we are not like those others who sin openly and violate the Scriptures blatantly." It is insufficient to say "We keep Sabbath day and don't teach the Trinity, not like those Catholics;" it is insufficient to take the attitude, "We don't jail other Christians, unlike those Seventh-day Adventists."

The standard of the 144,000 is reflecting Christ's perfect righteousness, not merely avoiding Satan's worst deceptions. Just as the roots must be watered and sometimes the soil dug with the trimming of the leaves, the heart must be thoroughly examined with the correction of works and theories. When the heart is cleansed, it will be one with Yahweh; when brethren have their hearts cleansed, they are both one with Yahweh, and are brethren indeed. We may read the testimony of those who came before us in this regard:

"Christ is coming. I remember when we thought that the end was to come in 1844, and when we came together in our meetings the question would be asked by one and another, "Brethren, have you seen anything in me that is not right? I know that we cannot see our own faults, and if any of the brethren have seen anything wrong in me, I want them to tell me." . . . Sometimes there would be wrongs confessed, and we would bow before God and ask His forgiveness. Then you would see brethren who had had some difficulty going

away alone in some barn or orchard and pleading with God together. Then they would come arm in arm, loving one another, and at peace among themselves. We felt that we could not separate unless everything was in harmony. The sweet spirit of peace was in our midst, and the glory of God was around us. You could see faces shine." [2 SAT 24]

This was the experience of those under the first angel's message prior to 1844; this was the fruit of men and women "standing in the judgment," even before the full light of the gospel message went forth. No spirit of drawing away is here seen; no silence or harshness in response to inquiry, love of unaccountability, or tacit assent to disharmony. Those who believed Christ was coming soon "felt we could not separate unless everything was in harmony."

How else could they know the error was not in them rather than in their brethren? And, if in their brethren, were they not their brother's keeper? As time draws shorter and the end of the hour of investigative judgment nears, this same Spirit is manifested by Yah's servants. Just as "you could see faces shine," so too "Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven." [GC 612]

As CSDAs, we teach that the judgment passed from the cases of the dead to the cases of the living in 1988 - placing we who are alive under the scrutiny of the Most Holy place. We teach that the mark of the beast is being actively imposed on the small remnant, which is now scattered abroad, "appearing to fall" under the weight of persecution. In every regard, the judgment is now later than it was in 1844; in every regard, we have a more urgent and intense message to bear. It is not enough to teach these things as doctrines, or to agree with them; how does the doctrine match with the heart of those who profess to believe it? Do we bear a message in truth, or in theory only, as those who teach about the Spirit without its presence? We cannot effectively herald the message of the hour of Yah's judgment unless we ourselves, to a man, are standing in that judgment. This standing in judgment can only be performed through the power of "the everlasting gospel;" that is, "Christ in you, the hope of glory." (Col. 1:27)

Note that this is not a "here today, gone tomorrow" gospel; it is not a "better when received than some months or years later" gospel. No, it is the "everlasting gospel;" it is the gospel that gives us all power in heaven and earth to overcome, all power in Yahweh and Christ to cleanse us from ALL unrighteousness, for it is "Christ in you" everlastingly.

Adriel777: Amen!

Lucan: The message of the first angel is a message of judgment, and the good news of Yahweh's "everlasting" ability to keep us standing in that judgment. The message in 1844 revealed those who did and did not love their Savior's return by revealing the nearness of His coming after the judgment.

The message today reveals those who do and do not love sin by revealing the reality of Yahweh's promise that we may forsake and be cleansed from it entirely. Those who

profess to believe Christ's soon return yet do nothing different to reveal this to the world have a false profession, and have not applied the blood to their hearts. Those who profess to believe Christ's power to overcome yet do not do so fully, making a thorough heart work of the matter, reveal they either do not believe or do not desire this work on their behalf.

This is the "testing message" of the gospel, and the call to the hour of God's judgment; it is the message of the first angel. To view the character and righteousness of Christ is to be dissatisfied with anything less, even as a view of Heaven leaves the attractions of this world dim and unfulfilling. As the storms of persecution gather and intensify, the people of Yahweh cling ever closer to their captain, forsaking every sin and worldly tendency in the fear of the Lord. As we stand in the hour of God's judgment, let us rest perfectly in our Savior's protective and keeping power, for "whatsoever soul [it be] that doeth any work in that same day, the same soul will I destroy from among his people."

Let us examine ourselves daily, confessing every sin and claiming all righteousness in its place, "for whatsoever soul [it be] that shall not be afflicted in that same day, he shall be cut off from among his people."

Lastly, let us rejoice, for we have the name – the very character of our Father set before us as our inheritance and seal. We thus cannot help but "worship him that made heaven, and earth, and the sea, and the fountains of waters," for along with these He has made us new creatures, having sworn and fulfilled to forgive us our sins, to cleanse us from all unrighteousness, and to pour out His Spirit upon us.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And [having] an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Hebrews 10:19-22)

"O taste and see that the LORD [is] good: blessed [is] the man [that] trusteth in him." (Psalms 34:8)

Adriel777: Amen

Lucan: Having tasted and seen this very thing, we are fitted to "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Having been fitted, we are therefore enabled; having been enabled, we are therefore commissioned. Let us therefore fulfill our commission, for "the hour of His judgment is come," and soon - none know how soon - it will pass forever.

Are there any comments on the study tonight?

Adriel777: Amen

Lucan: If there are no others, I'll ask Pastor to offer a closing prayer.

Kim: Q

Lucan: Go ahead

Kim: This isn't directly related but I was wondering if you can tell me what Jehu did wrong. If anything when he invited everyone to the temple of Baal and destroyed it. Finished.

Lucan: "Men are slow to learn the lesson that the spirit manifested by Jehu will never bind hearts together. It is not safe for us to bind our interests with a Jehu religion; for this will result in bringing sadness of heart upon God's true workers. God has not given to any of His servants the work of punishing those who will not heed His warnings and reproofs. When the Holy Spirit is abiding in the heart, it will lead the human agent to see his own defects of character, to pity the weakness of others, to forgive as he wishes to be forgiven. He will be pitiful, courteous, Christlike." [2BC 1038]

I think you will find more if you do a search in the writings for "Jehu," or "Jehu spirit."

Kim: Thank you

Lucan: He fought for Yahweh, but did not make himself right with Yahweh. Are there any others? If not, please proceed when ready, Pastor.

Pastor Chick: Our Father in Heaven. We stand in the judgement as You have invited confessing our old man dead and our new Man in Christ. Our praise is in eternal appreciation of Your keeping power through the indwelling of Your Spirit and the ministry of holy angels. We rejoice in the Gift of salvation as delivered through Your Son. In Yahshua's holy name, Amen.

Zahakiel: Amen.

Barb: Amen

Adriel777: Amen

daphna dee: Amen

Lucan: Amen

Elyna: Amen.

Kim: Amen

Gloria: Amen.