

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

Zahakiel: Dear Father in Heaven, Thank you for the week that has passed. Although each of your children is facing challenges, you are holding us with your sure right hand, and guiding us daily closer to your Kingdom. May we continue to be blessed with the company of your angels, and the power of your indwelling Spirit, with a ready testimony for all who behold us as we walk the narrow way, and may this Sabbath be filled with your peace and joy. Bless our time of fellowship now, and may each receive the blessing you have prepared from the foundation of the world, in Yahshua's name. Amen.

Pastor Chick: Amen.

Lucan: Amen

Barb: Amen

Gloria: Amen

Adriel777: amen

Elyna: Amen.

Martha Williams: Amen

Peter: Amen

daphna dee: Amen

Kim: Amen

ruth: Amen

Lucan: Tonight's message is called "John 17:3"; appropriately, we will be opening with that verse:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3)

Among Adventists in this generation, this scripture has often been used – and not entirely incorrectly – in regards to the theology of the "Godhead." It is true that this verse shows it is the knowledge of the Father and Son that is eternal life, not the Father and Son and a third being.

Yet some have taken this a step further, and made the doctrine of the Godhead – a trinity or lack thereof – a salvational creed, or "testing message." "To know God," such claim, "is to know the right doctrine about God." The problems with this are many, not the least of which being that it cheapens the "knowledge" involved from that of an intimate relationship to that of an intellectual theory.

We note how "knowledge" is used in the Scriptures in such a way: "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD." (Genesis 4:1)

This is a "knowledge" that produced life, and we note it was a union - not simply Adam knowing that his wife was, in fact, a woman. Theology – even true theology – is not, and never can be, "life eternal."

Yahweh primarily works not on the heads but on the hearts; it is not sermonizing, but ministering, that brings healing and restores the spirit of love between brethren. It is not the message or knowledge of Christ that leads to judgment of those whose views are different from our own, when those views do not lead to unrighteousness.

To "know the only true God, and Yahshua Christ" is a deeper matter than doctrines or creeds. It is a deeper matter than knowing Christ "after the flesh," which even Judas and the Sanhedrin could claim. It is a personal knowledge – a knowledge, not of the letter only, but of a relationship with the Living God.

As it is written in another passage regarding the Spirit:

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23)

This love revealed in obedience, and the abiding of the Father and Son within us, is the "knowledge" that is eternal life.

We read from another of John's books:

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, [even] in his Son Jesus Christ. This is the true God, and eternal life." (1 John 5:20)

And how do we know "we are in him that is true?" What is the "understanding" that we have been given?

The context reveals the matter:

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. [And] we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, [even] in his Son Jesus Christ. This is the true God, and eternal life." (1 John 5:18-20)

We know God because we are born of God; we know Christ because Christ is formed within us. We know these things are true because "whosoever is born of God" – that is, us – "sinneth not;" but rather, "that wicked one toucheth him not. "If this testimony is not received and proclaimed, no theory of truth will save.

We read earlier in the chapter:

"By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his

commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, [even] our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:2-5)

We may see, then, that to "know the Father and the Son" is a matter much more personal than theoretical. It is a life revealed in "the victory that overcometh the world." Correct beliefs are important, as our understanding of Yahweh and His character will inevitably be revealed in our own characters and conduct. An imperfect pattern, perfectly followed, will yield an imperfect product. Unless the life is fully surrendered to Christ, no amount of correct beliefs will yield the correct product, for Christ is the one that is the "author and finisher of our faith." When the life is fully surrendered to Christ, He will lead us into all truth; the beliefs will be corrected through the Spirit that is given freely to us. Thus, the knowledge of the Father and Son that is relevant is that which brings forth the life of Christ, which is a life without rebellion or known sin.

We may read from the Testimonies some inspired commentary on this verse, and its meaning:

"In His prayer to the Father, Christ gave to the world a lesson which should be graven on mind and soul. "This is life eternal," He said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. This is true education. It imparts power. The experimental knowledge of God and of Jesus Christ whom He has sent, transforms man into the image of God. It gives to man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind. It makes its possessor a son of God and an heir of heaven. It brings him into communion with the mind of the Infinite, and opens to him the rich treasures of the universe." [COL (Christ Object Lessons) pg. 114.2]

The lesson is to be "graven on mind and soul;" a right understanding of the lesson in this verse, then, is of great importance. Here we see the results of "true education" in all fields. It is "experimental knowledge," not "theoretical knowledge," that "transforms man into the image of God."

It is Christ formed within, not the right view of the trinity or non-trinity, or any other theological point of itself, that "gives to man the mastery of himself, bringing every impulse and passion... under the control."

We may take this a step further and conclude that any education that does NOT have this as its goal is "false education." A spiritual education that does not "impart power" from Christ is not an education from the school of Christ. Men may quibble over definitions, yet CSDAs have never made belief in the Godhead a test of fellowship one way or another, just as the early Adventists did not.

A man may believe every doctrine correctly, but if he has not been born again, renewed in heart, all he can become is a legalist without the power to do what he believes. This is why many who profess "true doctrines" about the Spirit of Yahweh are themselves fully

devoid of the fruits and graces of that very Spirit, which soften the heart and elevate the thoughts. This is true of any doctrine, and let us take note: believing and teaching the truth about the trademark and the mark of the beast will not save a single soul, or win us the kingdom of Yahweh. Believing and teaching the unity of the saints in a single organized body, as Christ instructed, will not save a single soul of itself. Keeping the Sabbath will not save a single soul. In every case, the beliefs and resulting actions are to be the result of the character; and the character is our freely given gift from Christ. Thus, "this is life eternal, that we might know thee, the only true God, and Yahshua Christ whom thou hast sent."

It is the character and knowledge of Christ that requires protest against the image of the beast in whatever form it takes, whether Protestants enforcing a Sunday law or a religious corporation enforcing a trademark on God's banner and message. It is the character and knowledge of Christ that requires us to refuse to surrender God-given gifts to the demands and threats of an apostate church wielding civil power. It is the character and knowledge of Christ that leads His people into unity with, and submission to, one another in the Spirit. It is the character and knowledge of Christ that provides us with His perfect righteousness, manifest in a life lived on this earth in perfect conformity to the will of Yahweh.

The "experimental knowledge" of the Father and Son will be revealed in eternal life, and the outworking of eternal life is described in the three angel's messages. It should come as no surprise, then, that we also find written in the Testimonies the following commentary on our key passage:

"The significance of the Jewish economy is not yet fully comprehended. Truths vast and profound are shadowed forth in its rites and symbols. The gospel is the key that unlocks its mysteries. Through a knowledge of the plan of redemption, its truths are opened to the understanding. Far more than we do, it is our privilege to understand these wonderful themes. . . As we near the close of this world's history, the prophecies relating to the last days especially demand our study. The last book of the New Testament scriptures is full of truth that we need to understand. . . "This is life eternal," Christ said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. Why is it that we do not realize the value of this knowledge? Why are not these glorious truths glowing in our hearts, trembling upon our lips, and pervading our whole being?" [COL 133] (LMK)

Zahakiel: F

Adriel777: F

Pastor Chick: F

Kim: F

Barb: F

Peter: F

Elyna: F

Martha Williams: F

daphna dee: F

ruth: f

Lucan: It is noteworthy that she begins this passage by stating that "the significance of the Jewish economy is not yet fully comprehended." This is a far cry from refusing to consider anything of the Jewish economy beyond what was comprehended in that very day. Tonight we will be revisiting one such truth that has been unlocked through the gospel and Revelation, and which, like the Godhead, many have zealously judged too far.

To a great number of independent Adventists, the fact that CSDAs hold camp meetings during the feast of tabernacles is taken as prima facie evidence that the Bride of Christ is in fact composed of Judaizers, and to be avoided at all costs. If such had known "the scriptures and the power of God," or even the Testimonies, they would be prepared to comprehend the "vast and profound truths" found in the symbols given by Yahweh's ordination, or at the very least refrain from judgment til hearing the matter.

It is acknowledged by all that Yahshua died on the Passover, fulfilling that symbol at the time. The antitype happened on the day of the type. It is acknowledged by all that He rose and was presented to the Father at the time of the wave sheaf. It is acknowledged by all that the Spirit was poured out on Pentecost, fulfilling the event at the actual time. It is acknowledged by all Adventists that the antitypical Day of Atonement began to be fulfilled on the actual Day of Atonement. It is further acknowledged by all that the Feast of Tabernacles represents the final harvest of the earth, which has yet to be fulfilled.

Shall we expect that Yahshua, who changes not, will break His perfect pattern in regards to the timing of His return? Shall we not expect Him to return on precisely the day He has given to typify that return, just as He has in every other case of shadows and types?

We may note that the feast of tabernacles lasts 7 days, yet is accompanied by an eighth day – called the "last great day" – which is the final holy day of the annual Jewish economy as appointed by Yahweh. This "last great day" celebrates the completed harvest, and the end of the feast in which the people dwelt in booths, looking to the skies for deliverance. The symbolism here is difficult to miss for those familiar with the gospel, and yet, as we look to the "last book of the New Testament scriptures," we find even further truth for our edification and instruction.

Under the symbolism of "seven seals," we are given descriptions of seven periods of time between the resurrection of Christ and His final return. Of the sixth seal, in which we now live, we find written:

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." (Revelation 6:12-14)

Those who have studied Adventism are likely familiar with the events surrounding the late 18th and early 19th centuries that fulfilled the events of verses 12 and 13; the "great Lisbon earthquake," the "dark day," etc., all in rapid succession surrounding the beginning of the Millerite, and later Advent, movement. Thus, we see these events intimately associated with the sealing of Yahweh's people and holding back of the winds of strife, which takes place in the seventh chapter.

We may note that, as with much of Revelation, this too is the fulfillment of a conditional prophecy given to an earlier people:

"And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling [fig] from the fig tree." (Isaiah 34:4)

While the signs are under different circumstances than foreseen in Isaiah, we note that it is the same judgment and with the same signs. We now only await the "heaven departing as a scroll," the moving of the elements of the mountains and islands, and the terror of the wicked at the coming judgment. Yet let us note: It is indeed "coming judgment," for Yahshua Himself does not appear until the next seal, after the sealing events of chapter seven.

We now, as a people, sit at the very end of the prophetic period in which we live. We now, as a people, see before us the image and mark of the beast, being imposed upon Yahweh's small remnant. We now, as a people, are being sealed and calling others to be sealed in preparation for the events soon to fall on the earth. When those events take place, we are brought to the next seal:

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." (Revelation 8:1)

Uriah Smith offers a notable insight into this verse, which I will quote:

"When the Lord appears, He comes with all the holy angels with Him. (Matthew 25:31.) When all the heavenly harpers leave the courts above to come to this earth with their divine Lord as He descends to gather the fruit of His redeeming work, will there not be silence in heaven? The length of this period of silence, if we consider it prophetic time, would be about seven days." (Uriah Smith, Daniel and the Revelation, p.474)(LMK)

Zahakiel: F

Pastor Chick: F

Barb: F

daphna dee: F

Elyna: F

Adriel777: F

Martha Williams: F

Peter: F

ruth: f

Kim: F

Lucan: "About seven days" is the designation in prophetic time, reasoning that a prophetic year is 360 days, and there are 24 hours, or 48 half-hours, in a day. We may note that 360 divided by 48 is 7.5; A half of an hour, then, would be about 7 days. We also may note from the Testimonies that it takes Yahshua time to travel from the Holiest to "the east," where He appears to gather His people:

"And I saw a flaming cloud come where Jesus stood and he laid off his priestly garment and put on his kingly robe, took his place on the cloud which carried him to the east where it first appeared to the saints on earth, a small black cloud, which was the sign of the Son of Man. While the cloud was passing from the Holiest to the east which took a number of days, the Synagogue of Satan worshiped at the saints feet." [Day Star, March 14, 1846 par. 2]

The "number of days" would appear to be seven from the Scriptures; shall we conclude it mere coincidence that before the "last great day" of the Jewish year, there are seven days of the feast of tabernacles to be fulfilled?

Of course, we do not merely teleport back to the City after being caught up in the skies; we travel back. And how long does this travel take?

"We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads." [1T 60.3]

Shall we conclude it mere coincidence that, after returning to heaven for another 7 days, we would arrive on a New Moon – the very day Yahweh has revealed to His people as the appointed time for communion, and foreshadowing of the marriage supper of the lamb?

This, too, is to be fulfilled according to its time. We know from the writings of Mrs. White that the 144,000 are told in advance the day and hour of Yahshua's return. We know that we are called to be among the 144,000, and that they are being gathered even now into the "perfect unity" that is required of and promised to them, under the name of "Creation 7th Day Adventists." It is here that Yahweh gathers those who can "wash one another's feet, and salute the brethren with a holy kiss." [1T 59.2]

As we gather for fellowship and heart cleansing, let us consider that each approaching "last great day" may indeed be the last, and prepare our houses and hearts accordingly. More than this, let us plead before the Throne for those of our brethren who still wait for a future test, not knowing that the day is far later than they have ever imagined.

The image of the beast is the great test by which the destiny of God's people is decided; those who wait for a future fulfillment do not recognize that this test is 30 years underway, and that Yahweh is leading out a people accordingly. May we take comfort –

but not complacency – in knowing that Yahweh will indeed unite His people perfectly, as they join the protest of the third angel in the power of the fourth. May those who stand on the outskirts consider these matters with diligence, and see where we are in prophetic time.

These promises cannot fail, for they are from Yahshua, in whom we have eternal life. Those who follow him do so "withersoever He goeth," and know where He goes because they know Him. They know Him because they have His life within them, and He is in them, to the healing of all sin and the manifestation of His perfect righteousness in the life.

Christ did not consent for a moment to sin. Christ did not submit for a moment to the claims of a church-state union. Christ spent more time healing and reaching hearts than preaching. Christ bore a burden for the unity of His people that was greater in His mind than His impending death.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3)

May this knowledge be effective through us - an "experimental knowledge" - as we prepare for the soon return of our Savior.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3:2, 3)

Pastor Chick: Amen

Lucan: Are there any comments on the study tonight?

Adriel777: Amen

Peter: Amen

Martha Williams: Amen

Elyna: Amen

Peter: Amen

Lucan: If there are none, I'll ask Pastor to offer the closing prayer.

Pastor Chick: Dear Father in Heaven. With tears of joy and admiration for our Father and our Lord Yahshua the Christ, we thank You for shedding abroad the love of Yah in our hearts. We thank You for the Truth as it is in Yahshua, we thank You for giving us the Heavenly Character which comes by the intimate experience with Father and His Son. May all who are subjected to this moment join the Remnant in final preparation to meet our God in peace, in the precious and holy name of Yahshua, Amen.

Barb: Amen

7-27-2018 John 17:3

Zahakiel: Amen.

Peter: Amen

Elyna: Amen.

Adriel777: Amen

Lucan: Amen

daphna dee: Amen

Kim: Amen

ruth: Amen

Pastor Chick: No weapon formed against us can prosper! Amen.

Lucan: Amen 😊

Elyna: Amen

Adriel777: Amen!!!

Martha Williams: Amen

Barb: Amen