

**Zahakiel:** Well, it is time for our meeting to begin, so I'll ask Pastor to offer an opening prayer.

**Pastor Chick:** Dear Father in heaven, we come before Your Throne with Thanksgiving for the week's many blessings. And now we petition You for a fresh baptism of Your Holy Spirit as we worship in spirit and in truth. In Yahshua's holy name, Amen.

**Barb:** Amen

**Zahakiel:** Amen.

**Lucan:** Amen

**Adriel7777:** Amen

**Gloria:** Amen.

**daphna:** Amen

**Elyna:** Amen.

**Nattie:** Amen.

**Naraiel:** Amen

**Zahakiel:** Happy Sabbath to everyone. Tonight's study is called "The Kingdoms of Grace and Glory," and it is based on a Facebook conversation that you might have seen between Pastor and myself some time ago. We begin with a passage from Daniel 2, in which the prophet is describing to King Nebuchadnezzar a dream that he'd recently had, and also the interpretation. It is quite a lengthy one, so I will post it in its entirety and wait for you to read through it:

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a Stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." (Dan 2:31-45)

Let me know when you've finished it.

**Pastor Chick:** F

**Lucan:** F

**daphna:** F

**Gloria:** F

**Adriel7777:** F

**Naraiel:** F

**Elyna:** F

**Nattie:** F.

**Zahakiel:** Traditionally, Seventh Day Adventists have used this passage for the purpose of outlining some of the history of the Great Controversy. And certainly, this passage, which has been verified as being of ancient authorship, is a powerful argument for the accuracy of Bible prophecy. It precisely predicts, with unmistakable detail, the history of the world's great empires from hundreds of years in their past.

In this generation, however, the 144,000 may draw still greater and deeper meaning from these words, for they contain hidden gems that speak to us of the nature of the Godhead, and of our role in bringing forth our Father's will upon the earth in the last days.

There are three specific phrases I would like to focus on toward that end, and they are these:

- 1) "The Stone that smote the image became a great Mountain, and filled the whole earth."
- 2) "In the days of these kings shall the God of heaven set up a Kingdom, which shall never be destroyed."
- 3) "A Stone was cut out without hands ... thou sawest that the Stone was cut out of the Mountain without hands."

That first phrase, which speaks of the stone that strikes the foot of the statue becoming a mountain that fills the earth, refers to the imagery of the king's dream. In prophetic symbolism, what is a mountain? It fulfills the same purpose of a horn, representing a king or a kingdom. If you have never wondered why the imagery of a horn or mountain is chosen for a kingdom, consider the shape. A horn begins at a single point, and gets wider as it moves down toward the base. This is appropriate for a hierarchical form of government, in which a single figure reigns at the very top, and does so through a few governors, who are themselves in charge of lower officials, and so on.

What this symbol reveals, then, is that a "stone" or a portion, or a representation, of the Kingdom of Heaven strikes the earth, where it destroys human authority and replaces it with the likeness of the one from which it was separated. It does not do so immediately, however. We note that when it arrives on the earth, the seed of the kingdom is only a stone. It is powerful enough to shatter the statue that represents human rule, but must nevertheless grow in size and influence before it fills the earth. This brings to mind the parable of Christ:

"... Unto what is the Kingdom of God like? And whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it." (Luke 13:18, 19)

The Kingdom of Yah on earth is a reclamation of that which Adam gave away. Satan has become the "god of this world," (2Cor 4:4) a role that had been intended for humanity, (Gen 1:26, 28) and because of this it cannot be taken by force. We speak, yes, of Yahshua returning in glory to destroy sin and sinners... but we do not speak as often of how this reconciles with the description of Him as One who would neither break a bruised reed nor quench a smoking flax. (Isa 42:3) In fact, let's read that entire verse:

"A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth."

The characteristic of meekness does not preclude being just, and working judgment. Moses, as a type of Christ, was the meekest man upon the face of the earth, and yet it was he who called the Levites to his side and then directed them to take up arms against their own idolatrous brethren. (Exo 32:26-28)

We must consider the times. Under the New Covenant, the Church is not commissioned to execute Yah's judgment on the earth. We are in a time of grace, a Kingdom of Grace, in which the warfare is prosecuted in the spirit, and not the flesh. "The weapons of our warfare are not carnal," says Paul, (2Cor 10:4) and we do not bring honor to the name of Yahweh through the courts of earthly justice or the display of physical might.

There comes a time at which Yahshua will re-take dominion over the earth; however, He does so as a Man, and with the full consent and the free will of all human beings. Those

who are set free from sin welcome Him, and those who are bound to sin acknowledge Him; thus "every knee shall bow, every tongue shall swear." (Isa 45:23; Rom 14:11) It is a willing transition, even for those who have avoided judgement in life, and are subsequently found guilty of transgression.

The Kingdom begins as a seed, and it grows to fill the entire earth; it does not arrive as a mountain to destroy with force. It is by grace that the Kingdom grows, in the space within hearts that accept Yahshua, although there are flashes of glory at times, as when light flashed through Yahshua's humanity when confronted by those who had come to arrest Him. (John 18:6)

And so we have Pentecost's impressive display, and miracles of healing, and great spiritual works... but we note that none of the miraculous works performed by Christ or His disciples was ever used to compel anyone to act contrary to will and conscience. The Church of Christ has never sought to compel through force, and any organization that does so reveals itself to be nothing but a wicked counterfeit of the Kingdom of Grace.

The second phrase is this: "In the days of these kings shall the God of Heaven set up a Kingdom, which shall never be destroyed."

It is Yahweh who established the Great Mountain, the Kingdom in Heaven, and it is Yahweh who, through the Son, establishes the Kingdom on the Earth. Like the Father and Son, the two Mountains, the two Kingdoms, are "One;" they are separate in role and visible appearance while nevertheless being of the same nature.

If you have seen the humble Redeemer, you have seen the King, the Lord of Sabaoth, Lord of the Heavenly Armies. A human being on earth who accepts Christ as his Savior and is baptized into His Body, the earthly Church, (1Cor 12:13) is translated into the same Kingdom that has thousands and tens-of-thousands of glorious angels standing around the Eternal Throne. (Rev 5:11)

**Adriel7777**: Amen

**Zahakiel**: Sin removes the rule of the Law from a soul in two parts; first, it separates the soul from Yah through the thoughts and spirit, and then it reveals the separation through transgressions, works of the flesh. This is why the true evangelist does not become occupied with railing against sins of the flesh, but rather lays the axe to the root... rebuking hypocrisy, and insincerity, and indecision in the face of spiritual crises. These are the sins of the spirit that give rise to visible lawbreaking.

And so, as the flesh follows the spirit, so the Creation must likewise be restored through an equivalent process; it must begin spiritually and then come to its manifest fullness thereafter. So is the Kingdom on earth that Yah sets up. He wishes to return all His creation to its purity and sinless glory, but He does so first through the spirits of human-kind, and only then, when probation has closed and every case has been decided, does

this Kingdom reveal its unity with the one in Heaven that has never fallen. Only then, like our redeemed bodies, is it glorified and revealed in its everlasting brightness.

In the eyes of the world, Christianity is sickly; it is on its "death bed," so to speak. Secularism and paganism of every sort is "in," and talk of Christ and His work on our behalf is seen as hopelessly antiquated and inapplicable. Those who claim to be Christ's own people have often done the majority of the damage; because they have not held on to a living testimony, and because they have not experienced the very Gospel that they claim to be teaching, misunderstanding at times the most basic teachings of the Scriptures, Satan has had free reign to malign and invalidate the Word.

And yet, the promises of the Father and Son are sure. The Kingdom that Yahshua established in the name of His Father is one "which shall never be destroyed," and it is in this assurance that our own hope lies. Because we know that the Stone upon the earth that is growing into a Mountain is of the same nature as the Great Mountain in Heaven from which it came, we see it by faith as what it is already in that nature; literally what it is "in the Spirit." We disregard the deceptions of the flesh, which focus on what the eye can see, and what the mortal brain can comprehend. Faith is the evidence of things "not seen," and we have peace that surpasses "all understanding;" (Heb 11:1, Phil 4:7) we therefore testify, "I am a citizen of that Heavenly Kingdom," though the Bride seems, to carnal eyes, small in number and without temporal strength.

The third phrase is this: "A Stone was cut out without hands ... thou sawest that the Stone was cut out of the Mountain without hands."

The Stone that establishes the Kingdom on the earth, which has come forth from the Kingdom in Heaven, was cut out "without hands." This tells us about the true nature of the Godhead, for the Son was not "made" by the Father, but neither is He the same AS the Father, or another Face on a tri-une deity.

Yahshua said, in His own words, and from His own perfect understanding, "...I proceeded forth and came from God; neither came I of myself, but He sent me." (John 8:42) Any understanding that would contradict this, or diminish its significance, is simply in error, the result of deliberate confusion cast upon the nature of the divine. Christ is no lesser Being, as some believe, neither is He one of Three co-equal, co-eternal Beings that are independent-yet-not; He is a begotten Son, One who "proceeded forth," as one living entity from another, and that without hands... without a creative act that brings forth something from nothing. We may speak of the creation of Eve out of Adam's body as a pattern of this, and we may speak of the relationship between Christ and His Church regarding having a common Spirit but a distinct role.

The Son came forth from the Father, and was sent to earth for a distinct purpose, as has ever been the case between the Two; the Father creates and establishes, while the Son upholds and restores. The Father does His work through the Son and the Son does His work in the Father's name. In this they glorify One another, a union unbroken, and none

shall ever stand against Them... or against those who are sent in Their name to accomplish Their desire.

These phrases also tell us about our own nature, as representatives of the Stone from Heaven. Like a mountain, or a pyramid (which is, in form, a constructed mountain) the capstone or "chief corner stone" is actually at the top. Remember, however, that the King does not reign alone, but through representatives whom He appoints. The Savior says, "To him that overcometh will I grant to sit with me in My throne, even as I also overcame, and am set down with my Father in His throne." (Rev 3:21)

Note that the inclusion of co-rulers does not diminish the authority of the King. Christ does not replace His Father on the Throne of Heaven; rather They sit together. Similarly, the inclusion of human beings, we who follow the Lamb, does not take away any power from the Father and Son; we sit down with Them, a graciousness and dignity shown toward once-fallen humanity that is impossible for us to comprehend in its fullness. The saints reign with Christ.

**Adriel7777**: Amen

**Zahakiel**: Recall that in the first rebellion, angels fell; among them was Lucifer, one who stood before the Throne with great power and authority. When human beings are brought into the Mountain, when the Kingdom of Grace unites with the Kingdom of Glory, the Creator will "see the travail of His soul, and shall and be satisfied..." (Isa 53:11)

**Adriel7777**: Amen

**Zahakiel**: The fallen angels, and those of humanity that will be lost, their places will be filled by the redeemed, and the 144,000 in particular will be among the highest governors of the renewed Creation. Christ is the Chief Cornerstone, and the 144,000 will be just below Him. Then will be the great multitude, and then all the rest of the creation.

The mountain that fills the whole earth is Christ's Kingdom, but it is not Christ Himself, or not Christ alone, that grows to fill the whole earth. He remains human in form forever. He will, in fact, remain the only human who retains the visible mark of sin. He became "sin for us." (2Cor 5:21) We may understand that in a number of ways, but one way, very significantly, is that He will bear the marks, the loss of stature, the scars of 6000 years of transgression. His appearance, while glorified, will be a memorial of the effects of violating the Law. In this, His sacrifice is everlasting, and He is worthy to be the Capstone of Yah's new Kingdom.

In Yah, all are One. The Kingdom of Glory and the Kingdom of Grace will be One, and all that remains at the end, but for a time the earth will hold an image of the unfallen one in Heaven. The Kingdom of Grace is a mountain upon the earth until the Son inherits visibly from the Father, and the Kingdoms are joined into one glorious and everlasting whole.

But know this... the Kingdom on earth does not grow through force. The saints, and the 144,000 in particular, are the means by which the Stone grows into that Mountain that covers the whole earth. In a sense, the Stone has been growing since the first Advent, but it has had times of notable advancement and times of apparent decline. It is in this last generation that we shall see the explosion; multitudes will be converted or raised from the dead, and the living population of the Kingdom of Grace will expand rapidly just before it unites with the Kingdom of Glory.

It is this great work that we are called to facilitate. This is our place in the prophecy of Daniel 2. Those who are among the 144,000 are the means that Yah has chosen for the influence of His Son to be taken from a small Stone that crumbled the kingdoms of man... to a Mountain that bears the likeness of the very one from which it came forth. When all things are done on earth as they are in Heaven among Yah's people, then the mountains will be made one by sight as well as in spirit.

It is the Gospel of the 144,000, the Gospel of Christ's victory over mortal sin, or simply "the victory over sin," that causes the stone to grow into a mountain. It is our calling to hasten the return of Christ, the unification of the Kingdoms, and the filling of the earth with that brightness of Yahshua's majesty. It is the responsibility of all who gain knowledge of Yah's Kingdom, whether on earth or in Heaven, to deny all that would keep them from full-hearted, joyful service among the saints for the growth of the Corner-Stone. It is within the Covenant of Yah, through repentance, then faith, and then baptism, that the testimony is given that the Kingdom of Grace is the work of Yah through His Son, and that glory awaits all who love His appearing, and have made themselves ready for that wonderful day.

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

**Adriel7777**: Amen

**Lucan**: C

**Zahakiel**: Go ahead.

**Lucan**: I am reminded of the proper application of a familiar passage: "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed [it] unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:16-18) <end.>

**Zahakiel**: Yes :) And also the imagery we have called upon a few times, with each member being a "living stone" in the Temple. Here we are living parts of the Mountain.

If there are no others, then I'll ask Bro. Luke to offer a closing prayer.

**Lucan:** Dear heavenly Father. We thank you for translating us into the kingdom of your Son. While we resist the image, we look forward to the time in which Your kingdom breaks in pieces and destroys all such idols. Whether they be images of men, or of beasts, or of any other thing, we have not been delivered into a kingdom of images, but of truth. May your Spirit continue to lead us into the full revelation of your truth, and the kingdom you have established and invited us into from eternity. In Yahshua's name we pray, amen.

**Zahakiel:** Amen.

**Nattie:** Amen.

**Adriel7777:** Amen

**Elyna:** Amen.

**Gloria:** Amen

**Barb:** Amen

**Pastor Chick:** Amen.

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

**daphna:** Amen

**Naraiel:** Amen