

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

**Zahakiel:** Dear Father in Heaven, We give you thanks for the blessings you have poured upon your people without measure, from the foundation of the world, and through these last few days. We ask for the Sabbath blessing to fall upon all who are gathered in your Name, for joy and sanctification, that each may receive gifts from your Spirit unto everlasting peace. This we ask in Yahshua's name. Amen.

**Pastor Chick:** Amen.

**daphna:** Amen

**Adriel7777:** Amen

**Elyna1:** Amen.

**Gloria:** Amen.

**Barb:** Amen

**Lucan:** Amen

**Naraiel:** Amen

**Marie-kadeth:** Amen

**Lucan:** Our study tonight is called "Eat to give," which is a variation on the phrase "eat to live." We use the latter to describe the proper attitude of the Christian, or anyone wishing to have a healthy and happy life, towards diet. That is to say, rather than living to eat, we are to eat to live. The purpose of our taking in food is to provide energy for the body with which to labor, reason, and ultimately serve. While Yahweh has blessed us with senses that provide pleasure in the process of receiving nutrition and sustenance, these cannot safely be the focus or motivation for our eating habits. It was appetite caused the fall of our first parents, with all the sin and death that has resulted. It is appetite that continues to prove the fall of many, both spiritually and physically. By "eating to live," we teach that the perspective must be trained on the ultimate reason for our actions. We do not eat only because we feel hunger, or else we would never fast. We do not eat because we like the taste of things, or else we would never give up the various fake foods designed specifically to please the palette.

As it is written:

"But she that liveth in pleasure is dead while she liveth." (1 Timothy 5:6)

Yet while we may eat with the purpose of living, it is the purpose of that living that I would like to look at tonight. While we may eat physically to sustain the physical, and we may eat spiritually to sustain the spiritual, it is not merely self-sustenance that is to be our goal in either case. The life of Christ is a servant's life; it is a life that receives health in order to minister to others, and truth in order to impart to others.

We read in the Testimonies:

"We are to ask blessings from God that we may communicate to others. The capacity for receiving is preserved only by imparting. We cannot continue to receive heavenly treasure without communication to those around us." [COL 142.3]

I encourage us to take a moment to consider each sentence in that quote, and the last in particular, as it will serve as the theme of the message tonight.

We have received greater and brighter heavenly treasure than any generation before us; yet our ability to continue receiving it relies on our use of it. We read of Yahshua:

"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mark 10:45)

I have been blessed to offer studies to the brethren fairly often in recent years, though this has not always been, and may not always be the case. I have been blessed with the studies Bro. David provides us with regularly, and the studies Pastor has given in years past. Yet any given one of these blessings is worse than useless if the teaching received is not taken in, absorbed fully, and then used for the benefit of others.

"And for their sakes I sanctify myself, that they also might be sanctified through the truth." (John 17:19)

Yahshua's love for us lead Him to sanctify Himself; not for His own sake, but for our sakes. And we are instructed plainly, "This is my commandment, That ye love one another, as I have loved you." (John 15:12)

We know how Yahshua has loved us, though we will continue to have greater depths revealed to us through eternity. We may not know the height or depth or fullness of His love, for it is infinite; yet we may know what we have seen, and reveal what is revealed.

Truth is not to be received only to sanctify ourselves, that we might be fit for heaven. That is an ultimately selfish motivation, and no selfishness can survive in the atmosphere of Yahweh's presence. Truth is to be received that we might be sanctified, made holy by the truth, and thus win others to receive fitness for heaven. Thus, even as Yahshua sanctifies Himself for our sake, we sanctify ourselves for other's sakes.

Truth is good; yet we are not to seek truth merely to save and purify our own souls, even as we are not to live merely to eat. We must have in view why we want to live; we must have in view why we want to be saved and purified. We eat in order to live, and live in order to give. We receive truth in order to live, and live in order to give that same truth to others.

We read of Yahshua, whose testimony we have been blessed to receive:

"The Lord Yahweh hath given me the tongue of the learned, that I should know how to speak a word in season to [him that is] weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned." (Isaiah 50:4)

This is a promise that I have been very blessed to rely on many times when Yahweh has called me to speak. I encourage all among us who are tempted to think they have nothing to say, or to doubt the effectiveness of their appeals, to take hold of the blessing promised us from on high; Yahweh "hath given the tongue of the learned."

Yet the verse does not end with the gift. "Yahweh hath given me the tongue of the learned, that I should know how to speak very well and enjoy being eloquent." Is that how the verse reads?

No; the gift is given that it might be used. Yahweh does not give us the tongue of the learned to be proud of our learning or speaking; He gives it that we "should know how to speak a word in season to him that is weary."

Yahweh's gifts are not given to be hidden away and cherished secretly; they are given to be used for the benefit of those who have need. They are to be put to the exchangers, that Yahshua might receive His own with interest; not buried in the earth. Yahweh's truth is not given to be dwelt on only among those who live it; it is to be spread abroad.

Truth is composed of principles, even as food is composed of nutrients. Truth that is not digested, the principles brought into the life and blood and bone, does not become part of us; and if it does not become part of us, it is useless to both ourselves and others. This is the error of the foolish virgins, and one we each individually must be awake to avoid. Food requires fiber to slowly digest and extract what is needed, lest it pass through the system too quickly, and all the value be lost.

Truth requires prayerful review for principle, lest the messages, regardless of quality, pass through with nothing more than a surface influence. Exposure to food is not useful unless it is eaten; exposure to truth is not useful unless it is absorbed.

"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." (John 6:53-57)

Each one has a mission they were created for by Yahweh, who sees infinity from end to end. Not one has a mission that is unto themselves; not one can safely neglect the work Yahweh would have them do without imperiling the souls of those they were meant to

save through their influence. Yet we cannot save a single soul, even our own. Therefore we have the needed promise; "he that eateth me, even he shall live by me."

It is living by Yahshua that allows us to have an influence for Yahshua, co-operating with the angels in the redemption of those we come into contact with. It is Yahshua "dwelling in me, and I in Him" that gives truth to the testimony, and life to the example. Self can have no part in this work; the natural inclinations, whether to comfort or confront others, will invariably lead into wrong paths. We are to receive truth in order to give to others; we are to eat the flesh and drink the blood of the Son of Yah in order to give the same to others.

"How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." (1 Cor. 14:26)

While I have been blessed to offer studies to the brethren, I would be greatly blessed to receive the same of others. The invitation has often been extended for any with inspiration or a blessing to share to volunteer to do so. Do the words of Paul describe our experience? Do we, when we come together, have "every one of you a psalm, a doctrine, a language, a revelation, an interpretation?" Have we not each eaten and drunk of the Son of God, and thus have the same to share? If any among us do not find this to be their experience, there is a more urgent need than for studies, or sermons, or meetings. There is need for prayer and thorough heart searching, for it is Yahweh that reveals His truth, and He will not fail to do so if we seek it to give to others.

"And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." (Luke 11:5-8)

Yahshua uses the illustration of an unrighteous man who would rather not inconvenience himself to help his friend, but relents under pressure. This is in stark contrast to Yahshua, who willingly surrendered heaven itself to help His enemies. Yet even the wicked man, when asked for bread "for a friend of mine in his journey," would not turn away the one who "had nothing to set before him."

What this man did to silence importunity, Yahshua does willingly, even emptying Himself entirely to provide us the true Bread. Should we not expect Him to fulfill His promise to us with greater desire than a wicked man, if we come to Him pleading for something with which to feed those who we encounter?

"Ye ask, and receive not, because ye ask amiss, that ye may consume [it] upon your lusts." (James 4:3)

It is only if our requests are to gratify self, and not to serve others alongside Yahshua, that we should expect anything less than perfect fulfillment of His promise to us. It is only if our seeking of truth is to enjoy basking in its warmth, rather than to then share that warmth with others, that we should expect to be turned away.

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if [he ask] a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall [your] heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:9-13)

Yahshua longs to impart to us every spiritual gift; He wishes to fill each and every soul with the wisdom, love, and Spirit of the Father. Our labors for family, friends, enemies, strangers, and all others are to be interwoven with constant prayer, and the study of principle over policy. This is the recipe for success in this life and the next; prayer, principle, and action for the salvation of others.

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." (1 John 5:14, 15)

There are none with nothing to give; if any think they have nothing, let them ask Yahweh, who does not hold back, and it shall be given them. This is true of our studies, our evangelism, and our daily lives. Every soul we are brought into contact with, be they a son or daughter in the home circle, a member of a fallen church, or the driver of our bus, is to be shown the influence of Christ in the life, words, and deportment. We are to labor, with prayer and tears and appeals, for those whom Christ has died to redeem.

"For this [is] good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth." (1 Timothy 2:3, 4)

This is the will of Yahweh; that all men be saved, and come unto the knowledge of the truth.

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us."

What ability, gift, or insight will He withhold from those who are committed to His will, the salvation and knowledge of truth in others?

In the CSDA baptismal vow, we have each one pledged the following:

"I surrender to Him all that I have and pledge myself to serve Him; all of my capabilities shall be given to the work of extending His kingdom." "All that I have" is what we have surrendered; "all my capabilities" are what we have pledged. If this seems like too much, it is nothing compared to what has been given for us; each one who has signed has set their seal to this.

We further have sworn, "I testify before angels and men that I live by every word that proceeds out of the mouth of Yah." These two are not unrelated; they are connected intimately, as the quote we began our study with makes clear. As we eat the flesh and drink the blood of Yahshua, our capabilities and all that we have are sanctified – not for our own use, but for use in extending His kingdom.

As we read or write studies, these are not for our own benefit; the principles are to be absorbed and shared with others through our words and lives. The truth is to be the foundation of our character-building, so that when we share the truth, we share the results of the truth in our lives by example and influence. We reveal Yahshua in us as Yahshua revealed the Father in Himself.

Let us rejoice, then, in the gifts and blessing of Yahweh; but let us not become content to sit on our hands, awaiting the world to come to our doorstep requesting the truth. Yahshua came into the world among sinners to save sinners; "love one another as I have loved you." Yahshua left the comfort of the Father's presence to share His personality with those who despised Him; "love one another as I have loved you."

Yahshua treasured the words of the Father, living by every one that proceeded from His mouth; yet He treasured them to share with others, not to serve Himself. To do this effectively we are instructed to pray diligently and without ceasing, for Yahweh alone knows the hearts of all we come into contact with, and how to reach them.

We are to eat thoroughly and drink deeply of the fountain of truth, receiving not only the words but the principles and lessons they reveal. Having found these, "the capacity for receiving is preserved only by imparting. We cannot continue to receive heavenly treasure without communication to those around us."

Therefore, "to do good and to communicate forget not: for with such sacrifices God is well pleased." (Hebrews 13:16)

And what is the promise if we will cooperate with Yahshua in this way?

"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 the LORD 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 58:10-12)

Are there any comments on the study tonight?

**Adriel7777**: Amen

**Zahakiel**: C

**Lucan**: Go ahead

**Zahakiel**: Thank you for this study... I was blessed by it... My last few studies have all been appeals, and so far I have received little feedback from those whom I'd most hoped to affect. I can only pray that the ground is being loosened up so that the Spirit can do its perfect work... and that they recognize that the appeal is not for them only, but for all over whom they have influence, according to the principles outlined in tonight's message. I am also reminded by tonight's topic of conversations I have had in the past with nominal Christians.... Asking a question that is as simple as, "Why do you want to go to Heaven?" This yields interesting results, because the motives are seldom pure, seldom for the purpose of serving others both in this world and in the Kingdom to come. End.

**Lucan**: Are there any further comments? If not, I'll ask Pastor to offer the closing prayer.

**Pastor Chick**: Dear Father in heaven. We are thankful for the beneficial food that You place before us and as we consume it, we receive the power and grace for which it is intended. May our appetites be stimulated... our digestive system invigorated and made efficient in order to receive the glory of Heaven's purpose for Yah's people. May Sabbath rest bring forth active energy in all who receive it, in Yahshua's holy name, amen.

**Barb**: Amen

**Zahakiel**: Amen.

**Lucan**: Amen

**daphna**: Amen

**Adriel7777**: Amen

**Elyna1**: Amen.

**Ruthline**: Amen

**daphna**: Amen

**Gloria**: Amen.

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

**daphna**: Amen

**Marie-kadeth**: Amen