

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

Pastor Chick: Dear Father in heaven. We rejoice in this season of Unleavened Bread as we worship in sincerity and truth recalling the perfect Substitute and sacrifice for our sins, and we are encouraged beyond measure to be walking in the resurrection power of Yahshua. We ask for a special outpouring of Your Holy Spirit during this hour. In Yahshua's holy name, Amen.

Lucan: Amen

Adriel7777: Amen

Barb: Amen

Zahakiel: Amen.

Elyna1: Amen.

daphna: Amen

Zahakiel: Happy Sabbath to everyone. Tonight's study, on this second day of the Feast of Unleavened Bread, is called "The Repentance of Yahweh."

As a people who believe in, and have experienced, complete victory over sin through the sanctifying power of Christ, we know what the word "repentance" means in the context of salvation. It is a firm, decided, and irreversible decision to turn away from evil – to actively reject the intrusion of sin into our lives. It results in settling the mind, as in Sabbath rest, on the course of righteousness so that it cannot be diverted by challenges or temptations. The Scriptures also apply the word to Yah, however, in such verses as these:

"And Yahweh said, 'I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.'" (Gen 6:7)

"It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto Yahweh all night." (1Sam 15:11)

Clearly, Yahweh, who cannot do moral evil, cannot be turning around after having performed it. In this setting, the repentance of Yahweh is when He does something that appears, from our perspective, to be contrary to His original intention. In the two verses I have quoted, the Almighty is turning away from something that might be considered good... the creation of mankind, and establishing a king in Israel.

He has also, however, turned away from pronouncements of judgment, and in fact in our last study, The Faith of Hezekiah, we saw that Yah had declared that King Hezekiah would die within a short time. The King prayed, however, for himself and for Israel, and as a result the prophet Isaiah received word that the time until his death would be extended another fifteen years. Similarly, Nineveh had received a very specific message of judgment from the prophet Jonah: "Yet forty days, and Nineveh shall be overthrown." (Jonah 3:4)

Even so, when the king and all his subjects repented of their idolatry, Yahweh extended the time for the city's destruction for a significant amount of time.

The repentance of Yahweh is the central principle behind the doctrine that we call Conditional Prophecy. Jeremiah and other inspired writers have told us that the promises and predictions of Yahweh, when they are given to mankind, may be altered depending on humanity's response. When Yahweh blesses a nation, if that nation takes those blessings for granted, surrenders the worship of the Creator for false idols, and despises the favor that it has been shown, those blessings may be withdrawn. We see this directly in the history of Israel as revealed in the Old Testament; it fell from the glorious days of David and Solomon to the abject humiliation of Jehu as recorded on the Black Obelisk I mentioned a few studies ago, and shortly thereafter to captivity and an ignominious vanishing from the Biblical record.

Conversely, when Yahweh pronounces judgment on a people, if they have not crossed the boundaries of probationary time, and if they repent of their sin, Yah may likewise repent of His wrath and convert His intended curse into a blessing. This is what I wish to discuss tonight.

What we intend to do in our Feast meetings this week is to take a look at CSDA doctrines, not from the perspective of Biblical accuracy (for we have dealt with this aspect repeatedly and extensively), but from the perspective of their practical impact on the developing Christian character.

For example, how does the acceptance of Victory over Sin transform the life, practically speaking? How does it affect our speech, our behavior, the way we treat those around us, and so on?

Conditional prophecy, as a doctrine, has implications for kingdoms, and nations, and churches. It also has implications for individuals. The repentance of Yahweh is a practical aspect of the Christian life, for it is His friends, those who know Him, and abide with Him, who are blessed to see it work on their behalf.

I want to give four examples of times Yah has pronounced judgments, and how those who heard those judgments reacted. As we examine them, we may see a pattern that will surprise those who are not thoroughly familiar with the divine character. The first we know already, so I will select only a few verses to summarize the incident:

"In those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz, came unto him, and said unto him, 'Thus saith Yahweh, 'Set thine house in order: for thou shalt die, and not live.' Then Hezekiah turned his face toward the wall, and prayed unto Yahweh." "Then came the word of Yahweh to Isaiah, saying, 'Go, and say to Hezekiah, Thus saith Yahweh, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.'" (Isa 38:1, 2, 4, 5)

Here is the second incident:

"And Yahweh said unto Moses, 'I have seen this people, and, behold, it is a stiffnecked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought Yahweh his God, and said, 'Yahweh, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?'" "And Yahweh repented of the evil which He thought to do unto His people." (Exo 32:9-11, 14)

Now here are two incidents that begin in a similar manner, but end quite differently. The first is rather lengthy, so let me know when you've read it all:

"Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation." "Wherefore the Yahweh, Elohim of Israel saith, 'I said indeed that thy house, and the house of thy father, should walk before me forever: but now Yahweh saith, Be it far from me; for them that honour Me I will honour, and they that despise Me shall be lightly esteemed.'" "And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them." "And Yahweh said to Samuel [some time later], 'Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.'" "And Samuel told [Eli] every whit, and hid nothing from him. And [Eli] said, 'It is Yahweh; let Him do what seemeth Him good.'" "And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain." "And it came to pass, when [the messenger] made mention of the ark of God, that [Eli] fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years." (1Sam 2:22, 30, 34; 1Sam 3:11, 12, 18; 1Sam 4:10, 11, 18)

Pastor Chick: F

Lucan: F

Elyna1: F

Adriel7777: F

Gloria: F

Barb: F

Nattie: F

Zahakiel: Here is the second; a shorter, more recent, record:

"Yahshua answered, 'He it is [that will betray me], to whom I shall give a sop, when I have dipped it.' And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Yahshua unto him, 'That thou doest, do quickly.' "When the morning was come, all the chief priests and elders of the people

took counsel against Yahshua to put Him to death: And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor. Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, 'I have sinned in that I have betrayed the innocent blood.' And they said, 'What is that to us? See thou to that.' And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." "Then was fulfilled that which was spoken by Jeremy the prophet, saying, 'And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as Yahweh appointed me.'" (John 13:26, 27; Mat 27:1-5, 9, 10)

Let me know when you've caught up.

Lucan: F

Peter Jr 18: F

Gloria: F

Adriel7777: F

Elyna1: F

Ruth: F

Pastor Chick: F

Barb: F

Zahakiel: Here we have four incidents of Yah making His purpose clear. He will cause Hezekiah to die. He will destroy Israel and start over with Moses. He will cause both of Eli's perverse sons to die on the day that the Ark of the Covenant will be captured by the Philistines. He will permit Judas to betray Yahshua, saying, "Go and do it quickly." In each case, He makes His intended course of action plain... four judgments.

But those who received His judgments differed in their reaction, and therefore so did the results. And here is the surprising thing... if we were to ask someone, "Who is it that will accept Yahweh's judgments? Is it the righteous or the unrighteous?" The obvious answer is that the righteous will accept the judgment of Yahweh. And yet, consider the paradox revealed by these passages.

Moses said to Yah, "Do not do this. Do not carry out your intention to destroy Israel." Hezekiah prayed, "Give me more time to defend your people, Israel." To those who resisted His stated plan, Yah responded positively to their wishes. We may consider also Abraham who, although he ultimately did not prevent the destruction of Sodom and Gomorrah, nevertheless extracted an agreement from Yah that, should He find ten faithful souls, all of their citizens would be spared.

And consider then Eli, who had failed to discipline his children, who held very responsible positions in the religious economy of Israel. He heard that his sons would be slain for their unfaithfulness, and he merely accepted the judgment. He made no move to plead for another chance to bring them to repentance for their sins. He did not ask for mercy on his family.

And consider Judas, who hanged himself after betraying Yahshua. The Son of Man, as I have pointed out in previous studies, never said to Judas that it was too late. It was Satan, whom the Scriptures tell us had entered into Judas, that ultimately drove him to suicide, for he was finished with his tool against the Messiah and had (he believed) accomplished his purpose. But when Yahshua said, in essence, "I know you will betray me, go and do it quickly," he did just that.

How do we explain this? Those who resist the judgments of Yah are rewarded, blessed, while those who accept His judgment without question suffer their full effects.

I would say this, and it may take thought and prayer to fully grasp: Those who know Yah, truly know Him, have entered into His intents and purposes. He reveals to them in due time when He speaks to test the spirits, and when He speaks to pronounce certain destruction. To His friends, Yah gives the opportunity to cooperate with Him to bring about a perfect result, while to the world, and the carnally minded, all they can hear from Him is condemnation. As it is written, "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." (Titus 1:15)

Those who know Yah hear love, agape, in even His fiercest declarations. They understand His mercy, and longsuffering, even in the warnings and words of stern correction. Those who do not know Yah see only criticism and crisis in His words.

Is it not so in our own experience? We say, "The hour of His judgment is come," and the world knows fear, while the righteous say, "The time of our redemption is at hand."

We say, "Babylon has fallen, and it is time to put away the confusion of worldliness, and enter into a pure faith." The world asks, "Who are you to tell us we must change our ways?" Those seeking righteousness say, "Here I am... teach me of holiness."

We say, "Avoid the Mark of The Beast. Learn how the works of Satan appear, in the world, in the corporations, and even in the Churches." The world says, "We know nothing of this Mark of the Beast." Those who know something of the days to come say, "We already know the judgment of Yahweh that cannot be altered. A Sunday Law will come, and then we will be made ready." But the righteous say, "The judgments of Yahweh are known to His friends, and are conditional upon the reaction of those to whom they are delivered."

Again, we say, "Whosoever is born of Yah doth not commit sin." The world says, "Who can accept such a terrible doctrine?" The righteous say, "Who would deny such a wonderful blessing?"

Yahweh "repents" when His people return to faith, or when His former people return to the world. Yahweh respects His friends' wishes.

In truth, in the wheel-within-the-wheel, our Father has already planned to grant the prayers of the faithful, and provide for our desires. In our limited humanity, however, there

are times in which we do not know what our desires ARE. But Yah reveals to us the possibilities, and He says, "This is what will happen." This is the invitation.

Now, all such statements are true; that is the wonder of it. Should we not be aware of His judgments, and therefore do nothing, exactly what our Father says will come to pass. However, because He has created us in His image, because He has given to us the gift of will, and unchained that will by His grace, we may enter into His purposes. We may become a part of Him – one with Him – in His judgments.

When we hear the predictions and prophecies of Yah, then we have the opportunity to become intercessors, and we who are righteous will not merely let guilt shut us out of the light of Heaven.

When the unrighteous resist Yah, it is because they do not love His character. When the righteous resist what Yah has declared He will do, it is because they DO love His character, and seek to present His loving heart to all who are looking on.

The unrighteous say, "Who am I to question Yah's will?" It sounds pious, like an acceptance of, and respect of, His authority. In the cases we have examined, however, we see that it is something else entirely... an unfamiliarity with His character.

This is a doctrine that some may find difficult to grasp, so let me give one final illustration to demonstrate the balance, when to accept, and when to ask our Father, "Is there another way?"

We read here of King David, following his murder of Uriah, and adultery with his wife:

"And David said unto Nathan, 'I have sinned against Yahweh.' And Nathan said unto David, 'Yahweh also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of Yahweh to blaspheme, the child also that is born unto thee shall surely die.'" "David therefore besought Elohim for the child; and David fasted, and went in, and lay all night upon the earth." "And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, 'Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?' "Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of Yahweh, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, 'What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.' And he said, 'While the child was yet alive, I fasted and wept: for I said, 'Who can tell whether Yah will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.'" (2Sam 12:13, 14, 16, 18, 20-23)

Let me know when you're finished.

Lucan: F
Barb: F
Peter_Jr_18: F
Pastor Chick: F
Gloria: F
Adriel7777: F
Nattie: F
Elyna1: F

Zahakiel: David was a friend of Yah. He knew what the Almighty had declared, and yet He did not know which was the greater benefit to Israel... that the child should die as a sign of Yah's displeasure, or that the child should live as a sign of Yah's mercy.

There are times when the universe, and those in the world, benefit more from one expression of Agape than the other. There are times when we do not know which, for "due time" has not yet come for Yah to reveal to us His sure purpose. But it is then, when we know the pronouncements of Yah, that we must enter into His purposes. He will hear our prayers, like Hezekiah, and like Moses. Perhaps He knows it is best to follow through with what He has said, as with Abraham and David. Either way, we have labored with Him for the salvation of souls, and for the vindication of His character before the world. This is what it means to be a co-worker with Yah.

Let me conclude with this: We as the people of Yah do not merely receive His judgments passively; we "enter into" His judgments and purposes... by His invitation, we become a part of them. When we say, "I see that you have permitted me to fall ill, but renew my health and strength anyway," we are doing as Hezekiah did, and not as Eli. When we believe that someone whom we are attempting to evangelize is beyond hope, we may say, "Let me pray, and write one more letter of testimony."

On a larger scale, when we read the prophecies of the last days, and see that our Father intended to bring a people through a crisis centered upon the controversy of Sunday sacredness, but now realize that He has called His people to an even higher standard of understanding in spiritual things, we succeed where Moses failed at the rock in the wilderness.

We know Yah's intentions, and can follow the wind through the grass, invisible though it may be. We enter into Yah's purpose, for we are not servants, but heirs... joint heirs with the Savior. Because of this, the least of us has the wisdom to judge the mightiest Seraph. By faith, which is made reality in Christ Yahshua, we know the purposes of Yah. We understand conditional prophecy that does not sacrifice truth for the respect of free will, for we covenant with the Redeemed, fellowship with the saints, and teach the truth as it is in Yahshua, that His friends are to ask Him for their desires... for healing, for strength, for perfect understanding, and because the motive is pure, because it is for the salvation of others and not just the preservation of self, we have what we desire from He who has given to us all things in Heaven and on earth, and guides our mortal hands to perform immortal works of love. In this knowledge, brethren, let us worship and rejoice.

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

Adriel7777: Halleluyah! Amen.

Marie-kadeth: Great. Amen

Lucan: C

Zahakiel: Go ahead.

Lucan: It occurs to me that, while Paul took Judas' place, both were guilty of persecuting Christ... One gave up while one repented, but, had Judas repented genuinely, Yahweh specializes in placing those closest to His throne who were most hardened against Him.

The universe has rarely had the opportunity to see Yahweh's "Plan A..." Generally we have received the second, third, even fourth iteration. We spoke about this a bit at the last camp meeting; how Mrs. White, to use one example, was called after several others turned down the same invitation. The context at that time was how, as CSDAs, we are finishing the work originally set upon others, and I think we talked about how the Spanish field may be in line to fulfill and receive the blessings that North America has treated with contempt...

As we are in the feast of unleavened bread now, I am reminded of the "urgency" portion of this feast. We look at leaven spiritually - putting away unknown sins, defects, etc... But, the bread was originally unleavened because they departed Egypt - sin - in urgency... They did not idle... they did not take their time in fleeing from danger. They left with such quickness from sin that their bread didn't have time to sit.

Those who do NOT respond in this way take the path of Eli...

I encourage us to not repeat the sin of neglect that necessitated our being called to begin with... And, if there is a pleading with Yahweh to be done, let it be done "quickly." <End.>

Adriel7777: Amen

Elyna1: Amen

Zahakiel: Thank you for sharing that observation, and encouragement. Are there any others with thoughts to share? All right, then I ask Bro. Luke to close our meeting with a prayer.

Lucan: Dear heavenly Father. We thank you that you have invited us into your counsels, causing us to sit together in heavenly places with your Son. We have been blessed to share in the work of intercession for others, even as Yahshua intercedes for us. We ask that your Spirit guide us, as we seek to bring all such work to its perfect end. In Yahshua's name we pray, amen.

Pastor Chick: Amen.

4-19-2019 The Repentance of Yahweh

Adriel7777: Amen

Barb: Amen

Gloria: Amen.

Nattie: Amen.

Elyna1: Amen.

Peter_Jr_18: Amen.

Zahakiel: Amen.

daphna: Amen