

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

Zahakiel: Dear Father in Heaven, We come before you this Sabbath day with thanksgiving for the many blessings that you have poured out on your people. By your Spirit we have been given light, guidance, and divine strength to accomplish your will, and we come now before you in rest, to receive those things you have promised us from the foundation of the world. May every one here gathered be sanctified by the presence of your Glory, for we ask it in Yahshua's name. Amen.

Pastor and Barb: Amen and Amen

Lucan: Amen

Adriel7777: Amen

Eline: Amen.

Ruthline: Amen

Ruthline: Amen

Eline: Amen.

Naraiel: Amen, Amen.

Peter: Amen

Lucan: Tonight's study will be a bit unusual, as I intend to give minimal comments on the collection of verses and quotes I have to share. There are many to read in the time we have allotted, and many of them speak for themselves. We will be referencing "Daniel and the Revelation" by Uriah Smith for commentary often tonight, and please note that some wording may be unfamiliar – all quotes are taken from the 1897 rather than 1944 edition.

Our topic is "The Two Classes," though it may rightly be called "the two churches," or "the two experiences." Scripture describes the professed people of Yahweh right before His return under various symbols, whether sheep and goats, wise and foolish, or, as we will be looking at, Philadelphians and Laodiceans. These messages speak to individuals as much as to organizations; a Laodicean may be sleeping in the true church, and a Philadelphian may be in the churches of Babylon, awaiting the call to come out. Both wise and foolish virgins "slumbered and slept" while the Bridegroom tarried.

As we examine the Scriptures and commentary tonight, we must do so to see what position we as CSDAs – both individually and as a people – truly occupy before Yahweh; that wrongs may be righted and rights may be testified to. We read of the message to Philadelphia:

"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my

word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, [which is] new Jerusalem, which cometh down out of heaven from my God: and [I will write upon him] my new name. He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 3:7-13) (LMK)

Zahakiel: Finished.

Adriel7777: F

Pastor and Barb: Finished

Eline: F

Lucan: As to the timing of this message, the prophecies of the Advent movement and first angel's message are represented. It speaks of the "shut and open doors" between the apartments in the heavenly sanctuary, and the markings of the 144,000 (the names of the Father, Son, and New Jerusalem) testified to in Early Writings. The latter, with the promise of being kept from "the hour of temptation, which shall come upon all the world," shows Philadelphia to constitute the last generation of saints. That is the prophetic, doctrinal side of the matter; we have and know quite enough about that.

(For any not already familiar with the prophecies involved, please see the following summary by Bro. David, or the aforementioned "Daniel and the Revelation" by Uriah Smith for a more in-depth study.

Summary: <http://faithofjesus.to/Binary/essays/eages.html>

Book 1944 Ed: <http://www.champs-of-truth.com/books/dr/index.htm>)

Book 1896 Ed:

<http://adventpioneerbooks.com/Text/pioneer/USMITH/DANIEL%20AND%20THE%20REVELATION.pdf>

We want to find the spirit and attributes of Philadelphia, to know whether this represents us in truth or by doctrine only. Of the Spirit, we read:

"The word "Philadelphia" signifies "brotherly love," and expresses the position and spirit of those who received the Advent message up to the autumn of 1844. As they came out of the sectarian churches, they left party names and party feelings behind; and

every heart beat in unison, as they gave the alarm to the churches and to the world, and pointed to the coming of the Son of man as the believer's true hope. Selfishness and covetousness were laid aside, and a spirit of consecration and sacrifice was cherished. The Spirit of God was with every true believer, and his praise upon every tongue. Those who were not in that movement knew nothing of the deep searching of heart, consecration to God, peace, joy in the Holy Spirit, and pure, fervent love for one another which the true believers then enjoyed. Those who were in that movement are aware that language would fail to describe that holy, happy state." [Daniel and the Revelation, 1897 ed. pgs. 395, 396 {201 of pdf}] (LMK)

Adriel7777: F

Zahakiel: Finished

Pastor_and_Barb: F

Lucan: Of this "deep searching of heart" and corresponding blessings, Mrs. White testified:

"We carefully examined every thought and emotion of our hearts, as if upon our deathbeds and in a few hours to close our eyes forever upon earthly scenes. There was no making of "ascension robes" for the great event; we felt the need of internal evidence that we were prepared to meet Christ, and our white robes were purity of soul, character cleansed from sin by the atoning blood of our Saviour.

[...] With diligent searching of heart and humble confessions we came prayerfully up to the time of expectation. Every morning we felt that it was our first work to secure the evidence that our lives were right before God. Our interest for one another increased; we prayed much with and for one another. We assembled in the orchards and groves to commune with God and to offer up our petitions to Him, feeling more fully in His presence when surrounded by His natural works. The joys of salvation were more necessary to us than our food and drink. If clouds obscured our minds, we dared not rest or sleep till they were swept away by the consciousness of our acceptance with the Lord." [1T 51, 55] (LMK)

Adriel7777: F

Zahakiel: Finished

Pastor_and_Barb: F

Lucan: This is the position and spirit of Philadelphia, the church of whom no criticism is offered, no rebuke warranted, who are "kept from the hour of temptation" without an intercessor. It is a spirit of earnest, intense soul-searching; and not only this, but thorough cleansing after search is made. The message of the first angel demands this urgency, for "the hour of His judgment is come." The second sounding of the first angel demands even greater urgency than this, for "the hour of His judgment is come" now to

the cases of the living. This is our responsibility, as the only acceptable response to our ability.

If we are able to overcome every defect, put away every sin, and manifest every righteous characteristic, what possible response can be accepted except to do exactly that? Self, having been crucified, what else can be shown except selfless love? Why would we not desire to find out all sin, unless we either did not believe we were able, or did not desire to overcome it?

Yet while Philadelphia is to be kept from the hour of temptation, there is another church, another people, another experience that exists in these final days, and to whom a message is sent. Each of us, brethren, is one or the other; either the previous message applies to us, or the next one does:

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and [that] the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 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. He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 3:14-22) (LMK)

Adriel7777: F

Zahakiel: Finished

Arlete: F

Pastor_and_Barb: F

Peter: F

Eline: F

Lucan: "What the term "hot" means it is not difficult to conceive. The mind at once calls up a state of intense zeal, when all the affections, raised to the highest pitch, are drawn out for God and His cause, and manifest themselves in corresponding works. To be lukewarm is to lack this zeal, to be in a state in which heart and earnestness are wanting, in which there is no self-denial that costs anything, no cross-bearing that is felt, no determined witnessing for Christ, and no valiant aggression that keeps sinews

strained and armor bright; and, worst of all, it implies entire satisfaction with that condition." [Daniel and the Revelation, 1897 Ed. pg. 401 {204 of pdf}](LMK)

Pastor and Barb: F

Zahakiel: Finished

Adriel7777: F

Peter: F

Ruthline: F

Eline: F

Gloria Bailey: Finished.

Lucan: Let us take note of this list of indictments. The charge is not that there is no self-denial; but, no self-denial that has actual personal cost. It is not that there are no crosses borne; but none that are truly felt, the sacrifice being completely at odds with the flesh. There may be witnessing for Christ, but it is not determined; a merely passive witness, awaiting interest expressed, does not qualify as "hot." And, sinews weak with armor dull, a sleepy people are "entirely satisfied."

How can such a condition lead to satisfaction? Bro. Smith answers: "A plausible inference may here be drawn, which is perhaps also a necessary one, as there is room for no other. It will be observed that no fault is found with the Laodiceans on account of the doctrines they hold. They are not accused of harboring a Jezebel in their midst, or countenancing the doctrines of Balaam, or the Nicolaitanes. So far as we can learn from the address to them, their belief is correct, and their theory sound. The inference is that having a correct theory, they are content. They are satisfied with a correct form of doctrine without its power. Having received light concerning the closing events of this dispensation, and having a correct theoretical knowledge of the truths that pertain to the last generation of men, they are inclined to rest in this to the neglect of the spiritual part of religion. It is by their actions, doubtless, not by their words, that they say they are rich and increased with goods. Having so much light and so much truth, what can they want besides? And if, with a commendable tenacity, they defend the theory, and in the letter, so far as their outward life is concerned, conform to the increasing light upon the commandments of God and the faith of Jesus, is not their righteousness complete? Rich, and increased with goods, and needing nothing! Here is their failure. Their whole being should cry out for the spirit, the zeal, the fervency, the life, the power of a living Christianity, and their righteousness should consist in a swallowing up of self and all its works in the merits of their Redeemer." [Daniel and the Revelation, 1897 Ed. Pg. 406 {207 of pdf}](LMK)

Zahakiel: Finished

Ruthline: F

Adriel7777: Amen. F.

Pastor_and_Barb: F

Eline: F

Lucan: "Here is their failure" indeed; the failure of a people who, "so far as their outward life is concerned, conform to the increasing light upon the commandments of God and the faith of Yahshua." The "first love" is that love possessed at the very first; a "swallowing up of self and all its works in the merits of our Redeemer." A true and urgent doctrine has no value if it does not inspire true and urgent appeals, with true and urgent searching and cleansing of sin from the heart:

"Not all who profess to keep the Sabbath will be sealed. There are many even among those who teach the truth to others who will not receive the seal of God in their foreheads. They had the light of truth, they knew their Master's will, they understood every point of our faith, but they had not corresponding works. These who were so familiar with prophecy and the treasures of divine wisdom should have acted their faith. They should have commanded their households after them, that by a well-ordered family they might present to the world the influence of the truth upon the human heart.

[...] Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.

We (speaking to Adventists in her day) are too easily satisfied with our attainments. We feel rich and increased with goods and know not that we are "wretched, and miserable, and poor, and blind, and naked."" [5T 213, 214] (LMK)

Zahakiel: Finished

Pastor_and_Barb: F

Arlete: F

Ruthline: F

Eline: F

Adriel7777: F

Ruthline: F

Lucan: It is "left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement." This is left with us because the power, ability, and urgent message requiring it are also left with us, and left with us abundantly. If neglected, our characters will have far more than one spot and stain upon them, and "not one of us will ever receive the seal of God" in such a condition, whether we "profess to keep the Sabbath," the feast days, the non-Trinity, the New Moon, or even to teach and protest against the mark of the beast.

It is sin, not doctrine, that is the core issue of the great controversy; either cherishing sin which is alienation from Yah and His Son, or the cleansing of sin which is the work of our High Priest, whom we "follow withersoever He goeth." If and when we will

“cleanse the soul temple of every defilement,” the promise is sure; “the latter rain will fall upon us as the early rain.” It is therefore implied that if the latter rain does not fall upon us as the early rain, the soul temple is not being cleansed from every defilement. It is just such a lack of the Holy Spirit, and for just such a reason, that dooms the foolish virgins:

“In the parable of the virgins, five are represented as wise and five as foolish. The name “foolish virgins” represents the character of those who have not the genuine heart-work wrought by the Spirit of God. The coming of Christ does not change the foolish virgins into wise ones. When Christ comes, the balances of Heaven will weigh the character, and decide whether it is pure, sanctified, and holy, or whether it is unclean, and unfit for the kingdom of heaven. Those who have despised the divine grace that is at their command, that would have qualified them to be the inhabitants of heaven, will be the foolish virgins. They had all the light, all the knowledge, but they failed to obtain the oil of grace; they did not receive the truth in its sanctifying power.

Happiness is the result of holiness, and conformity to the will of God. Those who would be saints in heaven, must first be saints upon the earth; for when we leave this earth, we shall take our character with us, and this will be simply taking with us some of the elements of heaven imparted to us through the righteousness of Christ.

The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state.” [RH August 19, 1890 par. 8-10](LMK)

Adriel7777: F

Zahakiel: Finished

Pastor_and_Barb: F

Eline: F

Arlete: F

Peter 2: F

Gloria Bailey: F

Lucan: The recording angel takes note of every secret word and private action; every thought and intent of the heart is open to the Judge we not only profess readiness to meet, but invite others to send their sins ahead to. Laodicea means “the judging of the people,” “for if we would judge ourselves, we should not be judged.” (1 Cor. 11:31)

Woe unto the hypocrites in such a message, yet avoiding hypocrisy speaks only to conscious sin; it does not reveal willful neglect, and is therefore not the sign of sanctification: “Rich and Increased with Goods—Such the Laodiceans think is their condition. They are not hypocrites, because they know not that they are poor, miserable, blind, and naked.” [Daniel and the Revelation, 1897 ed. Pg. 402 {205 in pdf}]

“The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit’s working. They have not fallen upon the Rock, Christ Jesus, and permitted their old nature to be broken up. This class are represented also by the stony-ground hearers. They receive the word with readiness, but they fail of assimilating its principles. Its influence is not abiding. The Spirit works upon man’s heart, according to his desire and consent implanting in him a new nature; but the class represented by the foolish virgins have been content with a superficial work.” [COL 411] (LMK)

Zahakiel: Finished

Adriel7777: F

Eline: f

Ruthline: F

Arlete: F

Gloria Bailey: F

Lucan: What is the alternative to, and consequence of contentment with a superficial work? “Some have asked the question, Must I be on my guard and feel a restraint upon me continually? I have been shown that we have a great work before us to search our own hearts, and watch ourselves with jealous care. We should learn wherein we fail, and then guard ourselves upon that point. We must have perfect control over our own spirit. “If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.” The light that shines upon our path, the truth that commends itself to our consciences, will condemn and destroy the soul, or sanctify and transform it. We are living too near the close of probation to be content with a superficial work. The same grace which we have hitherto considered sufficient will not sustain us now.” [1T 307](LMK)

Zahakiel: Finished

Ruthline: F

Adriel7777: F

Pastor_and_Barb: F

Gloria Bailey: F

Eline: F

Arlete: F

Lucan: If Mrs. White was “living too close to the close of probation to be content with a superficial work,” what position can we occupy, who are over 100 years closer, and in the final phase of the investigative judgment? Any such superficial work is a denial of the truths we claim to hold and were raised to bear; “it is by their actions, doubtless, not by their words, that they say they are rich and increased with goods.” Every soul is either giving or in need of receiving the testimony to the Laodiceans; we either “sigh

and cry for the abominations" among the professed people of Yahweh, or we pass by sin unnoticed, whether in ourselves or others. None who pass sin unnoticed are undertaking the "great work before us to search our own hearts, and watch ourselves with jealous care." None who pass sin unnoticed will "remedy their defects in character, and cleanse the soul temple from every defilement" except they heed the counsel of the True Witness. That counsel is to repent – to do the first works. It is for any in Laodicea to repent, and return to the spirit, works, and faith of Philadelphia. Yahweh offers us these counsels as a mirror for each and every one.

If you see yourself in Philadelphia, praise Yahweh; "hold fast that thou hast," as there is a work to be done for others and yourself in the dwindling moments of probation. If, on the other hand, you see yourself in Laodicea, "awake to righteousness, and sin not; for some have not the knowledge of God: I speak [this] to your shame." (1 Cor. 15:34)

"The light that shines upon our path will either condemn and destroy the soul, or sanctify and transform it," "for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (John 3:20, 21)

We know the cause of the Laodicean curse; self-sacrifice is shunned, costly witnessing neglected, earnest and zealous effort spurned. To the extent self is indulged, half-heartedness results. Close examination of the thoughts and feelings is left off, an outward show being accounted sufficient. If you will repent and crucify self, standing in the light of self-examination and "diligent searching of heart," Yahshua offers the gifts of eyesalve, white raiment, and gold tried in the fire a little longer; "behold, the bridegroom cometh; go ye out to meet Him."

"When the bridegroom came, those that were ready went in with him to the wedding; but when the foolish virgins came, the door was shut, and they were too late to obtain an entrance. But the counsel of the True Witness does not represent those who are lukewarm as in a hopeless case. There is yet a chance to remedy their state, and the Laodicean message is full of encouragement; for the backslidden church may yet buy the gold of faith and love, may yet have the white robe of the righteousness of Christ, that the shame of their nakedness need not appear. Purity of heart, purity of motive, may yet characterize those who are half-hearted and who are striving to serve God and Mammon. They may yet wash their robes of character and make them white in the blood of the Lamb.

Today the question is to come home to every heart, Do you believe in the Son of God? The question is not, Do you admit that Jesus is the Redeemer of the world? and that you should repeat to your soul and to others, "Believe, believe, all you have to do is to believe;" but, Do you have practical faith in the Son of God, so that you bring him into your life and character until you are one with him? Many accept of the theory of Christ,

but they make it manifest by their works that they do not know him [...] Christ died to make it possible for you to cease to sin, and sin is the transgression of the law." [RH August 28, 1894 par. 3&4] (LMK)

Zahakiel: Finished

Adriel7777: F

Pastor_and_Barb: F

Gloria Bailey: Finished

Ruthline: F

Eline: Finished

Lucan: May it never be said that CSDAs are the church of Laodicea; let every soul "judge ourselves," and rally to the camp of Philadelphia.

Are there any comments on the study tonight?

Adriel7777: Amen

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

Zahakiel: Dear Father in Heaven, We thank you for the message most relevant to this late hour in our history, and not for the message alone... but the Spirit that drives us to live according to your Word. We thank you that the People of Yah have been given messages of love and warning, that none should be satisfied with an outward work, but that each should stand before your Throne in private times, opening their heart to You as unto a Friend. We thank you for the promise of success, for all who sincerely seek your Righteousness, and for the inheritance that awaits all who would be wise virgins according to your endless grace. May our work, both internally and to the world, reflect the perfect seal of Heaven, as we ask it in the name of your Son, Yahshua. Amen.

Lucan: Amen

Gloria Bailey: Amen.

Eline: Amen

Adriel7777: Amen

Ruthline: Amen

