

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

Pastor Chick: Dear Father. We come before you seeking a special blessing for the Sabbath. Thank you for your Presence and the spiritual refreshing we seek. In Yahshua's holy name Amen.

daphna: Amen

Barb: Amen

Naraiel: Amen

Adriel: Amen

Lucan: Amen

Elyna: Amen.

Zahakiel: Amen.

.gadriel: AMEN, amen

Zahakiel: Happy Sabbath to everyone. Tonight's study is called "Enthroned in The Heart." As believers in the Bible as the Word of Yahweh, the question of who Yahweh is, who the Author of the foundation of our faith happens to be, is of utmost importance. The accuracy of the promises on which we rely depends upon Him. The way we evaluate righteousness and unrighteousness depends on Him. The hope for justice in the universe, that sin and suffering will be burned away forever, and everlasting life awaits those who are on Yahweh's side, this depends upon Him. The reason why we speak, and act, and worship, these are all because we have become like the One who has given us His Word.

As Creation Seventh Day Adventists, we have taken the rather unique position in Christianity, that we will believe everything the Bible says about who Yah is, and consider everything else to be speculative. We have decided to critically examine what men, regardless of their claims to authority, have said about our God, and to subject them to the plain words of Scripture. As a result of this, we have found that Trinitarianism, an invention of what would become the Roman Catholic Church, does not meet sound Biblical criteria. It doesn't match up to what is written. We do not find "three persons" of equal power, authority and eternal divinity.

On the other side of the road, we have also found strict Unitarianism and "Oneness Theology" to be contrary to the Scriptures. Unitarianism, which may be used to describe what some groups like the Jehovah's Witnesses accept, teaches that there is only one Person called God, and that He created all other creatures, including the Son, who may be considered a "kind" of god, depending on the particular group, but not equal to the Father, and not everlasting in nature. Another type of Oneness theology claims that there is only one Person called God, but that He has certain phases, or modes. God may be manifest as the Father, OR as the Son, OR as the Holy Spirit.

We believe that when the Scriptures speak about the nature of Yahweh, it is clear. There are many symbolic statements, and parables, and prophecies, and rituals recorded in the

Bible. Doctrinal passages, however, that are intended to teach us directly, are to be accepted entirely as written, and we can easily tell when such passages are before us.

Certainly, there is much about the nature of the Creator that is not revealed to us. We are simply not capable of understanding all that He is. At the same time, we are told, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." (John 4:24) If we are to worship Him "in Spirit," this means that we must be able to see Him clearly, for we read of this same John, who said, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet [...] And I turned to see the voice that spake with me [...] And when I saw Him, I fell at his feet as dead. And He laid His right hand upon me, saying unto me, 'Fear not; I am the first and the last.'" (Rev 1:10, 12, 17)

Also, if we are to worship Him "in truth," then that vision that we see of Him must be accurate, must be a proper reflection of His reality. Even if, like Ezekiel, we cannot comprehend every aspect of what we see, we can know, on a spiritual level, what He is and what He is not.

And how shall we know if we are seeing Him, and seeing Him accurately? Many preachers, of many conflicting denominations, will say, "The Lord said to me..." and "The Lord showed me..." But is that true? How can we be certain? The Scriptures, which we again accept as the standard of all truth, tells us, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17) In other words, only those whose testimonies and actions show that they truly desire to know and do Yah's will, these are the ones to whom men ought to listen if they wish to know what the Creator is like. It is those who accept the Gospel, who testify with their words and their lives, "Whosoever is born of God doth not commit sin," (1 John 3:9) and who have the testimony of Yahshua the Messiah, saying as He did, "the Father hath not left me alone; for I do always those things that please him," (John 8:29) these are the ones who know Yahweh, and may speak of Him "in Spirit and in truth."

We have written before about the Trinity, and why it is contrary to the Bible's sound doctrine. The Scriptures do reveal a Father, a Son, and a Holy Spirit, yet the Holy Spirit is never called a Person, does not have a distinct name, is never the recipient of prayer, does not speak without a messenger to fill, is sent by the Father and Son, and continuously "proceedeth from the Father." (John 15:26) This last wording indicates that the Spirit's manifestation is not a one-time, completed act, but rather a continuous "becoming," an enduring presence of the Father that is not, at any time, separate from Him as the Son is, who "proceeded," (past, completed) forth from the Father. (John 8:42)

We have not, however, spoken that much about Oneness theology. While, again, no human can know all that Yahweh is, it is nevertheless the responsibility of those who

worship in Spirit and in Truth, who are heirs to salvation and blessed to have been redeemed from among men, to share what we have been given to understand. This is no Gnosticism; this is no "hidden" knowledge. What we have to share with the world is that same message that the Apostles taught the world two thousand years ago, that to know the Father and the Son is everlasting life.

Oneness theology, as I've mentioned before, holds that the Father and the Son are the same Divine Person. Although it "appears" that They are separate, it teaches, They are not truly distinct. This ought to trouble anyone who believes that Yahweh is Truth, and the source of all spiritual revelation. Yes, Yahweh has allowed mankind to hold false opinions at times. He hasn't always corrected error, in fact has laid traps, in a sense, for people by having them believe something that was not perfectly accurate.

We may read, "And [Elisha] said, 'Thus saith Yahweh, Make this valley full of ditches.' And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water. And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood; and they said, 'This is blood. The kings are surely slain, and they have smitten one another. Now therefore, Moab, to the spoil.'" "And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country." (2Kings 3:16, 20, 22-24)

Universally, whenever someone is permitted to think something contrary to the truth, he is an enemy of Yahweh and His people. Yah has never deceived His own people, nor permitted them even the opportunity to accept a falsehood. Of the Messiah it was written, "But without a parable spake He not unto [the people]; and when they were alone, He expounded all things to His disciples." (Mark 4:34) To those who love and worship Yahweh, He speaks plainly. Therefore, if one is shown a verse that is intended to be read by His followers, and says something that appears to be plain, it ought to be taken just as it reads, with no attempts to find "alternate" meanings that support an already-accepted theology. If the Scriptures teach us something new, or contrary to our thoughts, it is our beliefs that must change, not the meaning of the words. At times, of course, we must search a little deeper, to see what the original language indicated, and where the translators may have taken certain liberties; however, once we understand the passage as it was written, it ought to be accepted in just that way.

As Creation Seventh Day Adventists, we accept that there is a Father and a Son. They are both God. They are both CALLED God, both receive worship, both receive prayers. Both created the Universe, the Son being the Word that carried out the will of the Father. Both redeemed mankind; the Son did so by living, dying, and being raised, and the Father by

providing, sending and receiving the Sacrifice. Both sit on the Throne of Heaven, and both must be Enthroned in The Heart of all who will see everlasting life.

We ought not to condemn anyone for holding a position contrary to our own; however, we understand that a false view of the Father will lead to worship of an image, a creation of the imagination, and that will not draw us nearer to our Savior. In fact, it will leave us open to the truly dangerous deceits. When, therefore, the Scriptures tell us that Yah said in the beginning, "Let Us make man in our image," (Gen 1:26) and the Hebrew language confirms that this is, indeed, a plural use of the word "us," we may be confident that this historical passage (that is not a parable, prophecy, or symbol) says exactly what it intends us to understand.

The phrase, "in our image" is one word in Hebrew, "b'tselemnu," which is correctly translated into English in that way; "in my image" would have been "b'tselemi." I will come back to Genesis 1 in a moment, but let's look at some other verses as well. A simple verse is this one: "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1) This idea of the Word being "with" God as well as being God is not a contradiction, since we know that "God" is not the name of God, at least it is not used that way in this context; but His name given to us is Yahweh.

The Father and Son have distinct names: Yahweh and Yahshua. It is partly because the Holy Spirit has no name given in the Scriptures that we understand it to be the presence and power of the Father and Son, rather than a distinct entity such as They are. The Son makes a great many distinctions between Himself and the Father, such as in the following verses: "And Yahshua said unto him, 'Why callest thou me good? There is none good but one, that is, God.'" (Mark 10:18) Here, Yahshua is speaking to a Hebrew, not to a converted Christian as John was in his Gospel. The term "God" in His statement would only have been understood by His audience as the Father, and Yahshua is here pointing to the One who sent Him, as it was not time yet for Him to receive the worship of the Jews. "He came unto His own, and His own received Him not." (John 1:11)

Even at that time, He is directing "current" worship to the Father. He is not saying, "Wait until I have returned to Heaven, then you may call me good." Instead, while Yahshua was on the earth, doing the will of the Father, there was still One, a separate One, who was to receive humanity's adoration.

In a similar vein, we read, "And [Yahshua] was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, 'Father, if thou be willing, remove this cup from me; nevertheless not My will, but Thine, be done.'" (Luke 22:41, 42) This is, perhaps, one of the clearest passages demonstrating what it means to be One, and yet distinct Persons. The Father and Son are, here, united in purpose: to save humanity. That was not in question. However, the method of saving humanity was the destruction of the Son's body. Yahshua never wavers in His commitment to His ministry, and yet He says, "If there is

another way, I would rather do it that way." Then he says this – not my will, but (rather) thine. There are two wills here. If there are two wills, there are two distinct Persons, for the Father is not of two minds. "A double minded man is unstable in all his ways," says James (1:8) and this will never apply to Yahweh.

In another place, Yahshua 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) Again we have the word "with." In the beginning, the Word was "with" the Father. At the end, the Son will be "with" the Father in His Throne. They are not one Person, nor do they become the same Person later on. The timing of this passage is most significant, since it follows the completion of the Plan of Redemption. If some are tempted to say, "The Father became the Son in order to redeem humanity," the verses that describe a time after mankind's salvation is complete make this understanding impossible.

Here is another passage to that effect: "Yahshua 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) The Father and Son are enthroned in the heart of the believer. John 14 is describing a time after the Son has already returned to sit at the right hand of the Father. (Heb. 10:12) Again, He is "with" the Father, sitting at His right hand, but He is not sitting AS the Father after His earthly mission has ended. At that time, when the Son has returned to His glory, both He and the Father enter the heart of those who call on His name. The method by which they do so is the Holy Spirit; that is the sign of Their Presence, but we have two Persons, two Names, two divine Wills, that are united as one.

There are many other verses such as this one that may be shared. Even this verse, which may be used to say They are the same, verifies the two Persons of the Father and Son: "Yahshua saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, 'Shew us the Father?'" (John 14:9) If the passage had ended here, some might have cause for confusion, or a seed from which to grow the belief that They are the same Being. However, it continues: "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, He doeth the works." (Verse 10)

The Father is in the Son, but the Father is not the Son. In the same way that I, as a Christian, have Christ living in me... but I am not Christ. Yahshua did not say, "If you have seen me you have seen the Father, because I am the Father." Instead, He said, "At that day ye shall know that I am in my Father, and ye in me, and I in you." (Verse 20)

Here the pattern is laid bare. We are not the Father or the Son, and yet They are in us. The Father is in the Son, but the Father is not the Son. The Son is in us, if we are born again, but we are not the Son. We are "one" because we abide one in another, yet we

remain distinct, with our own minds, wills, and persons, just precisely as it is explained by Yahshua Himself.

The Father said to the witnesses of Christ's baptism, "This is my Beloved Son, in whom I am well pleased." This was not a parable, prophecy, or symbol. This was a direct declaration, heard by the faithful, and recorded for our knowledge. While the Son was on earth, the Father spoke from Heaven. (Mat 3:17) This was not an elaborate trick. We are not the enemies of Yahweh, that we should be allowed to accept a lie and deceive ourselves. We are not subject to Satan's deceits if we desire to know the will of the Father and to accomplish it on the earth.

Paul says this of the relationship between the Father and the Son, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (1 Cor. 11:3)

Again, a pattern. Christ is not the head of Himself. The Church, of which the head is Christ, (Eph. 5:23) is not the head of Itself. The man is not the head of himself. The woman is not the head of herself. Each of these has a "head," a spiritual guide, that is not the "self;" rather, it is always another, greater in role if not in glory.

The husband and wife are "one," equal under Yahweh, but they are two persons. The Father and Son are "One," equal in spirit and divinity, but they are two Persons. The only way the pattern works, the only way we are given to relate to our Creator, requires this explanation and none other.

I said I would return to Genesis, and I shall do so now to conclude. Following up on Paul's inspired words above, when the Father and Son made man in Their image, they made them two: Adam and Eve. They did not make only Adam. They made Eve also. They did not create three genders, or one gender, but precisely two, revealing a ditch on either side of the strait and narrow road of truth. Eve was planned from the beginning, since each creature had a mate, and she proceeded and came forth from Adam at Yah's command. She was also "man," but another Person. Yahshua came forth from the Father. He was also God, but another Person.

This, to me, is perhaps the most convincing passage, and the clearest explanation that we are permitted in our humanity. There is no need to employ any cunning readings of these clear Scriptures. From the oldest verses in the Bible to the most recently written, we are told that there is One God, and that He had a "begotten Son," begotten in eternity, so that there was no "time" before the Son existed, as His "goings forth have been from of old, from everlasting." (Micah 5:2) They know each other. They speak to each other. They abide in each other. There is a great mystery in this, of course, but there is no mystery

about what the Son said. "I proceeded forth and came from God; neither came I of Myself, but He sent me." (John 8:42) The Son is not the Head of Himself. He did not send Himself – in fact, this is a cornerstone of the validity of His ministry. He did not become another in order to be sent by His previous self. There is no such teaching. But what we have is a straightforward, plain, healthy reading of the Word, or a way of reading it that requires a lot of extra work including both the addition AND the subtraction of inspired writings in order to accept with any degree of consistency.

If we are to be believers indeed of the Word, and to accept "Thus saith the Lord," then we have an easy job, and a light yoke before us. We need only reverently, and sincerely, believe in the Father and Son, and what they testify of Themselves. "And this is life eternal, that they might know Thee the only true God, and Yahshua the Christ, whom Thou hast sent." (John 17:3)

Adriel: Amen

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

Lucan: C

Zahakiel: Go ahead.

Lucan: When I was working in Tennessee, I worked briefly with a minister of an Oneness church. We spoke about it, and Yahweh gave me somewhere around 35 verses / examples to question him about. What I recall finding offensive about the teaching wasn't necessarily how many Scriptures refuted it, it was that, at the end of the day, Oneness requires the belief that Yahshua was "putting on a show..."

Zahakiel: (right)

Lucan: The prayers, the conversations with Yahweh, the times Yahshua spoke of His Father as separate or as "we," all had to be seen as Yahshua trying to show, through actions alone, how humans are to act. But, because He was the very same Father inhabiting heaven at the time, none of it was "real" - Yahshua was not truly tempted, or strained to the point of blood drops beneath the weight of sin. What I have observed about errors regarding the Godhead is that, truly, the little details of the theology and words rarely are the real issue. The issue always comes down to what Satan is seeking to instill in the believer, and that is, invariably, that Yahshua was different from the born-again believer in some key way. And, as a result, the Christian need not expect to truly live up to the example Yahshua gave them, whether via an elaborate play for the apostles sake, or via being the same as the Father and Spirit in a Trinitarian notion without sinful flesh. There are no limits on the numbers of errors that Satan can and will invent to cloud the truth. But, while there are many false teachings *about* Yahweh, knowing *who*

Yahweh is protects against them fully. We know that Yahweh does not practice deception, or deceit, or hypocrisy, etc. So, we may recognize the error immediately. <End.>

Zahakiel: Amen.

Pastor Chick: c

Zahakiel: You put that very well regarding the problem I have with Oneness theology. This is exactly why I spent some time on the otherwise unrelated idea that Yah never allows His people to be deceived...certainly not through His own words and actions. If Yahshua was merely acting a part, this flies contrary to everything He means to His followers, and really calls into question the authority of Yah to command us not to bear false witness. "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." (1John 4:14) This would be a false testimony, as would be the testimony in our hearts of the Holy Spirit, which also tells us the same thing..."the Spirit of truth, which proceedeth from the Father, he shall testify of me." (John 15:26) Go ahead, Pastor.

Pastor Chick: All false representations of YAHWEH require or set up a salvation by works because the impact of love via the personal relationships involved is not involved. END

Zahakiel: Yes. 😊 Are there any others with thoughts to share?

Naraiel: C.

Zahakiel: Go ahead.

Lucan: Q

Naraiel: For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom 2:1. This shows a general law, that all the invisible things have some kind of manifestation in Yah's Creation, as it is mentioned in Gen 1. End.

Zahakiel: Right, which is why the examples of Adam and Eve, Christ and the Church, and so on, reveal the reality of the Godhead. Any others? All right, then I will ask Bro. Luke to close the study with a prayer. Oh, sorry...Luke, go ahead with your question.

Lucan: I actually have a question about the idea that Yah never allows His people to be deceived. Mrs. White wrote about the error in 1844 reckoning, saying that Yahweh's hand covered the mistake from Adventists and opposers alike, as He desired to test His people. What is your understanding of that? <End.>

Zahakiel: My initial thought is that there is a difference between an error and a deliberate deception. Miscalculating a date is an error. Yahshua pantomiming being a separate being from His Father Mode would be deliberate. I will give that some further thought, though and others are free to share their insights as well.

Pastor Chick: c

Zahakiel: Go ahead.

Pastor Chick: Maybe the wording makes the difference. ..

Adriel: (Still not on my computer)

Pastor Chick: 1. never deceives. 2. Never allows to be deceived. END

Zahakiel: I think there is something to that... which is why I tried to convey that by saying, "By his words or actions." If WE make a mistake, He may not correct it, especially if we had the opportunity to catch it by sanctified reasoning.

Kim: c

Zahakiel: And perhaps that plays into Bro. Luke's example above. Go ahead, Kim.

Kim: I think if the pioneers had prayed more earnestly, they would have been led to the correct understanding earlier. I believe that Yah brought good from it as He is merciful and creative. End

Elyna: C

Zahakiel: Go ahead.

Elyna: Also there is the passage that states that "Yah is not tempted by sin and does not tempt anyone" That joins what Pastor is saying. Yah does not deceive, neither is He deceived, so the experience of the Early Adventism, must have had a purpose, perhaps as Mrs. White says, it was a test, just as we may be tested today on different things such as our number. End.

Lucan: C

Naraiel: C.

Zahakiel: I think that it's as Kim said. If Yah can bring some good out of an event, He may hold His silence if it somehow involves an error. Go ahead, Luke.

Lucan: The context of Mrs. White's statement doesn't seem to indicate that the pioneers lacked earnest prayer. She seemed to indicate it was Yah's direct intervention at least in part because of how sanctified and sincere the believers were at the time leading up to the event. For those interested in further consideration, the phrase to search for is "His hand covered a mistake..." It looks like it comes from a few paragraphs in Great Controversy, but is quoted a lot of places. <End.>

Zahakiel: Go ahead, Giselle.

Naraiel: Well, it looks like Yah doesn't deceive, but it doesn't mean that He has to reveal everything at once, especially if sanctification is his purpose. Sanctification is something that always requires time to become perfected but we can trust that he will not do anything we would not choose ourselves, if we had the same ability of knowing the end from the beginning. End.

Zahakiel: I like that way of putting it. Anyone else? All right, please go ahead when ready, Bro. Luke.

Lucan: Dear heavenly Father. We thank you for the knowledge of your character and the principles that compose it. Through knowing you we have eternal life, and we are kept in it, as we know from intimate experience the difference in truth and error regarding who You are. We are thankful for the Sabbath hours, and the opportunity to discuss and refine further our understanding of your dealings with your people in times past and present. We ask that your Spirit continue with us as we depart into the remainder of the Sabbath day, and the eternal rest it symbolizes. In Yahshua's name we pray, amen.

Barb: Amen

Pastor Chick: Amen.

.gadriel: Amen, Amen

Daphna: Amen

Zahakiel: Amen.

Kim: Amen

Elyna: Amen.

Naraiel: Amen.

Naraiel: In regard to what Ellen White said, we can see that Yah later revealed to one of his servants a vision of what really happened. So that was evidence of direct revelation to follow on the path Yah wanted them to follow. So when the time is right, Yah will reveal his will with more clarity. A thought that just came to mind.

Kim: I think there is a similarity between the 1844 misunderstanding and the misunderstanding that took place on the road to Emmaus.

Naraiel: that's a good comparison. Yahshua was right there, but asked about himself. He didn't revealed himself completely at that moment.