

**Zahakiel:** All right, let's begin, then. I will offer the opening prayer.

Almighty Father in Heaven, we come before you tonight with thanksgiving. We present our grateful praise to you for the week that has passed, for the many blessings, for the protection and guidance that you have placed upon your people. We thank you now for these sacred hours, both Sabbath and New Moon, in which we come apart from the world and its concerns, and stand before your presence. We ask for your blessing to rest on us tonight, for the duration of this study, that each may receive what you have prepared by your loving Spirit. We ask this in Yahshua's holy name. Amen.

**Lucan:** Amen

**Adriel:** Amen

**Elyna:** Amen

**Zahakiel:** Happy Sabbath, and Blessed New moon, to everyone.

**Daphna:** Amen

**Zahakiel:** Tonight's study is called "Ye Cannot Bear them Now." Last week, we had a discussion about the nature of the Godhead. We saw that, although the Bible contains many parables and uses symbolic language freely, and although Yahweh will sometimes permit His enemies to be deceived, those who are His faithful followers need not fear this. Our Father will neither deceive us, nor will He cause us to be deceived by others. Furthermore, He has given us tools by which we can purge ourselves of misconceptions, so that we will not even be self-deceived.

Yah is truth, and His Word is truth. It is a "lamp unto our feet," as the Word says, (Psa. 119:105) and must therefore cause pure, revealing light, or else our feet could not be assured of the true Way. The only possible exception to this, the only slight consideration, was brought up during our discussion following the study.

Early in Adventism, it was noted, a miscalculation was made with regard to the date of Yahshua's return; in fact, several mistakes were made, not only about the timing, but also about the nature of the cleansing of the Sanctuary. In such a case, did Yah allow His faithful people to be deceived? That answer, I believe, was also provided during the discussion, and it can be Biblically supported. The idea was that Yah did correct His people; however, He did not do so immediately. This delay in the revelation of corrective light did a number of things. First, it revealed the characters of those who were only among the believers because of a fear of judgment. As soon as the "crisis" had apparently passed, they returned to their worldly interests, some even going so far as mocking those with whom they had previously worshiped.

Second, it drew attention to the fact that there were some believers who were awaiting Yahshua's soon return. Yes, they had been disappointed, but more people heard about it than ordinarily would have.

I remember a couple of years ago on the news they showcased a false prophet in the United States, Harold Camping, who was predicting the end of the world. He had done so several times before, the news report stated, and had always come up with an excuse when his predictions did not come to pass. I would never have heard of this individual, and I suspect many others would not as well, if he did not have such a history.

Now, I am not suggesting that the great disappointment is something to be proud of, necessarily; and nobody would want to concede that his or her religion began around a mathematical error, but the Gospel is not about us. It is not about the reputation of its human messengers, but rather about Yahweh. If the news of Christ's sacrifice, His resurrection, and His very soon return can be publicized, then let it be publicized.

When Yah revealed His light to those who had remained faithful, those who now understood the truth could approach those who already had some familiarity with the movement and explain. Admittedly, this is looking at an already past situation, and considering why it might have happened that way. The full extent of our Father's plan will not be revealed until we are all looking over the history of humanity during the Millennium. When we see how all things have interconnected to work together for the good of those who are redeemed, even the most insightful of the prophets will be amazed. What we can be sure about now, however, is that because of His character, and His revealed nature, Yah has always acted in the best good of human souls, whether He has sent a messenger to correct their course, or whether He has left them to their own devices for a time.

Contemplating this matter for the last few days, I became curious about other times that Yah has kept information from His followers for their good. This was not idle musing; if we can establish a pattern of exactly when and why this takes place, it will reveal more, not only about the origins of Adventism, but about what we may expect from the days ahead.

There is much about this last generation that Yah has not revealed, and even we, who have been given the Spirit of knowledge to recognize the Mark of The Beast for this age, cannot tell just what will happen next.

One of, perhaps, the clearest examples that I have found may be read here, in John 16 from which I have drawn the title of tonight's study. Yahshua, in speaking to His disciples, says, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come. "He shall glorify me, for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you." (John 16:12-15)

We have spoken last week also of Trinitarianism, and passages such as this one may cast doubts in the minds of some with regard to our claim that the Holy Spirit is not a Person in the same sense that the Father and Son are Persons. We have covered this elsewhere; but for now, it is sufficient to point out that the word "he" does not actually appear in that passage at all in John's writings. Forms of the verb are used to conjugate, for example, the word "speak." In Greek "laleo" means "to speak." In that passage, once the Holy Spirit is established as the subject, the pronoun "ekeinos" is used to refer to it, and is a word that means "that one, that thing" or more generally "he, she or it." Following that, all of the actions that "he, she or it" takes are identified by forms of the verbs, such as (using the above example) lalesei – "he she or it shall speak." The phrase is all translated from one, general word.

In any event, what I want to focus on is this part where He said, "I have yet many things to say unto you, but ye cannot bear them now." Some might have taken this to mean that there were things He would only reveal to them in Heaven; however, the Scriptures already say that "eye hath not seen" the things that await us in the World to Come, and these things are indescribable because they are wonderful. Yahshua's statement seems to indicate that His revelations would be too much of a shock; and further, He makes it quite clear that it is the Holy Spirit that will reveal these new truths, not that they would gain them by personal observation in the resurrection.

What might those things be? I cannot claim to know all of them; however, I believe there is a strong connection between this statement, and our previous discussion of the miscalculations of early Adventism that went uncorrected for a time. After all, if the disciples could not "bear" to hear the truth, then this means the truth is something very contrary to their desires and expectations. If someone told me that I as adopted, this would be a very great surprise. However, I would be able to "bear" it just fine. If I discovered that my marriage license had been faked somehow, I would be very shocked – and of course work to rectify the situation as quickly as possible, but I would be able to "bear" it. If I received news that a close relative of mine had died, I imagine that would be very painful; however, Yah would not say that I would be unable to bear the news.

Yahshua's truth would have to be something dramatic indeed. We should ask ourselves, then, "What is it that the disciples most greatly desired?" Those familiar with the Gospels will find this an easy question. They wanted to see the Kingdom of Yah on the earth. They disputed among themselves about who was going to be considered the greatest in the Kingdom. This was not a good desire, of course, but it showed where their expectations lay. Even after Pentecost, when the Holy Spirit fell upon them and completed their conversion, they went about preaching the soon coming of Christ. They sacrificed their livelihoods, their time, and in many cases their very lives, for the sake of the Gospel... which included the idea that the Messiah was returning bodily in a short time, to raise back

to life those that had departed in the faith, and to receive unto Himself those who are alive and remain. It was this desire that would have most stung them to have subverted.

Yahshua's words during His earthly ministry seemed to strongly indicate that "soon" meant within their own lifetimes. He spoke of the fall of Jerusalem, and the gates of the city being factors in their final flight before His advent. Paul, who was later converted to the faith, taught that marriage wasn't as important a goal as it once was, since "the time is short; it remaineth, that both they that have wives be as though they had none, and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not." (1 Cor. 7:29, 30)

In fact, that very thinking; that those that buy should live "as though they possessed not" caused many in the 1800s to sell off their positions in the anticipation of Yahshua's imminent return. We see here great parallels between the early Church and early Adventism, and for much the same reason. Yahshua had things to share with them, truths to reveal, and misconceptions to repair, but He could not at that time, for they would not be able to bear it. Their expectations were so fixed that it would have been incredibly painful for them to be corrected as to what "soon" meant.

In the course of the disciples' ministry, the Holy Spirit indeed revealed that Yahshua's return would be a little further off than they had hoped. During his imprisonment at the end of his life, Paul wrote to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith." (2Tim 4:7) He said to the Ephesians, even earlier, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." (Acts 20:29) At some point, he realized that Yahshua would not be appearing in his lifetime, and so he began to prepare the Church for longer-term threats. John, certainly, lived a long time in the faith, and then years later received the Revelation, which outlined a global series of events that would certainly not take place within the few years he had remaining.

The Christian, therefore, has been educated about this truth; that the anticipated return of Yahshua was not to be immediately following His departure. We have been able to bear it, primarily because we were not a part of that initial, joyful surge of Spirit into the world. As a result, there is "good news," and there is "bad news." Of course, the "bad" news is not really bad; it is merely a fact of life, that we must be delicately balanced between anticipating the "soon" coming of Christ, and understanding that Yahshua's timeline is not ours.

We can see the signs appearing; in fact, rather than giving a definite day or year, Yahshua gave us signposts. We have seen, and do see, signs that the end is and must be very

near; however, we do not make the same mistakes as those "prophets" of the past, that set times and days for no reason other than that they miscalculated.

Yahshua, it has been shown, will not always correct errors among those who claim to be His immediately, but the wise will see the unmistakable signs He has left for us, and understand the urgency.

The good news is very good indeed. It is that, with the signs having come to pass, and with the Mark of The Beast revealed, and with the 11th Hour workers of Matthew's parabolic prophecy now working, we shall not see another "Great Disappointment." We shall be among those who witness Yahshua's return with our eyes, as long as we permit that great angel of Revelation 18 to seal us in our foreheads for time and eternity.

I would like to do more reading, more study, about the times of Yah's silence. I believe we can learn almost as much from this as from when He does speak in the presence of His people. For now, I would say this...Yah's speech, and Yah's silence, are all for His people's best good. We can see parallels between the early experience of the Church, and early Adventism, and we can pray to understand the application for us today, in this age where we are likewise waiting. I cannot imagine any doctrine about which a correction would be more than we can bear. Filled with the Holy Spirit, we can receive any truth.

None of us here today were born as Creation Seventh Day Adventists, and yet we were able to accept the Gospel when it came to us, even though it un-made who we were, and re-made us as entirely different persons. The work before us now is to live up to the light that we have received, and to pray for more. The work before us now is to take this news, this life-changing Gospel, to others. We can be sympathetic, that it may be hard for others to bear, because it does destroy the flesh, it does destroy the "carnal man," and this is a fearsome trial for the soul to undergo. Nevertheless it must be borne, or both the flesh and spirit will be destroyed in the judgment.

In the days of the apostles, the great disappointment was that Yahshua would not be returning in their lifetimes. In the days of early Adventism, The Great Disappointment was that Yahshua would not be returning in their lifetimes. In this last, dark, generation, we see Satan's plan come to fruition. We see his awful banner unfurled over those who claim to be Christ's, for in many cases, those who call on the name of the Lord will likewise experience a great disappointment. The Son of Man will indeed return, in power and in glory... and they will not have made themselves ready.

Let us, who know the Father and Son, and who can see, clearly, the signs of the times, and behold with sorrow the Holy Spirit being withdrawn from humanity, go forth with loving urgency, and share with others the news that, if they can indeed bear it, Yahshua will save them from everlasting death.

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

**Adriel:** C

**Zahakiel:** Go ahead.

**Adriel:** It was my understanding that the Advent disappointment was foretold in the following verse: [Rev 10:9 KJV] 9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take [it], and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

Was that prophesied because Yah knew it would happen...or did Yah perhaps intend for the miscalculation? End

**Zahakiel:** I don't believe that Yah ever "intends" for error... For example, He "foreknows" those who will be lost. No doubt, the Great Disappointment was predicted; Yah has shared with His messengers every event of spiritual significance, and that would certainly count. The disappointment is that the people, at that time, did not know that they were mistaken. That he did not correct them is the parallel, I would say, to Yahshua's statement to the disciples when He was leaving. He let things play out as they did, knowing (but not intending) the error, but drawing good out of it as, I think, Kimberly said last week.

Any others? If there aren't, then I will ask Bro Luke to offer a closing prayer.

**Lucan:** C

**Zahakiel:** Go ahead.

**Lucan:** I was reading recently where Mrs. White was talking about John the Baptist's ministry and imprisonment. Despite being the greatest prophet called, even he did not understand the nature of Yahshua's kingdom, and expected an earthly establishment as the disciples did. He was much more easily shown the truth of the matter than the disciples were. The "best case scenario," it seems, would be if the disciples had been prepared to hear as easily as John had been. I am not sure what the early Adventists might have done better in that regard. But, this test of "literal vs. spiritual" is one that comes to Yah's people time and time again, as we have seen. Whether it be the fulfillment of the kingdom, the cleansing of the sanctuary, the relation of the Sabbath to the mark of the beast. We have often expected things to happen a certain way because of the way we understand a given prophecy. We have often been subjected to disappointment when things have not happened in that certain way, or seemingly anywhere close from the human perspective. We have been given examples in Scripture, and in our recent experiences, to comfort us when those situations may arise that we have something to unlearn. Most important, I think, is the parable of the ten virgins. The "tarrying time" has been fulfilled in a number of ways, as Yah's people have had to adjust their understanding to Yah's leading. The wise virgins will be those who have sufficient oil to understand, not only the written word, but the Spirit behind it... The principles and the Spirit of Yahweh's

word never change... Circumstances may change, but the principles are eternal... So long as we are faithful in keeping our eyes on those, we need never fear disappointment.  
<End.>

**Zahakiel:** Right. I agree with what you said here, and that you indicated last week. I couldn't say that the early believers suffered for a lack of prayer or study. They just didn't have the interpretive tools we now do. And even with the tools, we do see mistakes that need to be corrected at times. As Mrs. White said, we have things to learn, and things to unlearn. If there's nothing else, then go ahead when ready, Bro. Luke.

**Lucan:** Dear heavenly Father. We thank you for this blessed time of rest and reflection, of cleansing and examination. We are thankful for the opportunity to build your Temple during the New Moon hours, both individually and corporately. We are thankful for the opportunity to rest in your provision during the Sabbath hours physically, as we do spiritually at all times. We ask that your Spirit continue with us into the remainder of the sacred hours, as we come ever closer to spending them with you face to face. In Yahshua's name we pray, amen.

**Zahakiel:** Amen.

**Adriel:** Amen

**Elyna:** Amen

**Naraiel:** Amen

**.gadriel:** Amen, Amen