

Zahakiel: Pastor, please offer an opening prayer.

Pastor Chick: Dear Heavenly Father. We are seeking Your refreshing at this holy hour. Thank You for lifting us to higher ground. In Yahshua's holy name, Amen.

Zahakiel: Amen.

Adriel: Amen

Natty☺: Amen.

Naraiel: Amen

daphna dee: Amen

Adriel: Amen

Elyna: Amen.

Barb: Amen

Lucan: Amen

Zahakiel: Happy Sabbath to everyone. Tonight's study is called "Prophetic License." This is a topic that I had intended to give for a couple of weeks now, and I was surprised (although I should not be, perhaps) that Bro. Luke's topic last week touched on many of the same issues that I have been inspired to present. I will add that the discussion or prophecy does have some dangers associated therewith, and therefore it is a topic about which we need to be a bit careful.

The Scriptures speak of the "milk" and the "meat" of spiritual matters, and while milk is the first intended food of many creatures, meat turns out to be too much to safely digest for those who are not mature. Spiritually speaking, many of the schisms and disagreements within Christianity have occurred because some who thought themselves to be teachers wrestled with matters too advanced for their spiritual condition.

Now, this is not a matter of elitism or "levels;" the truth is, once one truly has the victory over sin, growth is natural, inevitable. Furthermore, Yah protects His people from danger in many, often unseen, ways, and even further than that, He provides us with a Church, brethren and fellow-pilgrims, in order to prevent us from stepping off the path as long as we are humble and reasonably cautious. The Bible warns those with a tendency to accept erroneous doctrines to beware of "private interpretation," (2 Peter 1:20) and tells us exactly how genuine doctrine is to be developed.

There is a process. Those who study the existing Scriptures, or those who receive visions do not rush to pronounce new laws and principles. Instead, their visions must be interpreted, often by someone other than the scholar or prophet, and then presented to the Church for further examination. One would think, "If we are receiving a vision from God, why should we need such cautionary measures?" Consider, though, that this was the mindset of Lucifer himself, who asked, "If angels are holy, why do we need a Law?"

There is a responsibility that comes with holiness, and with freedom. It is counter-intuitive to the flesh but, the closer we come to the Great Law-giver, the freer we become. The

more holy we are, the more we can do what we desire, not because the penalties are lessened or the Law becomes less applicable, but because being more holy means that our desires become the desires of a Holy God.

In this flesh, the temptation to sin is never removed. The allure to wrongdoing resides in this body as long as it lives, and we must be humble and wise enough to realize that if sin was able to ensnare even those creatures that HAD no flesh to corrupt, our dependency upon the grace of our Father is correspondingly greater.

Even we, who know the Victory, are not always conscious of how much of a miracle it is to be free from sin. It is not without cause that most of the world, even most who call themselves Christians, think it is impossible to cease from sin in this life. It is, in fact, quite impossible. And yet, we do it, because we are One with Him for whom nothing is difficult, (Jer. 32:17) and with whom all things are possible. (Mat 19:26)

The point is, just because Victory over sin is a great and mighty miracle, and just because holiness is a tremendous spiritual blessing, this does not mean that we can afford to be lazy, or careless, about sanctification. We "labor" to enter into Yah's rest – not by works that we should be proud of our efforts, but by denying the deception of the senses, rejecting pleasant-sounding falsehoods, and avoiding comforting errors.

When we speak about "rightly dividing the word of truth," (2 Tim 2:15) we are dealing with a mature topic. We are dealing with some "meat" of the Gospel that is capable of either inspiring us to do great things for Yahweh, or (if we permit it) giving the Enemy of Souls an opportunity to mislead us, even as the Apostles warned. (1 Pet 5:8)

The servants of Yah are given some leeway when it comes to using the Scriptures. This is not something that Christ's followers invented because it is convenient, but in fact we can see this even among the authors of the New Testament's books. A couple of examples are:

"When [Joseph] arose, he took the young Child and His mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, 'Out of Egypt have I called my son.'" (Matthew 2:14, 15)

This is a quote from Hosea 11:1, which is speaking, not of Christ at all, but of Israel being liberated from Egypt during the Exodus. There is something of a parallel there, but it is not perfect by any means. Yahshua was not a slave in Egypt, and He was not brought into Canaan so that He could learn Yah's will and practice the genuine religion. This He did every moment of His life, and continues to do.

Here is another: "Behold, a virgin shall be with child, and shall bring forth a son; and they shall call His name Emmanuel, which being interpreted is, God with us." (Matthew 1:23)

This is a quotation from Isaiah that, again, did not refer to Yahshua originally, but to a child that was to be born to the prophet himself, and as a sign to the King of Israel in that very day.

There are a number of others we could look at, and Matthew, who among the Gospel authors most frequently quotes the Old Testament prophets due to his writing to a Jewish audience, perhaps has the most examples, but he is certainly not alone. We read, and this is an especially meaningful one, from Paul:

"But the righteousness which is of faith speaketh on this wise, 'Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach.'" (Rom 10:6-8) Let me know when you have read this.

Pastor Chick: F

Adriel: F

Lucan: F

daphna dee: F

Barb: F

Elyna: F

Naraiel: F

Zahakiel: This is a quote from Deuteronomy 30:11-14, and a knowledgeable critic would say, No... Paul is wrong. Moses was not talking about the word of faith being proclaimed, but the 10 Commandments. It had nothing whatsoever to do with the death and resurrection of Christ."

For CSDAs, the faith and the Law are not so distinct, and we see Yahshua as the Personification of the Law; nevertheless, the point must be conceded, Moses was not referring to the New Testament faith when he recorded those words. No reader among the ancient Israelites would have any indication that the collection of statements declared by the patriarch was to have any further meaning than the obvious.

Again, as CSDAs we understand this quite well. We have a parallel in our own time with regard to the common Adventist understanding of the "Mark of The Beast." Mainstream Adventists have all the literary evidence on their side when they say, "Ellen White was talking about a National Sunday Law; that cannot be denied. How can you twist that around to make it about some 'Trademark Law?'"

We do not deny the statement – that is obviously and clearly what Ellen White meant when she wrote about the closing events of human history, and even though (with divine insight) she cautioned her readers about the conditional nature of prophecy, and the need to take time and place into account, for those who cannot see beyond the “letter of the prophecy” it is an open-and-shut case. To an adherent of Judaism who read Romans, no doubt he would have felt exactly the same way. Paul was “obviously” misusing the sacred writings, just as CSDAs are “obviously” misusing the later inspired works.

There is a need to be cautious with doctrine, as I began by saying...but here we have examples of some apparent “errors” or “misuses” among the New Testament writers and beyond. Here is the matter before us tonight: Spiritual things must be spiritually discerned; Yah has hidden His truth from the wise of the world, and given it to those who know His victory, who receive His character as their own, and who humbly submit to His will, rather than attempting to create and defend a comfortable, earthly kingdom. Yah knows those who are His, and to them He provides His light in such a way as to make it too obvious to miss.

With regard to the Scriptural examples I have presented to illustrate this “hiding in plain sight,” if you do a search for these passages online, you might find websites dedicated to the various “mistakes” of the Bible’s authors. By focusing on the perceived inaccuracies or wording, they completely ignore the inspired message that Yahweh sent through the Word – in both the original and repurposed passages.

Some might ask, “Why would God need to resort to such strange methods to provide a message?” Part of reason is that there are different audiences, with different needs, down through time...and Yah’s Word is intended to be an eternal message. Unfortunately, neither language nor culture are eternal – they change, and therefore to know how a message written several thousand years ago applies to us today (if, indeed, every particular does) absolutely requires divine assistance by the Spirit, and a total commitment to righteousness at any cost.

More simply than that, the later Biblical authors “see” something in what they are reading and studying that did not occur to, or could not be known by, the original author. The Spirit reveals it through the medium of the Scripture, the Spirit is not limited to the Scriptures themselves, or else there could never really be any new light.

Paul is not “wrong” to use Moses’ words to refer to the faith, because this is what the Holy Spirit, which inspired both passages, intended for Paul and his readers to understand. To the Ancient Israelites, faith in a slain and resurrected Messiah would hold no meaning to them. To the New Testament saints, they had no need to receive the Law a second time. The underlying principle is what ties them together: the requirements of Yah, whether by

commandment or by the promptings of the indwelling Spirit, are not difficult to understand or accomplish.

My original title for tonight's study, before Yah showed me the larger implications, was "He Had Broken the Sabbath." It is taken from this passage in John's Gospel: "Therefore the Jews sought the more to kill [Yahshua], because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God." (John 5:18)

The word for "broken" used in that passage much more often means "loosed," or "released," than "destroyed." In fact, it is only used to mean "destroyed" twice, while it means freed up or liberated about 27 times. The truth of Yahshua's ministry is that He did liberate the Law. He broke the Sabbath in particular free from the burdensome nature imposed upon it by the legalists of His day. While the word does mean that, the passage itself is attempting to reflect the mindset of the Pharisees.

We could preach a very good message about Yahshua "freeing" the Sabbath using that passage – and we would be quite correct to do so – however, we would be taking "prophetic license" with the verse because, even though the language does support our interpretation, it's not what John originally intended his readers to understand, as with the examples from Matthew, Paul, and Ellen White above. Perhaps the Spirit moved John to use an unusual word, which would clue later readers into a deeper, spiritual meaning of the Savior's actions, but a linguistic purist would probably say that in this case the context is more important than the way the word is most often used.

We had a discussion some months ago about the Number of The Beast: 666. We have been teaching, and quite correctly, that since "6" is the number for humanity, and imperfection, and that we have three components: body, mind and spirit, the "number of a man" is what humanity is without the perfection of Christ. We are imperfect in body, mind and spirit, and therefore in need of a Savior. A language expert might point out (as we discovered) that in the Greek language, identical symbols are not used for hundreds, tens and ones. There is a different symbol used for each of those digits that are identical in English.

Since being "600 in the body," "60 in the mind" and "6 in the spirit" doesn't convey the same spiritual message, the teaching really only works in some modern languages, and therefore could not have been John's original meaning. It may, however, have been precisely what Yahshua intended His people to take from it in this generation. I have shown you the precedents, and the rules are a little different when we are dealing with an Author that exists outside of time. Still, it must be acknowledged that there IS an original meaning for the number of the beast, and modern interpretations of this nature, while they are useful, still leave us with something (perhaps something important) to discover.

So, how can we know if our interpretation is valid? How can we know if we have the Spirit of Prophecy, and therefore have the "license" to use the Scriptures in the way that we are, regarding the Mark of The Beast, the Trademark, and so on? To put that another way...If a "truth" can be revealed by the Spirit when reading the Scriptures, even when the verse does not, itself, teach that particular truth, how can we guard against misuse and deception? The answer is simple: we test it by existing, known, principles. We know, from other verses, that man without Christ is imperfect in body, mind and spirit. Thus, an understanding of the Mark that confirms this is a valid foundation for teaching.

On the other hand, I recall a camp meeting some years ago in which we had a non-Adventist visitor. She was listening to us describe Pastor "Chick's" then current dispute over the Church's land with the mayor of the city where it was located in Tennessee. The mayor's actions were hardly those that would be attributed to good, Christian character; however the visitor, upon hearing the matter, began to defend the mayor's actions. When we questioned why she thought he would be blessed by mistreating other people, she said, "Well, the Bible tells us, 'Blessed are the poor in spirit.'" It is true that the Bible says, "Blessed are the poor in spirit; for theirs is the Kingdom of Heaven," (Matthew 5:3) however, the word "poor" there does not have the meaning of "bad."

Today, we might say that someone is "acting poorly," and that means in an inconsiderate, rude manner. This was not the connotation of Yahshua, however, who meant that the individuals in question were aware of their lack, and acknowledged their dependency. This would make them inclined to accept help, even salvation, when it is offered. The point of tonight's study is that such a verse COULD be used to support a teaching like that despite the original meaning...IF the teaching was drawn from the verse by inspiration, and was therefore not in conflict with the rest of Scripture. We could not say, "Those who act badly will inherit the Kingdom of Heaven." Such a teaching would be nonsense, considering that "flesh" and the works of the flesh, are specifically described as being unable to inherit the Kingdom of Yah.

Thus we may know the voice of our Father through the Word, whether His will is conveyed by the letter of the Scriptures directly, or if He uses the wording as a catalyst for the influence of the Holy Spirit.

Let me conclude this study with the following thought: Yah has given us all the tools we need, all things pertaining to life and Godliness, so that we need never fear being misled. We have the Scriptures, we have the Spirit, and we have the Brethren, all of which are given to us to maintain our walk of Sanctification. Yah speaks to us in diverse ways, and sometimes when I am reading a verse about one thing, the Father will clearly show me something a bit different than what the words mean. My first thought is often, "Let me share this with the Church." It is the Church that represents the conduit between Heaven and Earth, not any individual person; nonetheless, we each have a "prophetic" role to play

in these last days, as angels, as messengers, as evangelists, as the last ray of hope to a dying world. May we always be conscious of this grave responsibility, and may we be found always rightly dividing the Word of Yahweh.

Are there any comments or questions about the study tonight?

Lucan: C

Zahakiel: Go ahead.

Lucan: I was reading recently where Mrs. White wrote of the saints proclaiming the "Sabbath more fully..." I was surprised to find that she herself wrote a commentary on the vision years later, when it was compiled into the Early Writings book. She wrote the following:

"This view was given in 1847 when there were but very few of the Advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen..." And, she went on to explain the "time of trouble" spoken of, and other elements of the vision, since it dealt with the very last moments of history. Much like the Sunday law "beginning in the U.S." and then spreading abroad, this is an example of something where the change in circumstances doesn't only warrant, but **requires** some prophetic license in understanding it. A Sunday law cannot begin in the U.S. and spread abroad, because other countries have had and repealed them nationally, while the U.S. has not. The "Sabbath more fully" cannot be merely the day, as was once understood, because the Sabbath as a day has been widely and loudly proclaimed by many people for many years. The prophecies of Yahshua's coming and acceptance at the hands of His people cannot be understood as originally intended, nor the twelve literal tribes of Israel as once understood. There are times when circumstances require a re-assessment of what even those who received a vision understood it to mean. There is a reason that Paul writes that those who came before could not be made perfect without those who came later. I think that it is needful to be careful when re-interpreting the plain meaning of Scripture and prophecy. But, Scripture and prophecy themselves tell us that this will be required of us at times. <End.>

Zahakiel: Yes, thank you for sharing that. I've said before, having so very much of Mrs. White's writings has some pros and cons. We get a lot more of inspiration, but at the same time, there is a much larger volume to understand and (for some people and groups) to misunderstand. But one of the distinct blessings is that she wrote over a long time... decades, and so we get to see a developing understanding of holy things, unlike most of the Bible's writers. I find that, in instances such as Bro. Luke has identified here, we read a mature understanding of the peoples' need to have a firmer grasp of what prophecy is,

and how it is to be properly used. I think that, in her later years, she did what she could to try and prevent her writings from being used in ways that, well, are currently being used by those who are Adventists in ways other than the truest. I praise Yah for the continuing movement of His Spirit over His people. Are there any others with thoughts to share?

Naraiel: C.

Zahakiel: Go ahead.

Naraiel: This means we must continue studying prophecy :) Even though we may say they haven't been fulfilled already. They can have double fulfillment. End.

Zahakiel: I think some may have more than two fulfillments... in fact, some of the most significant may have a different meaning for every "age" of prophetic history.

Naraiel: (especially if some intended meaning is no longer applicable to our days, and circumstances).

Zahakiel: Right.

Lucan: C

Zahakiel: Go ahead.

Naraiel: C.

Lucan: It would seem that "prophetic license" and "conditional prophecy" are two sides of the same coin, so to speak. <End.>

Zahakiel: There is definitely some overlap 😊 Go ahead, Giselle.

Naraiel: But at the same time we must be careful not to try to match current events with every single word or phrase that sound similar, or applicable. Certainly wisdom is needed to apply correctly prophetic license. End

Zahakiel: Right. I remember at one feast...

daphna dee: c

Zahakiel: we had a visitor who tried to stick the word "Yah" into everything, even his own name, and PhiladelphYah was another memorable one. Go ahead, Sis. Daphna.

daphna dee: Is that what you meant when you said we cannot become too comfortable, because prophecy can have different meaning for different ages? End

Zahakiel: Well, we should never feel that we never have more to learn. There is always more light for us to see. 😊 If there are no others, I will ask Bro. Luke to offer a closing prayer.

Lucan: Dear heavenly Father. We thank you that, while circumstances and challenges may vary, we are blessed with your Word, which lives and abides forever in our hearts. We are blessed to be freed from sin, made new creatures in your image, and impressed with the divine character. We are blessed to have received your Spirit, which also inspired the Scriptures, so that we might have the very author's word on perplexing matters. We are blessed to have been baptized into your Church, so that we might bring our understanding into unity with our brethren, and be one in teaching as well as spirit. In all things we are blessed, as you have given us Yourself in so many ways that we need never err. May your Spirit continue with us as we dismiss into the remainder of the Sabbath and its rest. In Yahshua's name we pray, amen.

Zahakiel: Amen.

Pastor Chick: Amen.

daphna dee: Amen

Barb: Amen

Natty 😊: Amen.

Naraiel: Amen

Elyna: Amen.

Elyna: Danielle: Amen.

Adriel: Amen

Peter_Jr_18: Amen.