

1888 in 2020

“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.” (John 16:12, 13)

“Ye shall not need to fight in this battle. Set yourselves, stand ye still, and see the Salvation of Yahweh with you.” (2Chronicles 20:17)

Part 1: What is The 1888 Message?

Those who have studied Adventist history know that 1888 was a significant year. At a General Conference Seventh-day Adventist meeting in the United States, two pastors, A.T. Jones and E.J. Waggoner, presented a message that was almost wholesale rejected by the Church’s leadership. This, on its own, could hardly be described as “significant,” but among the few who did support it was Ellen G. White, whom the SDA Church considered, and considers this day, to have been given a prophetic gift by Yahweh.

The message that was rejected was not a particularly complicated one. Indeed, it is a very simple statement of the Good News, the Gospel message that is designed to reconcile fallen man to Yahweh, and to prepare the way for the return of Yahshua. One would think that a people calling themselves “Adventists” would welcome such a message; however, it turns out that in the years preceding 1888 there had been a gradual advancement of cold formalism and a legalistic approach to the Law of Yahweh.

The Adventist Church had followed the guidance of the Holy Spirit in restoring the Sabbath truth to Protestantism. They had followed the instructions of the Almighty in taking a name that placed this testing truth at the very forefront, for the Seventh-day Sabbath is a sacred gift, a necessary gift, given for mankind’s sanctification and ultimately his salvation. Unfortunately, so “precious” was the renewed Law regarded, that its advocates did not give sufficient weight to grace, to undeserved favour that saves individuals apart from their “works.”

In adopting a legalistic approach to the Sabbath, as Adventist Historian Robert Weiland described it, Adventists were becoming members of a works-based religion, minimizing the role of faith. Jones and Waggoner, by pointing out passages from Romans, Galatians, and other works of the Apostles, explained that mankind has no righteousness of its own, and yet the Law and the Justice of Yahweh demand perfect righteousness. It is an “impossible” problem. I have spoken before of the concept of perfect righteousness in previous studies, such as “Nobody Almost Makes It.” When the standard of righteousness is seen in the judgment, those who are lost will acknowledge that they could never have met the requirements of Heaven, and will accept the sentence against them. But then, those who are redeemed will also acknowledge that they could never have met the requirements of Heaven, and will acknowledge that no amount of prayers, regret for past misdeeds, or good works, could have ever earned them everlasting life. It was Christ, Christ alone, the Author and Finisher of their faith, that has won them the Inheritance.

Relying upon a religion of works would be like breaking a vase and then fervently polishing its surface. Much is “done,” but little is accomplished. The outside can be made ever-so-clean, perfectly spotless; but it is still broken, and no amount of outward cleansing could ever make it fit for service thereafter.

Jones and Waggoner, in 1888, asked just what Paul wrote to the Church in his day: “Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?” (Gal 3:3) Adventists generally acknowledge that we are saved by grace, as facilitated by our faith. This is explicitly declared here: “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.” (Eph 2:8)

The deception, however, that persists to this day in Adventism and other Churches, is that, having received salvation by grace through faith, it must be maintained by the sweat of one’s spiritual brow. It must be preserved, the error goes, by obedience to the Law, the testimonies, Church decisions, and so forth and so on. On the surface, they had reasonable arguments to advance in support of this position.

The Scriptures do tell us that faith without works is dead, (James 2:20) that Paul’s example of keeping his body under submission is important to avoid being cast away, (1Cor 9:27) and that even the thoughts must be brought into captivity to the obedience of Christ. (2Cor 10:5) Ellen White’s own writings may be used to suggest that the sanctified life must be maintained by observance of the Law, adherence to the principles of proper diet, dress, etc.

As reasonable as this sounds (because it appeals to the flesh that is used to earthly labor), it is simply a polished version of salvation by works.

What was not understood was the origin, the true motivation, of these various works of faith. One does not say, “Now I am saved, it is time to get to work obeying the Law.” This implies that Christ has pulled us out of the flames, and then left us to walk to Heaven under our own strength. This is not what the Scriptures teach. They read, “I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” (Gal 2:20)

The life of the redeemed is a sanctified life. It is a life filled with unbroken, consistent acts of righteousness, and entirely free from the works of the flesh. This was impossible for the human being before salvation – and here is the humbling truth: it is impossible, equally impossible, for the human being AFTER salvation. Salvation does not make the flesh holy; it is as sinful, and as prone to temptation, as that of anyone in the world. What is different is that the life that the redeemed lives is the life of Christ IN his sinful flesh, for it is by the Spirit that the flesh is moved. Continuous, unbroken victory is the result of continuous, unbroken dependence upon the Savior’s strength. That is the only way.

Yahshua says, “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) It is not an occasion of blessing, to be saved. It is not a one-time event. It is a state in which we are upheld. In the saved, the Father and Son “abide.” They live there, They dwell there, and do not depart. They uphold believers by Their own righteousness, so that, having been redeemed by faith, having been saved by faith, the one who is born-again is also righteous by faith.

The Spirit-filled Christian commits works of righteousness, not because he “must” due to external control, but because he is, as the expression goes, “ready, willing, and able.” He is ready, because, “If a man therefore purge himself from [ungodliness], he shall be a vessel unto honour, sanctified, and meet for the Master’s use, and prepared unto every good work.” (2Tim 2:21)

He is willing, because the Spirit causes the heart to say, “I will delight myself in Thy commandments, which I have loved.” (Psalm 119:47)

He is able, because, “all things are possible to him that believeth.” (Mark 9:23)

This, then, was the 1888 message, that Christ, having done the “work” of salvation and earned victory over sin and death, has given to us His perfect faith through which that victory was obtained. Because He has given us His faith, we no longer rely upon mere human faith, and can therefore do more than what the “natural man” is capable of performing. We can now do all things through Christ, Who strengthens us, (Phil 4:13) which includes perfect, joyful, and meaningful obedience to the Divine Law. The gift of Yahshua’s faith has therefore not only saved us from destruction, but also dwells within us, so that our faith, which is now His faith, both makes us whole and preserves us whole unto His return. Those who believe in the Messiah not only possess “Justification by Faith,” as most would accept, but also “Righteousness by Faith,” those good works necessary to maintain sanctification coming forth as the natural consequence of the belief in, and the indwelling power of, the Father and Son.

This message, beautiful and freeing in its power, was to forever end the uncertainty about one’s destiny, so that there would be rejoicing for one’s self, and fervent labor for others. However, it was a rebuke to the legalism and formalism that had overtaken much of the Adventist world in 1888. The organization of those who had been called to herald the Everlasting Gospel to the world were dealt, by their own hard-heartedness and unbelief, a wound from which they would never recover. Mainstream Adventist theologians would dispute the testimony of history, and make the claim that it was accepted by the Church at some point thereafter. This is not true, and the consequences of their rejection is with us to this day.

Because they rejected the Gospel in its new light, they could not withstand the errors of the Daughters of Babylon. Trinitarianism took permanent root in its doctrines. Legalism was formalized to large degree, and where it was rejected, fanaticism took it into the opposite ditches of liberalism, celebrationism, and licentiousness. Another form of “legal-ism” was adopted more recently, with the SDA Church seeking relief from the voices of its own would-be reformers in the courts of man, relying upon the uncertain strength of earthly, civil courts, rather than the providence and principles of Yahweh.

Weiland’s presentation outlined much of this that I have summarized here, although he, as a mainstream Adventist himself, did not go into these consequences of their continued resistance to Heaven’s light. He did go on to describe his learning about the message years later, investigating the events surrounding the Church’s rejection of it, and ultimately deciding that the Conference had greatly erred in this rejection. Unfortunately, he did not apply the principles of victory over sin to his own life, and adopted the position that the Seventh-day Adventist Church is still the “ship that will go through” despite its apostasy, failing to make the distinction between Babylon (confusion, which may be remedied through reformation) and Babylon Fallen (destruction, having made a covenant with the world in its confused state).

The mainstream Church, and many of its offshoots, including many of the Non-Trinitarian brethren with whom we are seeking contact, will speak of Jones and Waggoner, and the message of 1888... but they will not understand it, or what it means in the life of the believer.

We must educate them.

The message of 1888 is that man is powerless to save himself. No amount of right-acting, or right-thinking apart from Christ, can transform the character from the earthly to the Heavenly. Salvation is not a matter of asking Yahshua to do something “for” us; it is inviting Him to dwell “in” us, for it is His in-dwelling presence that accomplishes the desire of Yahweh. Natural man, earthly man, does not and cannot obey the Law of Yahweh, but “Christ in you, the hope of glory” obeys; therefore, as Adventist author Ellen White describes the light given to Jones and Waggoner, “It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God.” [*Testimonies to Ministers*, pp. 91, 92]

We note that justification through faith does not now give an individual the responsibility to be righteous, so that he obeys the commandments; rather, he receives the righteousness of Christ, “which is made manifest in obedience.” It is Christ’s righteousness that manifests as obedience, and that righteousness is only obtained through “faith in the Surety.”

E.J. Waggoner wrote, “The faith which [Christ] gives us is His own tried and approved faith, and it will not fail us in any contest [...] All power in heaven and earth is in His hands, and recognizing this, we simply allow Him to exercise His own power in His own way. God does ‘exceedingly abundantly,’ by ‘the power that worketh in us.’” [*The Glad Tidings*, p. 80]

The implications of this are astonishing. Because the Faith of Yahshua “will not fail us in ANY contest,” it provides believers with the comfort of knowing that they will have sure victory over all temptation, no matter how powerful, how subtle, or how targeted. (Heb 4:15, 1Pet 4:1, 1John 5:18) One of Satan’s most persistent motivations to tempt mankind is the belief that he can get anyone to fall, if only he can figure out the right temptation against which that individual is weak. But Yahshua, by overcoming all sin in our place, and giving us His “own tried and approved faith,” forever places us beyond this type of accusation. The Victory He won for mankind is not based on circumstances; it is absolute.

A.T. Jones wrote, “This victory, in its fullness, is free to every soul in Christ Jesus. It is received by faith in Jesus. It is accomplished and maintained by ‘the faith of Jesus,’ which He has wrought out in perfection, and given to every believer in Him. For ‘this is the victory which overcometh the world, even our faith.’” [*Lessons on Faith*, p. 138]

The idea that victory over sin is not only “received by faith” but also “maintained” by that faith, was a rebuke to the legalism becoming entrenched in Adventism that, having been justified in the spirit, we must now strive in the flesh. It is the faith of Yahshua in the beginning, and the abiding faith of Yahshua all throughout, that pleases Yahweh, for “without faith it is impossible to please Him,” (Heb 11:6) but we are “kept by the power of God through faith unto salvation ready to be revealed in the last time.” (1Pet 1:5) The faith of Yahshua not only puts us on the Narrow Way, but we are “kept” there, in Sabbath-like rest, by that same faith. The result is a life of righteousness, and that, by faith.

Having gone over this brief summary of the 1888 Message, we are now equipped to understand why this study is not called “The 1888 Message,” but rather, “1888 in 2020.” What do we do with this knowledge? Why are we, Creation Seventh Day Adventists, the ones who must do something with it? What do other Churches think about the principles presented by Jones and Waggoner? What do modern and offshoot Adventists, with whom we seek to dialog, think of the message of 1888?

In the section below we will examine these things, so that we, who are preparing the way for Yahshua's soon return, will give a clear and certain sound, a powerful, unapologetic message that is at once solemn and incredibly joyful.

Part 2: The Implications and Applications of the 1888 Message

Having looked at the historical perspective of the 1888 message that was first presented to the Seventh-day Adventist Church by Jones and Waggoner, and understanding that it had been rejected almost completely by the authorities within the Church, it should be no surprise that a clear decline can be seen thereafter in both the doctrinal integrity and the spiritual quality of Adventism. Yahweh can only bless a people who are obedient to His Word, and in rejecting a message given to them for the closing of the earthly work of redemption, Seventh-day Adventism of the late 1800s had, through its leaders, turned the focus of their interest away from the Heavenly Sanctuary, and toward the building up of an earthly kingdom. Baptisms would become more frequent, but far less meaningful. The high character and fervent pressing toward the return of Christ was abandoned.

Yahweh has arranged it so that, in the months to come, the message of 1888 as borne by the witnesses who call themselves Creation Seventh Day Adventists, will go out into the world with renewed strength, seeking those who are willing to reverse their individual courses, contrary to where historical Adventism had corporately failed, and surrender their secular interests in favour of a Greater Country.

What will these messengers have to say?

In the coming year, the CSDA evangelists will explain to both Adventists and non-Adventists that Yahweh has not abandoned His people. He has given them light upon light, and through prayerful, devoted men and women He has been seeking to teach humanity about the fulfilment of the Plan of Salvation.

They will teach that the Gospel is not a message about an external Savior; rather, it is the Son of Yahweh who not only died for us, but was also raised from the dead for our sakes. Having ascended thereafter to the Father, Yahshua did not leave His people comfortless, but returned by His Spirit, to dwell within His followers, sanctifying – perfectly and completely – all those who receive Him.

The very last Book of the Bible reveals the spiritual ministry of Christ from the Heavenly Sanctuary, as He says, “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.” (Rev 3:20) This is the Gospel; it is not constrained to the first four books of the New Testament, but is revealed here in Revelation. It is explained to the Romans by Paul, who says, “Now the righteousness of Yahweh without the Law is manifested, being witnessed by the Law and the prophets, even the righteousness of God which is by faith of Yahshua the Messiah unto all and upon all them that believe.” (Rom 3:21, 22) It is found in Colossians, where Paul speaks of, “Christ in you, the hope of glory.” (Col 1:27) It is found in Galatians, where Paul writes, “The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” (Gal 2:20)

It is found in the Epistles of Peter, where he describes believers as, “partakers of the divine nature, having escaped the corruption that is in the world through lust.” (2Pet 1:4) Aside from Revelation, John tells us the Gospel when he writes of the saint, “[Yahweh's] Seed remaineth in him; and he cannot sin, because he is born of God.” (1John 3:9)

In all these places, we find that Christ is not standing in Heaven, pulling us up toward Him, or worse, encouraging us to climb up a ladder under our own power. Far more than merely providing the means to salvation, leaving men justified, but needing to work their own way legalistically to holiness, Christ Yahshua is Salvation itself, working out the sanctification of the soul from within those in whom He abides. Christ is not merely an example to which Christians hopelessly aspire; He is the reality of their experience, the present gift of Yahweh, and the living witness of His indwelling Spirit. The result, the only possible result, in those who receive this truth, is a life of unfailing righteousness – obtained by faith, and maintained by that faith.

These are things we have seen and heard before, but let it never be far from your minds, and certainly let it be manifest always in your testimony, that Christ in you, individually, is the life you have received from Yahweh. Christ in His people, His collective Church, is His very Body on the earth that brings forth His will, and goes to the Father for blessings that it then shares with all mankind.

This is not like other Church's messages. Never before, and never anywhere outside of true Seventh-day Adventism, are words like these heard. My testimony is that these words have saved me from death. I did not call it "the 1888 message" at the time; I never even heard of that term until some years later. It was simply Bible Truth, simply "Adventism" as it ought to always have been, and Adventism as it now exists within the Remnant of the saints in the fellowship of Creation Seventh Day Adventism.

In the year to come, the messengers of Yahweh may explain that the 1888 message, as the Everlasting Gospel in truth, is the Three Angels' Message with power, and which every man, woman and child on earth needs to learn and come to believe. As the Three Angels' Message, it has the following vital aspects:

1) The First Gospel Angel of Revelation 14 teaches the coming judgment of Yahweh and the close of probation; as such, the "Good News" must be about Victory over Sin, for it is by this means that the souls of men are preserved through this final, spiritual trial.

The 1888 message addresses this by answering the question, "Where is Yahshua?" Man is flesh and spirit. Yahshua, in becoming fully man, is flesh and spirit. In the flesh, He has returned to Heaven, and presently ministers on behalf of humanity in the Most Holy Place of the Heavenly Sanctuary. (Heb 8:2) In the Spirit, by His Spirit, He abides within us as the Seed of Yahweh, directing the life and preserving everyone who believes on Him free from sin. Because Yahshua is both in Heaven in the flesh and within us in the Spirit, mankind who receives Him is victorious over every temptation, and is more than a conqueror through Him who has made us the very righteousness of Yahweh in this world. (Rom 8:37, 2Cor 5:21)

To every believer, the 1888 message speaks of victory, because the Holy Spirit of Yahshua, sent from the Father, is in you, even you, the hope of glory. The Churches of the world, including what Seventh-day Adventism has become, teaches Yahshua as primarily an external Savior. He is a Friend, a Guide, a Teacher, and an Example. And yes, He is all these things, but (baptismal candidates, pay attention) He is more than this – more intimate, and personal, than any of these. Yahshua is the living, in-dwelling Savior, the glory in the vessels of honor that give them value. (2Tim 2:21)

Yahshua is the evidence that the Father loved us, even lost in sins and transgressions, and imputed value to us that we did not deserve, sending the Son for our sakes so that we may have, in truth, the value that He fore-saw. Because He first loved us, He allowed us, through His Son, to love Him, and to love our fellow

humans as ourselves, fulfilling the Law perfectly, so that no judgment will find us guilty, and rendering the “close of probation,” a terror to sinners, the opening wide of the door to our eternal home.

Christ IN you, the hope of glory, sets us free from sin, and this is how we know that other Adventist Churches, mainstream and offshoot alike, despite their various claims, never accepted the message of Jones and Waggoner as endorsed by Ellen White. Because they continue to see Christ only in Heaven, Christ only in the Flesh, they cannot know the victory that comes from His Spirit dwelling within. The Trinitarian doctrine that was incorporated thereafter into Adventism, separating Christ from His Spirit, has only cemented this separation from the truth.

Consider this verse, which we know well: “Therefore if any man be in Christ, he is a new creature. Old things are passed away; behold, all things are become new.” (2Cor 5:17)

We note that 2Cor 5:17 begins with, “Therefore.” This means that being a new creature is the result of what is explained just before, and that is verses 15 and 16, which read, “He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we Him no more.”

To know Christ only in His flesh; that is, as Guide, Teacher, Prophet, etc., does not make one a new creature. It is to know Him after the Spirit, as described in the Gospels, that results in this transformation, in this victorious life that draws near to the light of judgment, rather than shrinking away.

2) The Second Gospel Angel of Revelation 14 teaches the fall of Babylon, an end to confusion. Thus, the 1888 Message answers questions. We already saw it answering two very important ones: “Who is Yahshua to the believer?” and “Where is Yahshua? It also answers, “Is there victory over sin?” It also answers, “Is the Trinity doctrine accurate,” since the Holy Spirit is Christ Himself, (2Cor 3:17) abiding in the saint. It is no coincidence that the Pioneers of Adventism, in the years leading up to 1888, were uniformly of this non-Trinitarian understanding. Only after the light from Heaven regarding Who and Where Yahshua Is was rejected that apostate, pagan-rooted theories began to once again find a foothold.

The 1888 Message is the root of sound doctrine. It is the foundation for some of the most valuable things I have learned from the CSDA Church that were not merely doctrines, but doctrines expressed in practicality. The question is often asked, for example, “What would Yahshua do?” This is one that the Second Angel answers, and it is answered by Christ being IN us.

Because Christ is in us, we have a Biblical foundation for such “rules of thumb” as I-Messages, and the distinction we make between “I am,” and “I feel.” I have a perspective on the world because Christ is in me, and without force or coercion I share that with others when called to judge a matter. I speak of what I see, understand, and perceive, and allow others the liberty to have different viewpoints.

Because Christ dwells within, we never say, “I am...” followed by anything negative. This is practical, infinitely useful, and entirely the result of the Gospel. It is one of its most powerful implications, even as simple a thing as this, because by our words, we train our mind to holiness.

The Gospel, as expressed through this understanding, answers every question we can ask regarding the personality of Yah, and the importance of His 10 Commandments, forever toppling the spiritual Tower of

Babel. Regarding the Sabbath, the 1888 message reveals, beyond any controversy, that it is a part of the Christian life in both letter and Spirit, for the Lord of the Sabbath, who both mastered it and observed it, who changes not in terms of his relationship to the Law, dwells in our hearts and guides us to act.

When we say “righteousness” by faith, we mean that because of our faith, the Faith of Yahshua, we both are and act a certain way that Yahweh declares as “righteous.” And what does Yahweh declare to be righteous? It is obedience to His Law, both in the Old and New Covenants. (Deu 29:29, Mat 5:17-19)

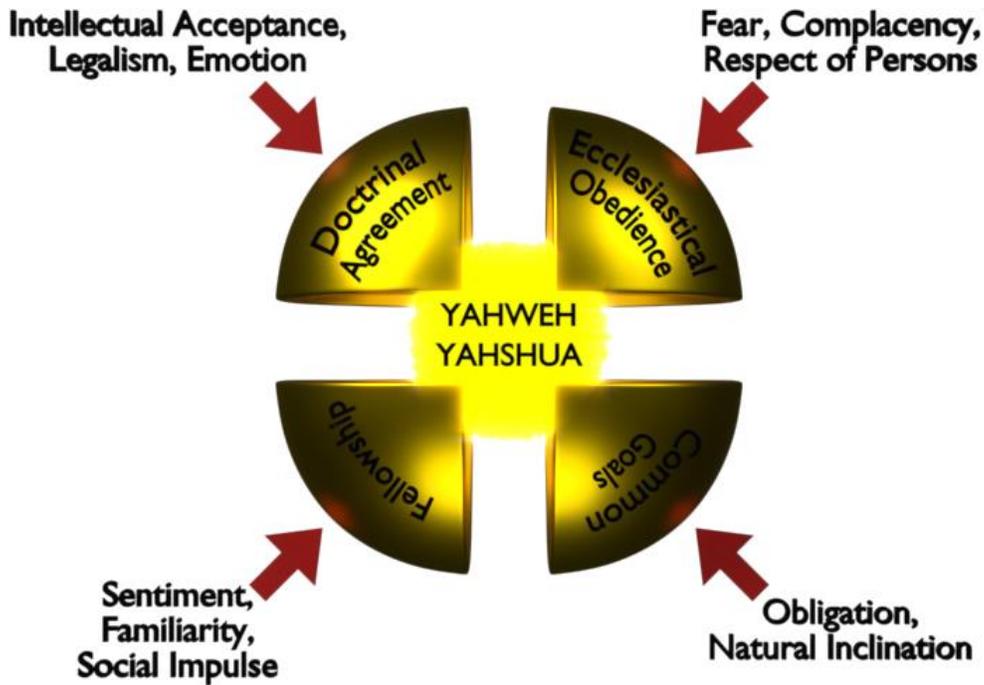
3) The Third Gospel Angel bears a message of both unity and warning. The People of Yahweh are told to beware the snares of Satan, who works through human agents to bring about a falling-away from faith, and a worship of the things of the world rather than the God of Heaven.

In the last days, in the time of the Image of the Beast, the Spirit is withdrawn from the world; this is a parallel to the event in Genesis 10, in which it is written that, “By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.” (Gen 10:5) There is confusion, godlessness, and separation – but it does not say that the “tongue” of the Hebrews was affected. Those who are One with Yahweh are not scattered. They are not confused. They stand together, and discern the movements of their Enemy, to resist it.

They know what the Mark of The Beast is, for they know what Christ in them is not; and they resist it, overcoming “by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.” (Rev 12:11) They can stand before the Father’s Throne even after Yahshua leaves the Sanctuary, needing no external Intercessor, because they have been made One with the Father and Son. His glory is their glory; therefore, they cannot be destroyed by His brightness as it fills the universe in uncontainable Agape.

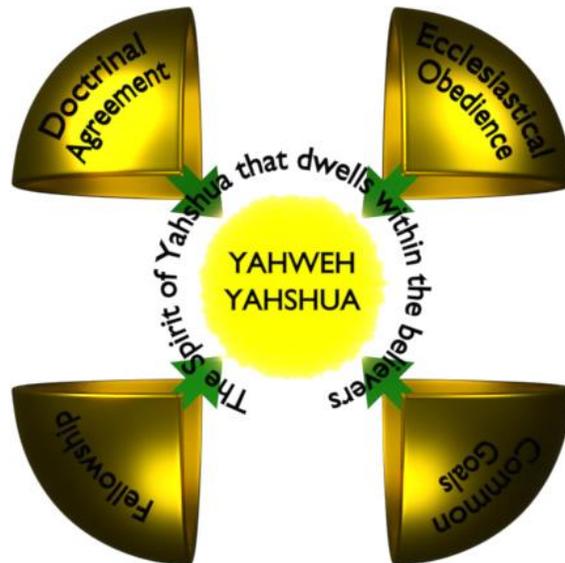
Only those who are One with the Father can dwell in the Father’s light, (1Tim 6:16) and because the Son dwells in us, the Father, with whom He is One, dwells within us as well. (John 14:23) The 1888 message has implications for this, just as every other aspect, of the Everlasting Gospel. Christ in us is the hope, the reality, and the promise of this glory, by which we escape the final thrashings-about of the Beast, and enter into the light of everlasting life. This is true Christian Unity, and its inevitable result.

In the months to come, the 1888 Message must be understood and presented as that message of true Unity. Because the Son dwells in those who believe in Him, giving them justification and righteousness, it also provides a fellowship of the Spirit that is deeper, and more fundamental, than any external agreements on Scriptural interpretation or obedience to the same ecclesiastical authority. Unity that is the result of external pressures or inducements is not the one-ness of Christ and the Father; neither is it that which is possessed by those who worship Them in Spirit and in truth.



The Unity of The World

In true Christian unity, there may be differences in preferences and opinions; however, these are merely external. These are features of the vessel, not its contents, just as a cup may be made of glass, plastic, or wood, yet may contain the very same water. All contain the same indwelling Spirit, the same indwelling Christ; thus they are One – united from within, and securely held in the hand of He who holds us up in righteousness.



The Unity of The Spirit

In 2020, Yah calls His people to speak of 1888, if not always by that name to those who would not appreciate its historical significance, then certainly in its truthful power, as that which saves the soul, the Gospel of Yahshua the true Messiah. As the 3 Angels' Message that gathers the 144,000, as Victory over Sin that sets Satan's captives free, as Righteousness by Faith that answers all the questions that the soul desires to ask of its Creator, it is the testimony of Scripture. It is the experience of those who have come out of the world, through repentance, and faith, and baptism, joining with the Body of Christ both inwardly and outwardly as a testimony to the world and its current spiritual ruler.

So then, as this year draws to a close, I rejoice in the blessings that my Father has given to me. I look forward to those blessings that He has prepared for me, and all of us, persuaded that anything He asks is easy, and any burden He deems necessary is light. I am excited to learn how those who have never heard the message Yah has given to His people will respond, hearing it perhaps for the first time, and certainly for the first time within a testimony of authority and love.

These are days of great darkness, to be sure... but they are also days of great mercy, great power, and great spiritual light for those who are resting in the Covenant of Yah, experiencing His Sabbath more fully, and saying to all who will look and listen, "Come and see." Through the message Yah has given to us, we become the agents of His perfect will, and as a result, "The Spirit and the Bride say, 'Come.' And let him that heareth say, 'Come.' And let him that is athirst come. And whosoever will, let him take the water of life freely... The grace of our Lord Yahshua the Messiah be with you all. Amen." (Revelation 22:17, 21)

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