

A Coal from The Temple

Qinael: *Most holy and loving Father,*

We thank you for this time of refreshing and refinement. We are blessed to remember that without you we are nothing.

We ask your blessing on each present, and your Spirit to guide our minds and hearts.

In the name of Yahshua we pray, amen.

Pastor “Chick”: Amen.

Zahakiel: Amen.

Barb: Amen.

Elyna: Amen.

Abraham: Amen.

Adriel: Amen.

Peter: Amen.

Giselle: Amen.

Daphna: Amen.

Jaime & Maria: Amen.

Kristin: Amen.

Zahakiel: Happy New Moon to all. This is the final month, the final New Moon meeting, before the upcoming Feast of Unleavened Bread. Yah has told us that this convocation, like never before, will be a time of preparation, a time of self examination, a time of atonement of our hearts and minds to the will of the Most High.

This is a most blessed event, and a most necessary one for those who are diligently seeking Heaven. The people of Yah are being called to the Throne, to the putting-away of all that would bind them with cords of affection to the ways of this world, and while we, in our spirits, look forward to this process, there may be a temptation in some to fear and shrink from the light into which we are being drawn.

This can be overt, or it can be subtle. In other words, one may attend the Feast, go to all the meetings, speak very confident words full of self-assurance: “I am ready!” “I am filled with the Spirit of God!” “I do not fear any man’s judgment!” These things may be said outwardly (and they are a good testimony, to be sure) while the heart is not yet changed from death to life by the giving-up of the self. We note, those statements may come from a place of “self” assurance, and not from the indwelling of the life of Yahshua by His Holy Spirit. To truly receive the blessing that Yah intends for us, we must participate in His cleansing work, wholeheartedly, and without reservation. This is, of course, somewhat different from mere “physical” attendance. What we are seeking is the heart, the seat of our affections, so that we may – as we were discussing last Sabbath – come to truly “know” ourselves as we are known by our Creator.

What we want to avoid is even the most subtle shrinking-away from the process of cleansing and growth, and this involves a humble willingness to see ourselves as we truly are, and it involves confronting fear: fear of change, fear of correction, fear of Yahweh in a particular sense.

One of my greatest resources for inspiration for the studies that I have prepared over my years as a CSDA, including New Moon studies such as this one, come from my own replies to peoples' questions and emails. Often, when I begin to answer a question that I have received, I have in mind a certain idea that I want to set down. Often, however, I feel the Spirit of Yah resting on me as I type, and I end up giving an answer that is a little different than I had planned, and in such a way that I also learn something myself. Some of it is just realizing what I have already learned, but setting it out on paper solidifies it in my mind. Other times it is something entirely new, and I am truly blessed by the experience in an unexpected way.

This past week, I was asked by email about the phrase "the fear of Yahweh." The reply we normally give, which is quite correct, is that the word "fear" in the Scriptures loses a little in the translation between the original language and modern ones such as English or Spanish. The fear of Yahweh that is of the godly kind is more of a respectful awe, a humbling reverence. We know from the Scriptures and other inspired works that the angels who stand near the Throne cover their faces when in the presence of the Most High, even though they are untainted by sin and therefore have nothing to "fear" in the conventional sense of the word.

The purity of the Almighty is such that no sin can exist in His presence, and even those who are entirely clean acknowledge the infinite power of His glory. How, then, should man respond to what we are allowed to know of Him? Those who have spoken evil of Yah, or even who have spoken idly or flippantly of Him may die of shame alone when exposed to the reality that they have taken for granted or with any irreverence. And yet we, who are from the same spiritual background and origin of any human being, are being called, and prepared, to enter that overwhelming Presence.

Now, having said that, even the holiest of humans have been influenced by sin at some point in their lives. Even the prophets of Yah, when they encounter Him, keenly feel the weight of wasted opportunities, of talents undeveloped, of the squandered years before their converted experience. In feeling inadequate to be standing before the Father, there is very much a feeling of "fear" involved in that experience.

Fortunately, we are not left to experience that terror for very long if we are genuinely a child of the King. Not only are we assured, verbally, by the presence of divine beings such as angels that we should "fear not," but we have a record of something else as well, and this may serve to give comfort and confidence when facing the judgment ahead of all genuine Christians.

In answering that question about the "fear of Yah" this most recent time, I was led to the following passage of Scripture (and let me know when you have finished reading it): "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the Seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, 'Holy, holy, holy, is Yahweh of Hosts. The whole earth is full of His glory.' And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."

"Then said I, 'Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, Yahweh of hosts.'

“Then flew one of the Seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, ‘Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.’” (Isa 6:1-7)

Adriel: Finished.

Qinael: Finished.

Pastor “Chick”: Finished.

Barb: Finished.

Kristin: Finished.

Abraham: Finished.

Daphna: Finished.

Peter: Finished.

Zahakiel: This, to me, is an extremely important passage for the 144,000 to understand, and I will explain why in a moment. First, we see that Isaiah experiences the sensation that we have been examining thus far. We have no indication that Isaiah, who had already been called to be a prophet, had any particularly “unclean lips,” and yet he feels guilt not only for his own idle words, but even for the environment in which he lives - we see a similar sentiment in the prayer of Daniel in his book.. Having seen the purity of the Holy One, Isaiah feels a sharp contrast between that divine environment and the atmosphere of the world.

I recall reading in the writings of Ellen White that, after one particular vision of Heaven, she found the songs of praise here to be greatly inferior to the songs she had heard during her transported experience. We find the same situation here, but to an even greater degree. Isaiah says, “I am undone.” He is feeling holy fear. But as I have said, Yah does not permit the prophet to remain in this state. One of the Seraphim brings him “a live coal” from “off the altar.” Now, what does this mean?

We read, “But Yahweh is in His holy temple; let all the earth keep silence before Him.” (Hab 2:20)

“And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.” (Rev 15:8) When Solomon dedicated the Temple to Yahweh in Israel, His glory filled it to the degree that the attendees within and near the Temple were forced back.

These last two passages are particularly significant for us, because they speak of no one being able to enter the temple due to the presence of Yah’s glory therein. There was one time when the High Priest was allowed to enter the Temple’s most holy place, and that was when he was making atonement for the congregation. At every time other than this, the very glory of Yah, the manifestation of the Holy Spirit, rested in the Temple, and its appearance was like that of a burning fire which no man could endure.

Since “fire” cannot be moved from one place to another without its source of fuel, the “glowing coal” is a symbolic representation of the transfer of Yah’s glory from one place to another. We note (significantly) that even the exalted Seraph (whose Order, by the way, means “Burning Ones”) is not allowed to touch the flame or the coal. He must use tongs, an instrument designed to allow him to carry the flame without it making contact with him.

And yet, what does he do with it? He presses it against Isaiah's lips. The human, the low-born, sin-surrounded human, is allowed to directly experience a fragment of Yah's own personal glory, while even the angels who attend the Throne cannot touch it.

This is a subtle, but incredible statement. Humans were created in Yah's image, as we have seen in numerous studies before. Yahshua, the only Begotten Son, became human, and remains essentially human in eternity, as an everlasting sacrifice for sin. It is human relationships such as marriage, fatherhood, and brotherly love, that represent the divine relationship between Yahweh and Yahshua, and then in turn between the Godhead and humanity. We occupy a very special place in the universe's order, and this allows us to have experiences with the Creator that no other being (regardless of nature, rank or order) is capable of sharing.

I will tell you what effect this knowledge has on me: it gives me great confidence. It is not self-confidence, not confidence in my "self," but confidence in the One who extends the invitation. How can I shrink from the light and judgment of Yah, if that light is where I belong? How can I remove myself, in even subtle ways, from the preparation process that will lead me to unity with the Father and Son? They have done all that is possible to make a Way open for me, and for each one of us. Why, then, should we run or draw back from this great salvation?

Now, here are two passages that are apparent contradictions. Interestingly, I have never seen these in those "lists of contradictions" that skeptics and heretics produce about the Word, but here is a pair they might well add in their unbelief:

Speaking of Yahshua, it is written that He "only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen." (1Tim 6:16)

And yet, He tells us, "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)

So what do we make of this pair of readings? Christ dwells in light that no man can approach, and it actually does not matter if that "light" is His directly or His Father's because the second verse tells us that Christ's Throne is also His Father's Throne. The glory is the same, and it is the glory that was shared between Them from the beginning, as John 17 reveals.

Well, what these verses tell us is actually stated in another set of passages: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (1Cor 15:50) A strange teaching, since the Gospel is that we do, indeed, inherit the Kingdom through Christ as co-heirs. The very next two verses explain it, and an earlier passage expands on it. We read:

"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1Cor 15:51, 52)

"[Our body is] sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.” (1Cor 15:43, 44, 49)

This is far from spiritualism. The Bible does not say (anywhere) that there is a body for now and then a spirit that will inherit the Kingdom. The idea of a conscious spirit that is separate from the physical vessel is pagan superstition, and violates the very method of creation that Yahweh chose for human beings. Angels are, of course, another matter; but He designed us to be “living souls” consisting of both a body and a spirit and, even though this current form of flesh and blood cannot experience eternity, we ourselves will be “changed” to inhabit a “spiritual body.”

A “spiritual body” is something of a paradox. It is truly a body, and a physical one just as Adam before sin had a physical body, but it is a body untainted by the corruption of sin. It will have properties unlike these ones that we now behold, weakened by generations of transgression. It will bear the “image” of Christ’s perfect character in a visible form, and the Gospel – the Good News – is that we can begin to experience that transformed life even without the actual transformation. What we receive in order to do this is a coal from the Temple.

While we await the “changing” of our bodies from the natural to the spiritual, we find that we have already experienced the “changing” of our spirits from the natural to the spiritual. We are still ourselves, but we are our “new” selves, having been born again of water and the Spirit. This gives me confidence in the judgment. Yahweh shares with us a portion of His Holy Spirit, just as He did with Isaiah, and then He says to us – either directly or through a chosen messenger – “Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.”

What better words can a person hear than this? Our sins are taken away, and our iniquity has been cleansed!

Adriel: Amen!

Zahakiel: This is a cause for great praise! This is a cause for great joy. It is a cause for great confidence, for if we are clean, we can stand before the Father without an intercessor, and yet be in no danger of destruction. Behold, this Spirit has touched you, and your iniquity is taken away, and your sin cleansed.

Now, I said that this passage holds particular importance for the 144,000, and this is why. As I’ve mentioned, Isaiah was already chosen to be a prophet. As he was a faithful Israelite so chosen, we may reasonably assume that his method of worship was correct, that he valued Yah’s commandments, and that he reflected the proper level of light shed upon his generation. I will be bold and say that Isaiah was living up to the light he had and, as was the common teaching before the new theology of recent years, believed and practiced victory over sin.

I do not believe that Isaiah, even before this incident, was a practitioner of known sin. The teachings, “We all sin,” and “We all –continue to- fall short of the glory of God,” these falsehoods, these subtly erroneous doctrines, had not yet been developed and spread abroad by the Enemy of souls. Thus, the religion of the faithful Israelite was untainted by many of the errors of today. And yet, though we may accept that Isaiah was clear of all known sin, when he experienced the Father’s presence, he said, “I am undone!”

The 144,000, the true Christians of this last generation, realize that, as important as the doctrine of Victory over sin... that is NOT the ultimate goal of the Gospel. The purpose of us teaching the Scriptures, and Christ Crucified as our Savior is not to get people to cease from all known sin. This may sound very strange, since we place such emphasis on this concept. But the truth is, we place emphasis on this concept because it is what people need NOW, in their lives of worldliness and sin. Just as the name "Seventh Day Adventist" is designed to point out errors in nominal Christianity, so the doctrine of Victory over sin borne by Creation Seventh Day Adventists is designed to point out a fatal error in the common doctrines of Christendom.

But, just as merely switching from Sunday to Saturday will not save anyone, so merely accepting that "We are free from all known sin if we are truly born again" does not prepare one for the actuality of Heaven any more than Isaiah was prepared for the experience of beholding Yahweh. The Word says that we must not only be free of sin, but we must have *hagiasmos*, or we will not see the Lord. (Heb 12:14) That word is translated variously as "sanctification" or "holiness." In order to see Yahweh, we must be holy. We must be set apart from the world for righteousness. Now, victory over known sins is a necessary step in this, the first step of true progress, and the beginning of the Christian life...

But we must be able to say, as Paul did, "I have completed my course." We must be free from sin, not only known sin, but anything that is displeasing to the Father and Son. And one may ask, "How is this fair? If we do not know something is sin, how can we be held responsible for it?"

This is where the coal of fire from the altar comes in – exactly where. Even if we do not "know" that something is sin with our natural senses, if we are friends and children of Yah, He will share with us His Spirit, and this common Spirit lets us know when we are to turn left, or to turn right. This common Spirit between the Father and ourselves speaks to us in our hearts and lets us know when temptation lies at the door (and I am using "common" in the sense of shared, not in the sense of "ordinary" by the way). We may have no apparent way of knowing that this or that is "sin," and yet it is not unfair to expect we must avoid it anyway – because those who are in a loving and covenanted relationship with Yahweh WILL know, and DO know, the truth, for the truth has set them free.

Isaiah was given a spark of the Shekinah Glory, an honor that not even the greatest of angels may share, and because of that He was bound to the Father, loving what Yah loves and hating what Yah hates. After the coal touches his lips, we read no more of his fear. In fact, we read this directly afterwards:

"Also I heard the voice of the Lord, saying, 'Whom shall I send, and who will go for us?' Then said I, 'Here am I; send me.'" (Isa 6:8)

The voice of Yahweh causes the wicked to tremble in fear, and to say to the mountains, "Fall on me, and hide me from Him that speaks!" This great voice asked, "Who shall I send to represent us?" And Isaiah says, "I am here. Send me." What boldness! What courage! What a dramatic and immediate change. Now, this is exciting to me. Isaiah, who was just moments before saying, "I am unclean... I am destroyed, for I have seen the Lord," is now saying, "Let me be the one to represent you on the earth." This is the transforming power of the love of Yah, of the glory of Yah.

Now, let's move forward a few centuries... In the Book of Acts, we find that the apostles were confused, afraid, irritable, and divided among themselves after the death of Yahshua. And yet, at Pentecost tongues

of fire fell upon them – Let us say what those tongues of fire were. Let us identify them correctly. They were fragments of the Shekinah Glory. They were coals of fire from the Altar of the Temple, sent down to the faithful with the promise: “This has touched you. Your sin is purged away.”

And what happened afterwards? They began to preach far and wide to as many as they could find. Yes, indeed... it is as if they had all, each, said, “Lord, send me.” Hopefully you see the parallel here. This is the New Testament fulfillment of what Isaiah’s experience represents.

The fear of Yahweh is natural, and expected, even for the just. And yet, Yah does not leave us in this state. He sends us His Spirit, and touches us with His glory, and we are transformed. Our bodies may not yet be transformed... but like Isaiah, we are transformed in spirit and in truth. Perfect love, perfect love for the Father and Son, perfect love for our fellow man, casts off all fear based on carnality. And, while holy fear – holy reverence – remains, we can stand before the judgment. We can stand before the voice of Him who says, “Who shall I send for us into the world?” and we can answer boldly, “Here am I. Send me!”

Peter: Amen.

Zahakiel: We are sent, therefore, to teach the Gospel. We are sent to teach the Victory over sin, but more than this. We are sent to teach the commandments of Yahweh, including the forgotten and despised Sabbath commandment, but more than this. We are sent to teach Church membership, but more than even this. These doctrines, the foundation of our faith, are yet the milk.

We must move on, the apostle says, beyond even the baptizing and teaching of righteousness. We must move on to the maturity of the Christian faith, and that is, the perfecting of character until ALL sin is cleansed away, both that which is known to our senses, and that which is revealed only through the sharing and indwelling of the Holy Spirit of Yah. “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection.” (Heb 6:1)

This, brethren and beloved friends, is a most exciting time. It is a time of judgment, a time of darkness, and a time of great fear. The world lives in fear. Almost everything it does is motivated by fear: fear of not having enough leads to greed and lust. Fear of shame and being held in low esteem leads to worldly ambition, selfishness, envy, strife and hatred. And yet, this fear is not the proper fear of Yah that casts out terror, and leaves only loving awe.

For those who have “eyes to see,” this is also a time of judgment, but it is a time of light, and a time of joy, because the Bridegroom draws near, and we are urged, “Go ye out to meet Him.” The fire of Heaven comes to us, and it falls in what we describe as the Latter Rain. It is a rain of fire... Yahweh seems to enjoy stretching the minds of His people with paradoxes. There is an angel sent to all of us, even now, with a coal from the Temple, with a fragment of the fire of the Holy Spirit. That angel is not permitted to touch the coal, is not permitted to share the Holy Spirit with Yahweh in the same way that we can, for it is a thing Most Holy. But he approaches to press it to our very lips, to purify us and purge us from all sin, so that we may go forth, as the apostles did, having said to Yah’s searching question, “Here am I, standing in your judgment. Send me forth to gather the Bride.”

And this we shall all, every one of us here, do as Yah permits.

Are there comments or questions about today's material you would like to share?

Adriel: Beautiful!

Peterson: What kind of coal is the angel touch us with, is it of wood, incense?

Zahakiel: Well, it is a symbol of the Holy Spirit, so it is not made of any ordinary material. Perhaps we can say it is made of love, or of light :)

Peterson: Wow! Thank you.

Zahakiel: You're welcome.

Daphna: The lesson presented is encouraging, and makes understandable the plan of salvation. It is very uplifting and inspiring and fulfilling.

Zahakiel: Amen.

Elyna: I was thinking of this verse while you were talking about the coal of fire. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God..." It is indeed a great privilege, that He has given us His salvation. Praise his name! End

Zahakiel: Right.

Elyna: Another thought I realize is that the greatest works of Yah is not His handy works he has created but the work of salvation in the soul of man. That is more marvelous than the greatest works of the universe.

Pastor "Chick": "Called the sons of God" Called, not just named, but called, as those BEING the sons of God. Functioning as the sons of God, and filling the capacity Yah has given to His children who have been touched by the coal from the altar.

Zahakiel: Amen, very good.

Pastor "Chick": "Many are called but few are chosen." Today an angel has been sent with a coal from the altar that it might touch the called. The testimony will be heard from those who have received that touch, "Dear Father... Here am I, send me. Let me know how to serve you. I have given up the earth. I only want to serve you."

Elyna: Amen.

Abraham: Amen

Adriel: Amen

Peter: Amen.

Adriel: Amen

Barb: Amen

Peter: I am thankful for the study today and the reason is this... I have an assignment to do and I was stumped for a few days and was not able to move forward with the task at hand.

I prayed and ask for help and today I say thanks be to Yah, He has answered my prayers. He has sent what I need to be a part of the assigned work that I have to do.

Zahakiel: Amen.

Pastor “Chick”: Amen.

Barb: Amen.

Adriel: Amen.

Giselle: Amen.

Zahakiel: Well, on that note, then... I will ask pastor to offer the closing prayer.

Pastor “Chick”: Let us pray.

Dear Heavenly Father,

Thank you for Your boldness. Thank You for Your encouragement, and as we ARE “called the sons [and daughters] of YAH,” teach us what that really means.

May this New Moon be our “last day in the earth.”

In YAHSHUA’s name, AMEN!

Qinael: Amen

Barb: Amen.

Adriel: Amen!

Zahakiel: Amen.

Abraham: Amen.

Peter: Amen.

Elyna: Amen and amen.

Daphna: Amen.

Giselle: Amen.

Kristin: Amen.

Jaime & Maria: Amen.

Natashua: Amen.