

Lucan: It's time to begin. Bro. David, will you please offer an opening prayer?

Zahakiel: Dear Father in Heaven, We thank you for the weekly invitation that you extend to us, to rejoice with you in your divine rest, set apart from other days, and a memorial of the time when all things in creation were "very good." We look forward to these times to return, while we ourselves are sanctified and perfected into your own glorious image. May the Sabbath blessing rest upon each one gathered here, and may your wisdom guide our way toward your kingdom. Bless our time of fellowship, and the message from your servant, as we ask it in Yahshua's name. Amen.

Elyna1: Amen.

Adriel777: Amen

Pastor Chick: Amen.

Gloria: Amen.

Lucan: Amen

Barb: Amen

Marie: Amen

Ruthline: Amen

Peter: Amen

Lucan: In our study last week, "A Stone in Zion," Bro. David spoke of the settled resting place that we have in Yahshua – specifically, the place we have as a member of His body and temple. This is not a place of chasing comfort – that is, from church to church, seeking what pleases the flesh and preferences best, as many view the process of deciding a religion or fellowship. Rather it is a place of having found the truth, and settling into it so that we cannot be moved. It is this settling into the truth, both mentally and spiritually, that constitutes the sealing of Yah's people.

Tonight we will be looking at the individual setting of stones rather than the collective one. We know we do not move from temple to temple, but, what does it mean to be spiritually "unmoving" as individuals, and what "truth" are we to be settled into?

Tonight's study is called "What is Truth," and is taken from the following exchange:

"Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?" (John 18:37-38)

Pilate's question might seem odd, however "truth" is an unclear concept to the secular mind. Even among the saints, the question of how to ascertain truth from unreliable sources is one that has arisen more than once. In the world, "facts" are statements that are themselves technically true, yet are frequently constructed or phrased in ways that lead to false conclusions, implications, and beliefs on the whole. Thus, "true" things are weaved together to create a false thing. We are thus warned against trusting the

conclusions of "vain philosophy" and "science falsely so called," (Col. 2:8, 1 Tim. 6:20) even if some or most of the individual facts in their narratives may be true.

Yahshua tells us, however, that those that are of the truth hear His voice. We know, therefore, that there is an absolute truth, and that we are able to not only discern it, but be of it. We read in Yahshua's prayer on our behalf: "Sanctify them through thy truth: thy word is truth." (John 17:17)

Truth – complete truth - is the truth as Yahweh perceives it, for Yahweh's perception is perfect and complete. It is not limited by perspective, time, unfamiliarity, or any other factor. As it is written, "For [as] the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isaiah 55:9)

Yahshua knows the truth on any subject far better than any mortal ever may hope to become acquainted with, for He created all things, and upholds them. He knows the truth of our own heart better than we do, as He created us.

"But Jesus did not commit himself unto them, because he knew all [men], And needed not that any should testify of man: for he knew what was in man." (John 2:24, 25)

This has not changed; Yahshua continues to "know what is in man." He knows what is in fallen man, and He knows what is in the reborn man, for the reborn man is born of Him.

To be settled into the truth, then, is to be settled into the truth of Yahweh, revealed through His Word and Spirit. Yet Scriptures, much as "facts," may be wrested from their proper connection and meaning to give a false impression. If this were not true, a false doctrine would never be possible. It is the use of partial truth to peddle error that distinguishes the work of Satan; it was Scripture that the deceiver brought to Yahshua in the wilderness, taken from its proper meaning. It was Yahweh's words that the serpent brought to Eve, twisted from their original intent and presented with a false motive.

It is not our opinions or preferences or ideas about Yahweh's word that is truth – this is an error many fall into. It is the Word that is truth, to which our understanding must continually be submitted and vetted.

Adriel777: Amen

Lucan: Our own beliefs are to be identified and examined continually, then compared with the perfect standard of Yahweh's law.

A similar error is here committed by many, and that is to consider our "beliefs" to be merely our doctrinal stances, or theological views. These are to be examined as well of course, but the beliefs in question here are more fundamental than this. It is not, "what do I believe will happen or has happened," but rather, "how do I believe the universe operates, and why?"

The hypocrite is not a hypocrite because he does not act out his beliefs; rather, he is a hypocrite because he is not honest about his true beliefs. Everyone, sinner or saint, will act out their true beliefs. To use a familiar example, consider the man who is a conscientious Sabbath keeper every week, yet supports the use of lawsuits and force to settle religious disputes. We have here a man who keeps the letter, but does not understand the spirit. We have a man who believes God requires his obedience, but does not believe God means to supply every want and protect from every threat. He might say the words of belief, knowing they are "right," but the actions reveal the true beliefs. This man may keep the Sabbath out of regard for the law, or fear of punishment, or a sense of self-righteousness, or many other reasons.

What he does not do is rest in the Lord of the Sabbath, nor the Sabbath of the Lord, because he does not believe that is how the universe operates – the idea of allowing Yahweh to avenge wrongs is foreign to him, and not how he truly believes Yahweh operates. Such a man's beliefs and life follow the principle of his Sabbath-keeping; they are based on his own works and efforts. He believes Yahweh will work for him, to some negligible extent, but that the "real work" is to be done by human hands. But now, tell such a man that he does not keep the Sabbath, and you may have a difficult talk ahead of you. He knows all about the doctrine of the 7th day, after all, and what else can there be to the Sabbath? Well, a great deal more as it turns out; "there remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." (Heb. 4:9, 10)

If the man will humble himself, and repent according to the Scriptures, he advances with the light into the keeping of the Sabbath more fully. If he will humble himself fully, and consider the implications of this Sabbath-keeping throughout his life - his finances, his family, his salvation, his church, his relationships - then this is truly "examining his beliefs." Such an examination, done in sincerity, cannot fail but lead to life.

So it is with all of Yah's promises and commands; the spiritual truth contained therein will be our study for endless ages, ever offering up deeper insights and clearer truths. We continually grow in knowledge, and often repent when some defect is revealed to us; yet we nonetheless "shall not be moved." The man who repents of Sabbath-breaking is no longer a Sabbath-breaker; by accepting the promise and confessing and forsaking his sin, he is made a Sabbath-keeper by the power and promise of Yahweh.

This is the fundamental concept of the new life; it is built upon the promises of Yahweh as truth. It is the foundation against which all other thoughts, ideas, and beliefs must be tested. It is deeper than theology about "what day did Yahweh bless," reaching to the dividing asunder of soul and spirit, discerning the thoughts and intents of the heart. This is a portion of what it means to build on the Rock, and it is not a passive building. It is an active claiming, an asserting of the promises of Yahweh as truth against all opposition.

Adriel777: Amen

Marie: Amen

Lucan: It is the attempt to convince us that we are not what Yahweh has said we are that constitutes temptation, as all temptation is an attempt to get us to disbelieve Yahweh.

We are told, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." (James 4:7)

How is it that the devil is resisted?

It does not say "fight with," or "argue with," or "struggle against." It says "resist" – as in, to withstand, to refuse to be moved by or engaged with. This is done by "submitting to God," acknowledging His authority in word, thought, and action. And to do this, we must examine our words, thoughts, and actions against the revealed Will that we are in submission to.

"In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: If ye continue in the faith grounded and settled, and [be] not moved away from the hope of the gospel, which ye have heard, [and] which was preached to every creature which is under heaven; whereof I Paul am made a minister." (Col. 1:22, 23)

"Grounded and settled" is what we are to "continue" being – as in, this is what we already are. This is our starting condition upon receiving it by faith; we are grounded and settled in every bit of the truth that we know and have claimed. We are already grounded and settled, because Yahshua has grounded and settled us.

Are you "grounded and settled?" If so, praise Yah, and continue as such. If not, receive the promise, and then proceed to the previous sentence. "Be not moved away" – this is the appeal, the instruction. And if we are not "moved away," we have the promise of being presented "holy and unblameable and unproveable in his sight." We, being grounded and settled, "resist the devil" – we resist the attempt to cause us to move away from where we are grounded. We resist the devil because we "stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Galatians 5:1)

To resist the devil is to refuse to be moved, mentally or spiritually, from the foundation of the promises of Yahweh. It is to refuse to consider the implication or thought that we are not precisely what Yahweh has said He has made us, which we have received from His hand. Satan would have us believe that we are still sinners, and that resisting him means trying – trying to overcome, trying to think a certain way, trying to feel a certain thing, trying to read enough. This deception places our "starting position" as though it were the old man. It presents a false notion - that we must try to gain something - based on the false belief that we do not already have all things.

Yet "what is truth?"

"Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17)

And of what nature are these new things?

"And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." (2 Cor. 5:18)

All things are new, and all things are of God; we are reconciled.

Adriel777: Amen!

Lucan: Satan's suggestion is that we are unreconciled, and therefore, all things are not become new. The premise of the lie is that it is even possible for one who has received the promises of Yahweh to choose to willfully sin, or fail to meet the standard of righteousness placed within them.

"Stand fast; be not moved."

Satan would have us believe that the thoughts and feelings of doubt, sadness, and other negative things have their origin in us, and therefore belong to us, with their condemnation.

Yet "what is truth?"

"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." (1 Cor. 2:16)

Satan will suggest thoughts and feelings to annoy even the best of men; so it was with the Savior, who "was in all points tempted like as we are, yet without sin." (Heb. 4:15)

The mind we have is the mind of Christ; we are given His perspective, His view of matters, His Spirit and will. Any thought that does not originate in the mind of Christ, therefore, does not originate in us.

"Stand fast; be not moved."

The default position of the Christian – the position from which we cannot be moved – is that of having claimed, and continually claiming the promises of Yahshua as our own. It is not enough to pray; we must pray and receive, giving thanks for the thing received. I will share here a short comment from Mrs. White on this topic:

"True faith lays hold of and claims the promised blessing before it is realized and felt. We must send up our petitions in faith within the second veil and let our faith take hold of the promised blessing and claim it as ours. We are then to believe that we receive the blessing, because our faith has hold of it, and according to the Word it is ours... Here is

faith, naked faith, to believe that we receive the blessing, even before we realize it." [EW 72]

It is not enough to pray and receive and give thanks; it is to be retained, held fast, continually and perpetually asserted. So long as sin and Satan exist, there will exist the need to claim - actively assert - the promises of Yahweh in our own lives. We are to continue claiming, through to the very end of eternity, the things Yahweh has given us.

This is what it means to overcome "by the word of their testimony." It is what it means to "stand fast," for we stand where Yahweh has planted our feet. It is what it means to "be not moved," for we rest in perfect trust upon the unchanging promises of God. To "endure to the end" is to endure all attempts to shake us from firm confidence in the promises of Yahweh.

And how do we know we will not be moved, and will be at last among those that endure unto the end?

"O bless our God, ye people, and make the voice of his praise to be heard: Which holdeth our soul in life, and suffereth not our feet to be moved." (Psalms 66:8, 9)

It is Yahweh that holds our soul in life; it is our work to "stand fast," and to "be not moved" from where He holds us. This work will be as successful as we undertake it to be, for Yahweh "suffereth not our feet to be moved" from where He holds them in life.

We read again:

"My help [cometh] from the LORD, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. The LORD shall preserve thee from all evil: he shall preserve thy soul. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore." (Psalms 121:2, 3, 7, 8)

"For evermore" is the duration of Yahweh's upkeep of our souls. "Unto the end" is how long His protection endures, for He "will not slumber."

And again:

"He only [is] my rock and my salvation: [he is] my defence; I shall not be moved. In God [is] my salvation and my glory: the rock of my strength, [and] my refuge, [is] in God. Trust in him at all times; [ye] people, pour out your heart before him: God [is] a refuge for us. Selah." (Psalms 62:6-8)

What is truth?

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah." (Psalms 60:4)

"I shall not be moved" is the true testimony of those who have made Yahweh their defense and their rock, their salvation and their glory, their strength and their refuge.

As we rest upon the promises of the Rock, built upon the cornerstone, let each individual proclaim "I shall not be moved." As we rest upon the foundation of the apostles and prophets, built up as individual stones into a visible and unified Body, let each stone and member testify "I shall not be moved." As we display the banner given to us by Yahweh "because of the truth," we answer the question of "what is truth?" in word. As we stand fast in faith, refusing to be moved from our love for one another, we answer the question of "what is truth?" in action.

"And whatsoever ye do in word or deed, [do] all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17)

Lucan: Are there any comments on the study tonight?

Adriel777: C

Lucan: Go ahead

Adriel777: I shall not be moved. Halleluyah! End.

Lucan: Amen 😊 Are there any other comments? If not, I'll ask Pastor to offer the closing prayer.

Pastor Chick: Dear Father in Heaven. Thank You for your precious promises of life. We are converted from the lie to the Truth of Yahweh, and rejoice in the promise that we shall not be moved. We remain in the rest bestowed on us from the foundation of the world and stand fast in Your Truth unto the end. In Yahshua's holy name, Amen.

Gloria: Amen.

Barb: Amen

Lucan: Amen

Zahakiel: Amen.

Elyna1: Amen.

daphna dee: Amen

Adriel777: Amen

Ruthline: Amen.

Naraiel: Amen

Peter: Amen