

**Zahakiel**: Hello everyone. Let's begin. Pastor, please offer an opening prayer.

**Pastor Chick**: Dear Father in Heaven, we have convened for this sacred hour, seeking a refreshing from your Throne. May our rest in Your promises be a witness to all in the sphere of our influence, and may all who attend our meeting receive a Sabbath blessing of eternal value in Yahshua's holy name, Amen.

**Adriel777**: Amen

**Zahakiel**: Amen.

**Lucan**: Amen.

**Barb**: Amen

**Elyna1**: Amen.

**Nattie**: Amen.

**Peter\_Jr\_18**: Amen.

**Peter**: amen

**Gloria**: Amen.

**Naraiel**: (Amen)

**Zahakiel**: Happy Sabbath to everyone. This is the second of our two-part study called "Who I Am," and its premise is an examination of the things that Yah says about Himself. While the prophets and other inspired writers have described the Creator in many different ways, comparing Him to a King, a Warrior, a Consuming Fire, and so on, and while each of these descriptions have great value, we are looking in this study specifically about Yah's own testimony of His own nature. As is often the case, He speaks by His Spirit through a messenger, but there is significance when He speaks as Himself, saying, "I am," which is His very name, followed by some analogy or character trait.

In the first part of our study, we looked at Old Testament verses. In Genesis, He said to Abram, "I am thy Shield, and thy exceeding great Reward." (Gen 15:1)

He says, "I am gracious," in Exodus, and calls Himself the "Inheritance" of the Children of Israel. (Num 18:20)

He says, "I am Yahweh Elohim... thy Savior," in the Book of Isaiah (43:3) and in the same book He names Himself King (43:15) and Redeemer (44:6). In that same verse, Isaiah 44:6, He calls Himself "the first" and "the last," connecting Himself directly to the testimony of the Son in Revelation, which we will see later on in this study, and He identifies Himself as "He that comforteth," a referenced used later in the Bible to both the Son and their Holy Spirit.

Jeremiah is inspired to speak of Yah in most intimate terms, writing for the Father, "I am married unto you," but Malachi ends the Hebrew Bible with a declaration of His authority and a warning:

“But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I am a great King,’ saith Yahweh of hosts, ‘and my name is dreadful among the heathen.” (Mal 1:14)

As we know from the record of events following the Old Testament, and the Gospels at the beginning of the New, Israel did not heed this warning. Yah will never use undue hardness, even with His words; when He gives a stern warning, it is necessary. Where He issues a threat, He is attempting to awaken consciences, that His people may avoid disaster. His wrath, His anger, is His surrendering the obstinate to the consequences of their own rebellious course, but even this is for a moment...those who have stepped beyond the boundaries of grace are destroyed, and the remnant are called to stand on higher ground, to learn from the mistakes of the past and choose righteousness.

In this generation, we who are the Remnant of the Remnant have received the sternest warnings, issued by messengers such as the third Gospel Angel, but with them we have received the most precious promises and the clearest vision of Heaven the world has ever known. Like no generation before we have seen light shed on the path of sanctification, and we have been given gifts, the Sabbath more fully, the New Moon time of cleansing, and the living Witness of inspiration in the Church of the 144,000 in which we have both earthly and heavenly membership. Those (and only those!) who take advantage of these gifts will endure unto the end and see the day of glory in triumph.

The Israelite Church, which ignored Yah’s warnings, and refused His blessings, fell short of the glory to which they had been created. Our examination of the Almighty’s “I am” statements is not merely a matter of idle curiosity. It is the means by which we come to know Him and, had the Israelites known that their God was a King, and had they remembered His warning about idolatry, they would not have fallen. They would not have said, “We have no king but Caesar,” nor would they have crucified the Prince of Peace. To be sure, Satan would have ensured the death of the Son, for His sacrifice was necessary for mankind’s redemption, but the Israelite people would have become heirs to the Good News of His death and resurrection...and countless more souls throughout the world would doubtless have been saved.

To know who Yah is, to understand and believe His testimony when He says, “I am,” is to have everlasting life. It is to receive His Spirit, so that all choices pertaining to everlasting matters will be open to us, and the righteous path both apparent and natural to take.

To know who “I Am” is, is to know that we do Him no favors when we attempt to use human force to strengthen or establish His worship. Those who attempt to compel others in matters of faith, through lawsuits, inquisitions, or even threatening language are rightly counted among the atheists and unbelievers, for they do not know that Yah is our “Shield,” our “King,” and our “Inheritance,” and that the Husband defends the Bride, not the other way around.

And now we come to the New Testament, or perhaps more properly, the Renewed Testament. Here we have literally a "testament," a revelation of evidence, concerning the nature of our Father. We read, from the beginning of the Epistle to the Hebrews,

"Elohim, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed Heir of all things, by whom also he made the worlds. Who, being the brightness of His glory, and the express Image of His Person, and upholding all things by the Word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." (Heb 1:1-3)

This is an amazingly important trio of verses. In one paragraph's worth of wording, the inspired author has summarized and re-affirmed much of what the Old Testament reveals through Yah's "I Am" statements. He is Creator (who made the worlds), King (for He has a divine Heir), and Redeemer (for He purged our sins). Furthermore, the Son is revealed as the primary Agent of each of these aspects, being the Word of His Power by which He accomplished all that He has undertaken in the physical universe, and to whom He gives the Throne in which we also, as co-heirs, will shortly sit.

Yahshua is called here the "Son," "Heir of all things," "the brightness of His glory," and the "express Image of His Person." In this, particularly the last one, we find that Yahshua is all that the Father says about Himself in Personal form. He is the Word, and the Testimony, made flesh, the manifestation of His character in man, by which the Law (which Satan contends is impossible and arbitrary) is glorified and justified through His perfect obedience.

That Yahshua pleased the Father in all things is our very salvation, and this becomes also our testimony, "I also please the Father in all things," even unto a life of service and even, if necessary, unto death; in this we are His followers, whithersoever He goeth. We shall not fail, then, to follow Yahshua, understanding His words, and accepting also His testimony, as the brightness of the Father's glory.

**Adriel777**: Amen

**Zahakiel**: Let us complete this work, then, and read with enlightened understanding what the Son (whom, when we see Him, we see the Father) says He is. The first place in which the Son says, "I am" in the Biblical record is here:

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Mat 11:29)

Here, we find a character trait, an aspect of His personality. It is meaningful that "meek and lowly in heart" is the first self-description we find of the Son, for a part of the deep deception into which the Hebrew Church had fallen was a faulty understanding of Yah's justice. Because they did not know Him, they did not know either His love, by which His warnings were given, or His wrath, which was about to descend upon them because of

their rejection of the Heir. Like many Christians of today, they taught, "Obey the Law/Will of God, otherwise you will be punished."

This is not to say that disobedience is left unpunished. There are consequences for rebellion, and at times, when it is necessary for His greater purposes, Yah will directly inflict those consequences...but the consequences for disobedience can never inspire true worship or Agape love. They cannot be the reason for obedience. Those who strive for outward conformity to the Law in order to avoid the fires of destruction will find that the very thing they fear will come upon them, for fear is the heat of that fire they so wish to avoid.

It is love, love that casts out all fear, love that causes the "threat" of everlasting death to fade from mind, that maintains us on the narrow path that leads to Heaven and the earth renewed. We find that path when we reject Satan's description of Yah's character and learn that despite His inconceivable power, He is "meek and lowly in heart."

"And Yahshua said unto them, 'I am the Bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst.'" (John 6:35, repeated in John 6:48 and 6:51)

Here is the first metaphorical statement regarding Himself. The idea of "bread of life" is first applied to a Person here, but it is not, by any means, a new analogy. We find manna in the Book of Exodus, and in another place we read,

"And as [Elijah] lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, 'Arise and eat.' And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the Angel of Yahweh came again the second time, and touched him, and said, 'Arise and eat; because the journey is too great for thee.' And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of Elohim." (1Kings 19:5-8)

Let me know when you've read this.

**Lucan:** Done

**Adriel777:** F

**Elyna1:** Read

**Peter:** d

**Pastor Chick:** F

**Nattie:** done.

**Peter Jr 18:** Done

**Zahakiel:** As in the desert, sustenance from Heaven was baked into a cake and given to the faithful. In Elijah's experience we see a foreshadowing of the Believer receiving nourishment from Yahshua. What seemed to be an ordinary meal sustained him far longer than it ought, and He who seemed to be an ordinary Man has become the Savior of all

humanity. Those who eat His flesh and drink His blood have everlasting life, and go from the wilderness of carnal life all the way to the Mountain of Yah.

"Then spake Yahshua again unto them, saying, 'I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.'" (John 8:12, repeated in John 9:5, John 12:46)

"Yahshua saith unto him, 'I am the Way, the Truth, and the Life; no man cometh unto the Father, but by me.'" (John 14:6)

These two verses are quite similar in theme. It is Yahshua that is both the Way, and the Guide along that Way. He lights our path, for without Him, without Yah's character manifest in humanity, we should have no way to refute the deceptions of Satan. Yah knows that our Enemy has us at great disadvantage. He is sharp of mind, and greatly experienced in deception. He knows things that shall not be revealed to humanity until the millennium, but he shares truth when it suits him and lies when this suits him better. While Yah's Word is sufficient for any to see the truth, the Word may be hidden and suppressed by the work of demons. Yahshua, then, is the Word of whom Gospels have been written. He is the Word that has walked among us, and whose work has been set before all of humanity.

Now the angels, and the evangelists may say, "Choose," for there is no excuse in the world for ignorance any longer. Yahshua points this out Himself, saying, "If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin." (John 15:22)

Technically, they "had sin" because they knew of righteousness from the Old Testament, but the sin was "cloaked" by Satan's influence in their lives, and that influence is now stripped away by the Light of Life, which points the way to the Father.

"Then said Yahshua unto them again, 'Verily, verily, I say unto you, I am the Door of the sheep.'" (John 10:7, repeated in verse 9)

Similarly, "I am the good Shepherd; the good Shepherd giveth His life for the sheep." (John 10:11, repeated in verse 14)

This is the same idea as the verses above, but in the context of shepherding. He is the Way for humans, and the Door for sheep... the passage into safety. He is the Light for humans, and here He is the Shepherd for the sheep; a similar role as Guide and Guardian, revealing the way to the place that they belong.

We have an additional element here, however, in that He says that He gives His life for the sheep, something a shepherd of regular sheep would not do. And yet the analogy is not even wonderful enough; man is to Yah far less than a sheep is to a human being, and yet the Son of the Most High sacrificed Himself in ways both complete and everlasting for

the sake of His helpless flock. This is love that cannot be known by the world, and can only be seen by the eyes of the spirit.

"Yahshua said unto her, 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.'" (John 11:25)

This is no analogy; this is direct truth. In being raised from the dead, Yahshua has become the resurrection, the power and privilege of every believer, to escape the claim of the grave. The Son of Yah has become the Firstfruits of the redeemed, offering Himself before the Heavenly Sanctuary as an example of every individual who has accepted Him as Savior and Lord.

Following up on this, we read, "I am the true Vine, and my Father is the Husbandman." (John 15:1, repeated in verse 5 where we are described as being the branches).

Just as Jeremiah represented the connection between Yah and His people as a marriage, so John records the words of Christ here as an ongoing, intimate relationship. Doors, and Ways, and Light maybe separate from the people that use them. Shepherds are different from sheep; yet here the Son of Yah reveals another aspect to His relationship with us. Not only does He provide the way for us to escape destruction, but He sustains us, connected to us and through which we receive ongoing life from the Root and Cause, which is the Creator. Branches that are separate from the vine wither and die; humanity separated from its Creator perishes; and yet we who are His people have received the precious promise:

"And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10:28, 29)

In whose hands do we rest? The Son's or the Father's?

The very next verse tells us this, with regard to their work to save those who come to them in faith:

"I and my Father are One." (John 10:30)

The Testimony of the Son is the testimony of the Father. When the Son says, "I am," the Father also says, "I am."

In one of the verses we looked at last time, the Father says, "I am the First, and I am the Last." (Isa 44:6)

In the Book of Revelation, the Son says to His witness, John,

"I am Alpha and Omega, the Beginning and the Ending [...] which is, and which was, and which is to come; the Almighty." (Rev 1:8, repeated in 11 and 17 as "the first and the last", Rev 21:6, 22:13)

The Son identifies Himself as the Creator, the One through whom the Father made and maintains all things. In this He is Alpha, and First. He is also the "final word," the Authority, the One who sets the Law and defines righteousness. In this He is Omega, and Last. There is no appeal from the judgment of Yah for it is final, just, and it is perfect.

In Revelation He also says, "I am he that liveth, and was dead; and, behold, I am alive for evermore – Amen – and have the keys of hell and of death." (Rev 1:18)

Here we see the theme of resurrection and life again, but this time applied to Himself. Before Yahshua could become the Savior of mankind according to the Law, He needed to take upon Himself the penalty for that Law, as violated by mankind. The penalty for the sin of every repentant human was borne by the Messiah, and the guilt will be cast upon Satan ultimately, for it is he who brought sorrow and suffering into the experience of mankind in the Garden. It is Christ as both Sacrifice and High Priest that earns, by His divine merit, the authority to undertake this great spiritual operation.

Finally, we read, "I, Yahshua, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning Star." (Rev 22:16)

It is highly significant that "the bright and morning Star" is the last thing that Yahshua calls Himself. Right before that, He calls Himself the "root and offspring of David."

Why these two?

With the latter, as the offspring of David, He connects Himself to humanity. With the former, as the bright and morning Star, he references the spiritual realm, the abode of angels. We recall that the Great Controversy is the conflict between Christ and Lucifer, the first-fallen, whose name means, "Light Bearer." This name no longer suits him, following his rebellion, and at no point was he actually the source of light. At His brightest, he was the "bearer" the carrier, of the light of Another; and yet by Yah's generosity He was called a "star." In Yahshua's final testimony, He alludes to His true nature, as a source of spiritual light, and a guide to those awaiting the sunrise. The "morning Star" encourages all who hear His testimony to be Adventists, to await His return, and to learn of the "I Am" so that they may rejoice in the coming dawn.

The people of Yah have the responsibility, and the great blessing, to be little lights in the darkness...to be bearers of light as His angels were created to be. What we learn of Him, we share with others, so that His promises may be claimed by the sin-sick and dying, giving hope to the hopeless, and knowledge to those who have lived in ignorance.

May the Father and Son bless all of our efforts to this end, and may our Testimony reveal always those things of Yah that He says He is.

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

**Adriel777**: Amen

**Zahakiel**: If there aren't, then I will ask Bro. Luke to close the meeting with a prayer.

**Lucan**: Dear heavenly Father. We thank you for the revelation of who you are, through your Son and your Spirit. We thank you that, as you are, so are we in the world. May your people be found spotless before you, as the work of cleansing the sanctuary of sin comes to its close. In the name of Yahshua we pray, amen.

**Pastor Chick**: Amen.

**Zahakiel**: Amen.

**Peter**: Amen

**Adriel777**: Amen

**Barb**: Amen

**Elyna1**: Amen.

**Nattie**: Amen.

**Peter\_Jr\_18**: Amen.

**daphna dee**: Amen