

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

Zahakiel: Loving Father in Heaven, We give you thanks for this week's many blessings, some in the form of joys, and others in the form of challenges. We are grateful for your loving kindness that by your Spirit and providence, sanctify us for your everlasting service. Bless these coming hours, the last Sabbath before the upcoming Feast, and may we be prepared to receive the fullness of glory that you have purposed for us from the foundation of the world. We ask this in Yahshua's name. Amen.

Barb: Amen

Adriel777: Amen

Lucan: Amen

Elyna1: Amen.

Gloria: Amen.

Naraiel: Amen

Ruth: Amen

Lucan: There is an old English proverb that in America often goes, "the proof is in the pudding." As it is often used now, it means that the success or failure of something is known by its results. There is an element of truth to this; while it is false that "the ends justify the means," it is written that "wisdom is justified of all her children." (Luke 7:35)

This was Yahshua's answer to those who looked for something with which to accuse those Yahweh had sent. John they had disregarded for one course of action; Yahshua they disregarded for the opposite course of action. It was not truly the actions that they were critical of, nor was it their character, for both John and Yahshua presented a righteous character and righteous works. Thus, the end result of character showed the wisdom of their choices despite the accusations of those who loved sin; "wisdom is justified of all her children."

Originally, however, the English proverb had both a different meaning and presentation.

"The proof of the pudding is in the eating" was the original saying, and it meant that if you wanted to know whether food was good or not, the only way to do so is to eat it. This is a true sentiment in terms of the gospel; as it is written:

"The angel of the LORD encampeth round about them that fear him, and delivereth them. O taste and see that the LORD [is] good: blessed [is] the man [that] trusteth in him. O fear the LORD, ye his saints: for [there is] no want to them that fear him." (Psalms 34:7-9)

There are three necessary elements given by which the saints overcome their accuser:

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." (Revelation 12:11)

Often when considering something for purchase, user testimonials are a valuable resource. A testimonial in this case is someone who has experience with a service or a product giving their impressions and generally their endorsement. In other words, the "word of their testimony," having seen and tasted it, is that the thing in question is good. Such testimonies have a certain

persuasiveness, largely because they are from a third party with experience in the thing under consideration.

If I am to purchase a car, I would like to hear from those who have owned the same car. I would not care to hear from those who merely have read the manual. If I am to prepare a recipe, I would like to know what results were had by others who have prepared the same recipe. I would not particularly care to hear from those who have only seen it prepared in a video.

The word of those who have not tried the thing in question is not particularly useful, whether in common or spiritual things. A theory of truth will neither save us nor those who hear us. A doctrine of truth, without the fruits in the life, will neither save us nor those who hear us.

We may speak of unity, but if we do not labor for and manifest the fruit of unity beyond mere outward show and organization, who will be convicted? We may teach the Sabbath, but if we do not keep the Sabbath conscientiously, who will "believe our report?" To preach the importance of peace and rest without experiencing the blessing of peace and rest is not evangelism, for evangelism requires a testimony, and a testimony requires an experience. To preach the victory without experiencing the gift of constant victory is not evangelism, but rather a hollow endorsement with no power or vitality. It is little more than a theory of truth – a teaching of how things "should be," rather than how they are by the Word of Yah.

If a person believes something is good, they will eat it themselves. If a person does not eat it themselves, but tells others it is good, would that not be suspicious? On what basis is the claim made that it is good? If they say it is good, why do they not then eat it, and know that it is good, having "tasted and seen?"

This is something written of in the Testimonies as an "experimental religion," although with the change in use of language since that time, I would consider "experiential religion" to convey the same idea. In either case, the message is essentially the same:

"But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth [therein], he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1:22-25)

The glory of a fig tree is its figs; the use of an apple tree is its apples.

"And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." (Matthew 3:10)

And again:

"Every branch in me that beareth not fruit he taketh away: and every [branch] that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15:2)

And what fruit is it that we are to bear?

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law." (Galatians 5:22, 23)

This is the sure result of eating the flesh and drinking the blood of the Son of God, crucifying the flesh with its affections and lusts.

The "fruit" here is singular; it is not "fruits," as of many, but "fruit," as of one. To have some, or even most of these traits, without the fullness of the fruit is to not have the fruit of the Spirit, for the Spirit is not partially given.

"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure." (John 3:34)

To have faith and temperance, but no meekness or joy, is to have no more fruit than a peach tree that produces stems and pits, but no flesh.

The calling and profession of Creation 7th Day Adventism is an exceedingly high one. We do not claim to be one among many various churches, each equally correct; rather, we claim to be the very church and house of God, appointed for the ingathering of the 144,000. We cannot gather the 144,000 if we are not individually among the 144,000, any more than a fruitless tree will gather the hungry.

And what is the profession of the 144,000 – which CSDAs are called to be and to gather?

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, [being] the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." (Revelation 14:4, 5)

To be "without fault before the throne of God" is the highest calling men have ever been called to witness to. It is higher than all earthly attainment, wealth, reputation, relationship, or achievement. If the fruits of the life do not match the profession, we will stand in no greater favor with God than the fallen churches of Protestantism. At the close of probation, there are but two classes; those "found wanting," and those found "without fault before the throne of God."

We are not left in darkness, to wander and wonder as to how to remedy our defects of character, that we might be found faultless rather than wanting. So far from this, the profession of Creation 7th Day Adventism is that we have the spirit of prophecy alive and well among our membership, along with the clearest gospel message since the time of the apostles.

"And 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." (Revelation 22:17)

Every tool that can be provided for the sanctification of Yahweh's people has been provided, and amply provided.

As it is written, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:" (Eph. 4:11-13)

Yahweh does not give His gifts in vain, be it the Sabbath or the people that keep it in spirit and in truth. He does not give us His law that we might behold ourselves, then go our way without making changes and expect to be blessed. He does not design and give us the ministry of the Church "for the perfecting of the saints" and "the unity of the faith," only for us to safely neglect those gifts and still receive the associated blessing.

Every promise of Yahweh is conditional upon obedience; upon meeting the stated conditions and making use of the supplied provisions. In the "faith once delivered to the saints," we have the very image of Christ provided to us as the mirror of character. We possess both the standard and the means to reach it. This is not a part time work, secondary to family, possessions, and jobs. Rather, we may read the plain steps necessary for membership among the 144,000 and the reception of the Holy Spirit, which is being poured out even now:

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost." [Ellen G. White, 5T 214]

This is not to say that an unknown defect will keep us from salvation; Yahshua is both "author and finisher" of our faith. He has promised to reveal to us our defects, and give all power in Heaven to overcome and replace those defects; yet it is "left with us" to remedy these defects. It is "left with us" to seek out and apply the words of life, to repent and make restitution of our errors, and to cling to our brethren as our brother's keepers. This was the spirit that attended the disciples on the day of Pentecost; the outpouring of the Spirit depended on the confession of sin, the humbling of the soul, and the resulting unity described as being "in one accord."

"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. And when the day of Pentecost was fully come, they were all with one accord in one place." (Acts 1:14, 2:1)

Of the various testimonies we are called to bear to the world, there is but one that Yahshua tells us will result in convincing the world of the truth of Yahshua's mission:

"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, [art] in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17:20, 21)

It is oneness – the very oneness of the Father and Son – that is shared by those who partake of their Spirit. It is this oneness, this one accord, that allows us to come to “the perfecting of the saints,” “till we all come in the unity of the faith.” As Yahshua says in the very next verses:

“And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” (John 17:22, 23)

Does the Scripture read, “that they may be made perfect in many?” Does it read, “that they may be made perfect in loose association with one another?”

No; it is “made perfect in one.” The perfection of the saints is the work of Yahshua, and He has appointed a means by which it may be accomplished – His church on the earth. The 144,000 are a perfectly united people, perfectly overcoming all known sin, and perfectly reflecting the image of Yahshua in all that they know.

Adriel777: Amen

Lucan: This is our calling, and it is perfectly accomplished through Yahshua in us. When Yahshua comes to receive His people, they will be “perfect in one;” they will have “come in the unity of the faith, unto a perfect man, unto the measure of the stature of the fullness of Christ.”

Adriel777: Amen

Lucan: It is not, “the measure of our individual perception of Christ, independent of others.” It is not, “the measure of the stature of ourselves.”

We may see that Yahshua has intimately associated the concepts of unity and sanctification, and particularly has He emphasized them in the calling of the 144,000. It is these people that “follow the Lamb whithersoever He goeth,” including to the stature of the fullness of Christ, revealed in a life without known sin or guile.

As it is written:

“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth.” (1 Peter 2:22)

As we prepare to gather for the feast of tabernacles, may each member feel their individual responsibility to reflect Yahshua perfectly – in character and in unity – to the world and to their brethren. It is through love that we are one; it is through the Spirit that we are united with Christ and one another into the family of God.

The calling and profession of CSDAs is as high as the heavens; it cannot be attained without the power of Yah, and cannot fail to be attained through death to self and the application of His power to the life. Let each one do the work that is “left with us” diligently, that the Word

preached be mixed with faith in we who hear it. It is this that brings us into "one accord," seeking and doing the will of our Father as we seek out and forsake all sin, cleansing ourselves of all worldliness. It is through this that the world will see the "proof" of our faith, and the truth of our testimony.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1)

Are there any comments on the study tonight?

Adriel777: Amen

Martha: Amen

Lucan: If not, I will ask Pastor to offer the closing prayer.

Pastor Chick: Dear Father in Heaven, we thank you for the faith of Yahshua which is the Gift of faith given to all who ask and all things are possible to them who believe for with Yah all things are possible, even though, with man alone, they are impossible. We have the promise of Christ Yahshua regarding our relationship with the Creator and His saints ... we have been granted the unity of the Father and His Son ... May the character and unity of Yah be manifested to the world for an everlasting testimony of love and perfection. In Yahshua's holy name, Amen.

Zahakiel: Amen.

Gloria: Amen.

Ruth: Amen

Barb: Amen

daphna dee: Amen

Lucan: Amen

Adriel777: Amen

Elyna1: Amen.

Naraiel: Amen

Marie: Amen