

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

Zahakiel: Dear Father in Heaven, We thank you for these sacred hours... the New Moon going into the Sabbath, as a day of examination, reflection, and ultimately rejoicing and rest. We thank you for the fellowship you have given to us as a refining gift, that our work should endure, as gold, the fire of tribulation, and that many will be led to your Throne to receive the gift of everlasting life. Bless us this Sabbath with your refreshing Spirit, for we ask it in Yahshua's name. Amen.

Lucan: Amen

Adriel777: Amen

Gloria: Amen.

Elyna: Amen.

Ruthline: Amen

Peter Jr 18: Amen.

Lucan: The name of the message tonight is "Hid from thine eyes," and is taken from the following verse:

"And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things [which belong] unto thy peace but now they are hid from thine eyes." (Luke 19:41-42)

Through a consistent rejection of the truth, even those spiritual concepts with which one is familiar become clouded and useless. We will not undertake a study of the sin against the Holy Spirit tonight, as I expect all are familiar with what that is. Rather we will be looking tonight at an example of how deep this blindness may run, and has run, both in Yahshua's day and our own. We may read of the cause of such inability to see:

"Wherefore the Lord said, Forasmuch as this people draw near [me] with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, [even] a marvellous work and a wonder: for the wisdom of their wise [men] shall perish, and the understanding of their prudent [men] shall be hid." (Isa 29:13-14)

It is a wonder and a marvel indeed to any who have seen the spiritual insensibility of those in positions of trust, long regarded as teachers and defenders of the truth. It is a wonder to see churches and religious leaders, once exalted to the heights of heaven, fallen from their high estate to become a persecuting power.

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen [doth gather] her brood under [her] wings, and ye would not!" (Luke 13:34)

We may see here the heart of Yahshua towards those who were even then plotting His betrayal and death. Despite the undeniable evidence of raising the dead, Yahweh's voice from heaven, and most importantly the character of Divine love, Jerusalem "would not" be healed. The wise and prudent, who knew the Law, the Prophets, and the Psalms, had the plain fulfillments of prophecy "hid from their eyes," for their hearts were far from Yahweh; their fear "taught by the precept of men".

As Yahshua bore the sins of humanity, from the Garden to Golgotha, the comforting presence of the Father was withdrawn. As Yahshua "became sin for us," so He was made to endure the separation from Yahweh that sin entails; to suffer the death of sin and the sinner, as sin itself. In the midst of this, we hear the cry:

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" (Matthew 27:46)

While this cry was made in sincerity and anguish, there was even here an opportunity given for the "wise and prudent" to recognize the things that belonged to their peace.

To those experts in the writings, the cry ought to have been very familiar:

"My God, my God, why hast thou forsaken me? [why art thou so] far from helping me, [and from] the words of my roaring?" (Psa 22:1)

Even in the midst of His death, we may see Yahshua calling the minds of those around Him to the nature of their actions, and the events they were partaking in.

To one familiar with the 22nd Psalm hearing this, the mind would inevitably be drawn to a few verses later:

"All they that see me laugh me to scorn: they shoot out the lip, they shake the head, [saying], He trusted on the LORD [that] he would deliver him: let him deliver him, seeing he delighted in him." (Psa 22:7-8)

The significance would be hard to miss, given that before their very eyes, they saw its fulfillment:

"And they that passed by reviled him, wagging their heads, ... Likewise also the chief priests mocking [him], with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." (Mat 27:39, 41-43)

Of course, should this portion of the Psalm be seen as mere coincidence, but a few verses later we find it written:

"For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet." (Psa 22:16)

Once more, the evidence from the writings was unmistakable as they beheld Yahshua, hands and feet pierced, encompassed by those mocking Him.

Ah, but one might say, this was simply a misapplication of the prophecy. Let us proceed two verses:

"They part my garments among them, and cast lots upon my vesture." (Psa 22:18)

This one was so apparent that Matthew, writing later, points it out explicitly:

"And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots." (Mat 27:35)

One might suspect that the people, if not the leaders, could not fail to notice such plain fulfilments of this Psalm before their very eyes. Yet what was the response?

"Some of them that stood there, when they heard [that], said, This [man] calleth for Elias. And straightway one of them ran, and took a sponge, and filled [it] with vinegar, and put [it] on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him." (Mat 27:47-49)

Even this last call to spiritual sensibility went unnoticed and despised by a people who prided themselves on their allegiance to the writings of the prophets. Yahshua, who both read and inspired this Psalm, was quite familiar with it; yet no look of sympathy or understanding was to be found in the mob.

Jerusalem, we must note, is not the only church with which Yahshua pleaded to be healed before being finally rejected:

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. ... As many as I love, I rebuke and chasten: be zealous therefore, and repent. (Rev 3:14-16, 19)

Sadly, this counsel was not heeded. So far from being heeded, those to whom it was sent actively rejected it, sealing this rejection by union with the kings of the earth. We thus read:

"Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her,

and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up [even] to the skies." (Jer 51:8-9)

This language is quite familiar to us, as it is repeated in association with the fourth angel:

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." (Rev 18:4-5)

It is often that CSDAs are maligned as impersonating the church, even as Yahshua was maligned for impersonating the Son of God. It is often that CSDAs are accused of attacking the church, even as Yahshua was accused of attacking the law. To be sure, we call Babylon for what it is; yet let it be remembered that unlike many who walk in their own sparks, "we would have healed Babylon, but she is not healed." Repentance of fornication with the kings of the earth, with its attending sins and iniquities, was Yahshua's first choice for Jerusalem of old and the General Conference of today.

"But she is not healed."

And what is the call when Babylon, rejecting healing, falls through persecution of Yahweh's people?

"Come out of her, my people;" "Forsake her, and let us go every one to his own country." Lest it be thought that each going "to his own country" represents a scattering of the Remnant rather than a unifying, let it be noted Jeremiah was speaking to Jews; each one had the same country to return to.

For the rest of the passage in Revelation, we read the preceding verses in Jeremiah:

"Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this [is] the time of the LORD'S vengeance; he will render unto her a recompence. Babylon [hath been] a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." (Jer 51:6-7)

There is a time of Yahweh's mercy, and a time of Yahweh's vengeance. The difference lies in knowing the voice of Yahweh. "Be not cut off in her iniquity" is the warning; "be not a partaker of her sins, and receive not of her plagues." It is written that "the nations have drunken of her wine ... and are mad;" it is written also of the "wine of the wrath of her fornication."

There was a time, before the call to leave Babylon, when Jeremiah preached that Israel was to be taken captive into Babylon. This message was roundly rejected by those who believed "the church can never fall;" "the church cannot go into Babylon." Jeremiah was even jailed for this message; a parallel difficult to miss.

"Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, [are] these." (Jer 7:4)

For those who are called out of Babylon and into the remnant, both then and now, we find a similar attitude. Yahshua gave opportunity after opportunity for Jerusalem to see the most clear fulfilments of prophecy, yet found little in the way of encouragement or reception.

Towards the Babylon of today, we find ourselves in a similar position. Even the most flagrant of events are insufficient to persuade those for whom such fulfilments are "hid from thine eyes." As the Jews missed the Psalms being fulfilled before their very eyes, so do the majority of Adventists miss the same in the writings of their prophet. To those who exalt the writings of Ellen White, it is expected that when "religious observances may be enforced by secular laws," the triumph of Rome is assured; that every government seeking to "regulate or enforce religious observances" sacrifices Protestantism itself. [GC 581, 201]

Yet is it disregarded when a trademark explicitly regulating "religious observances and missionary services" is enforced on Yah's people, at the request of a "Protestant" church. We are told that seeking lawyers is akin to seeking the god of Ekron; i.e. paganism. [8T 9]

Yet it is overlooked when the professed church of God uses language such as "we pray to the court" in the course of crucifying Christ afresh in the person of his saints, using just such lawyers. We are told to expect an enforcement of "the mark of his name" (Rev. 14:11); yet it is sidestepped when the denomination prays to the court to "protect its Mark," which is the name "Seventh-day Adventist." We are told this mark will restrict buying and selling (Rev. 13:17) – also called "traffick," or "trade" in Scripture – yet it is ignored that the very "mark of the name" is called a "TRADEmark."

Jeremiah received little comfort in his ministry; Yahshua saw little reception among those for whom He pleaded and died.

"Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." (John 15:20-21)

Our work has received little better; yet the character of Yahshua pleads for those who place the nails to His hands. While this may seem a bleak prospect, we may rejoice that Yahshua has endured infinitely more on our behalf. More so, let us note that the Psalm does not end with the death of Yahshua; it goes beyond, and to the promise of Life.

"I will declare thy name unto my brethren: in the midst of the congregation will I praise thee." (Psa 22:22)

It is this passage that Paul uses to persuade the Hebrews of Christ's mission:

"For both he that sanctifieth and they who are sanctified [are] all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." (Heb 2:11-12)

"All of one" is the state of those who are sanctified by Yahshua; He is one with us, and we are one with one another. This is the result of Yahshua's work; this was the promise that gave hope, even in the midst of being evidently "forsaken" by God and man.

As we endure similar evidences, we may be encouraged also by looking to the Life beyond. "And again, I will put my trust in him. And again, Behold I and the children which God hath given me." (Heb 2:13)

We are the children which God hath given Him; we are the church in the midst of which He sings praise.

"But thou [art] holy, [O thou] that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded." (Psa 22:3-5)

Yahshua comes as a spiritual King; the people, expecting a physical King, rejected Him. Satan brings a spiritual Sunday law; the people, expecting a physical Sunday law, accept him.

The prospects of our work and example do not appear greater than those of our Master from the perception of flesh; "for the servant is not greater than his Lord." Yet the promises encompass both:

"All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. For the kingdom [is] the LORD'S: and he [is] the governor among the nations. ... A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done [this]." (Psa 22:27-28, 30-31)

As those called to be the 144,000 – the final generation of saints – these promises are for our encouragement. As Yahshua looked forward in faith to the harvest with little evidence before Him, we are to look forward to the revelation of His kingdom, into which we have been translated already. (Col. 1:13)

As Yahshua's "cry with a loud voice" offered a chance for His hearers to realize the events in which they were involved, so does our "loud cry" offer the same chance to those who will see and hear.

The city of Yahweh is at odds with the city of Babylon; one cannot hold citizenship in both. One cannot "partake of her sins" yet partake of His righteousness. May our cry be loud indeed, that every one who will may "forsake Babylon," and "flee every one into his own country."

"For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that [country] from whence they came out, they might have had opportunity to have returned. But now they desire a better [country], that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." (Heb 11:14-16)

Are there any comments on the study tonight?

Adriel777: Amen. C.

Marie: Amen

Lucan: Go ahead

Adriel777: To your statement: "This is the result of Yahshua's work; this was the promise that gave hope, even in the midst of being evidently "forsaken" by God and man..." I thought of the verse "He shall see of the travail of His soul and shall be satisfied." (Is 53:11) End

Zahakiel: C

Lucan: Right, that is another good one. 😊 Go ahead

Zahakiel: I think this study gives us a very good example of how to reject a particular temptation that is often employed against those called to be evangelists. Satan says to those called to be messengers of the Gospel, "You can't debate well. You can't argue or defend your beliefs, so you should be silent and not speak to anyone about your faith..." But the truth is that in this generation... and really always, as the study has demonstrated, people are not convinced of spiritual things through reason alone, no matter how plain the evidence, no matter how obvious and apparent the relevant Scriptures... They must be seeking the truth through some miracle of the Holy Spirit and, if they are genuinely thirsty, they need only be invited to drink. That is all we need do... Those who are not willing to see are rarely, if ever, convinced by losing an argument. In the rare occasions those kinds of discussions are useful, it's for the benefit of the onlookers more than anyone else. But when we are speaking to someone one-on-one, it is not our work to lead them, unwillingly, to concede every point of truth. We simply reveal, and let the Spirit continue to do its work on the soul.

Adriel777: Amen

Zahakiel: When evangelism is approached with that in mind... the temptation that we are not sufficient to the task has no power. End.

Marie: Amen

Peter: C.

Pastor Chick: C

Lucan: You know, when I think of people who are good at debate and arguing, Yahshua may be among the last I would list. People may argue with interpretations, but there is no arguing with results. The character of love is such that Christ can tell people to "eat his flesh and drink His blood..." And those who discern the Spirit will not need to argue the Law to know His Word is truth.

Go ahead Peter

Peter: I think that at times when one feels forsaken by God... it is a process that he has to allow us to go through in order to refine our character. But at that time the devil will impress the mind that one is rejected by the Father... but as we know that his children is the apple of his eyes so how then can he reject it? I think that this is a distraction by our enemy... and we must remember his promises I will be with you always even unto the End of the earth. End.

Lucan: Go ahead Pastor

Pastor Chick: To illustrate what David said... I have had a FB friend since the walk across America. He was a Marine. I thought he might be Adventist, because of how he reacted to some of my posts. Recently, I asked him where he worships. He said Calvary Chapel and continued to tell me how he was fed up with SDA leaders, etc. Then, he said he would eventually return to the SDA. I asked him to read faithofjesus.to, and he said he certainly would... no arguments. END

Barb: Amen

Adriel777: Amen

Elyna: Amen

Marie: Amen

Lucan: Praise Yah 😊

Adriel777: 😊 Q

Lucan: Go ahead

Pastor Chick: his name is Jim Olear, pray for him.

Adriel777: Was he the one that was injured and walked with you in the snow? Or the one who came to Santa Monica Pier? End. Will do.

Pastor Chick: (lives in TN) 😊

Adriel777: Ah, ok neither then. 😊

Pastor Chick: right.

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

12-7-2018 Hid from Thine Eyes

Pastor Chick: Dear Father in Heaven, we are blessed to be free from the confusion of Babylon... free from the law of sin and death. May Your sweet Spirit guide us on the narrow path to the Holy City as we rest in the faithful Arms of our Saviour. In Yahshua's holy name, Amen.

Barb: Amen!

Elyna: (Amen.

Lucan: Amen

Adriel777: Amen

Peter_Jr_18: Amen.

Zahakiel: Amen.

Ruthline: Amen

Marie: Amen

Naraiel: Amen

Peter: Amen

Gloria: Amen.