

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

Zahakiel: Beloved Father in Heaven, We come before you with praise and thanksgiving, grateful for the guidance of your Spirit in the past week, which has led us into many blessings. May your peace rest upon us during these Sabbath hours, and may each receive the intended gift from the study presented before us tonight, for we ask this in Yahshua's name. Amen.

Pastor Chick: Amen.

Barb: Amen

Lucan: Amen

Elyna: Amen.

daphna: Amen

Gloria: Amen.

Adriel7777: Amen

Ruthline: Amen

Lucan: During a recent Sabbath study called "The Sin Commodity," we looked at the way in which Scripture considers "sin." Specifically we looked at how sin not only causes separation as its effect, but is itself considered separate from the individual; a thing to be transferred, moved, cleansed, etc. In essence, "sin" is viewed as a tumor; an alien intruder to be removed from the soul. We looked at how this perspective will affect our testimony and view of uncovering defects in ourselves, avoiding both the errors of carelessness and condemnation. Tonight we will be continuing this theme and revisiting a lesson we briefly touched on during the recent camp meeting. Our title is "Other Garments: Gospel Order and Cleansing."

We have spoken much of thought processing recently, or, the practical steps to identifying false thoughts and the sins they lead to. Sin not only separates, it contaminates; false thoughts that are spread unwittingly are seeds that may sprout up in others. As it is written, "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble [you], and thereby many be defiled;" (Heb. 12:15)

It is not only for our own sakes that we hate and cleanse sin from ourselves, but the sakes of all those with whom we come into contact. Under the old covenant, the cleansing of sin was a matter that required very particular steps to be observed; even the garments used must be changed before interacting with the people.

We read: "Then said he unto me, The north chambers [and] the south chambers, which [are] before the separate place, they [be] holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place [is] holy. When the priests enter therein, then shall they not go out of the holy [place] into the utter court, but there they shall lay their garments wherein they minister; for they [are] holy; and shall put on other garments, and shall approach to [those things] which [are] for the people." (Ezekiel 42:13, 14) (LMK)

Pastor Chick: F

Barb: F

Adriel7777: F

Peter_Jr_18: F

daphna: F

Elyna: F

Zahakiel: F

Ruthline: F

Gloria: F

Lucan: We read similarly: "Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place." (Lev. 6:27)

Lucan: Clothing used in the offering of sin was to be changed before interacting with the people; if blood touched it, it was to be cleansed then and there in the holy place before going any further.

We read likewise of the burnt offering: "And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place." (Lev. 6:10, 11)

Ceremonial purity serves to instruct in many things, including the separation of the holy and the unclean, reverence, and the work of our High Priest on our behalf. Just as the blood of the sin offering was to be cleansed before leaving the holy place, as the clothing for sacrifice was not to be worn before the congregation, so are uncovered sins to go no further than necessary among Yah's people.

We read of gospel order, the New Testament outworking of this principle:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear [thee, then] take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell [it] unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." (Matt. 18:15-17)

While gospel order may seem fundamental, a violation of it has been at the root of every apostasy from the CSDA faith I can recall. Even among Adventists these principles have largely been neglected; I recently visited an SDA congregation that, in appealing to members to cease gossip, skipped the second step entirely. "Talk to the person before telling the whole church" was the message; how much happier might they have been had they followed Yahshua's teachings entirely.

While gossip is not an issue I see a need to address here tonight (and I thank Yahweh for that), it is often the case that gospel order is not followed for a failure of understanding principle more than a failure to memorize. There are, after all, only three steps. One might commit all three steps to memory, yet if they are followed from legalism rather than agreement, the benefit is only partial; the thoughts remain unchanged, and often a "root of bitterness" springs up regardless.

Self-examination - "thought processing" - is a necessity in identifying any such sentiments of bitterness, at cutting them off at the start. The basics of the system of gospel order are fairly simply laid out in the verses above; we need not spend too much time on repeating them. Summarized, the three steps are incremental; if the brother hears you, there is no need for witnesses. If the brother hears the witnesses, there is no need for the Church. If the brother hears the Church, there is no need for disfellowship. These are the actions; it is the motivations, the principles that we wish to look at tonight.

Just as the sin-offering garments were to be changed prior to appearing before the people, the influence of sin is to be prevented from coming into contact with any more than absolutely necessary.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. 6:1, 2)

For the sake of the brother in question, we do not "uncover their nakedness," bringing unnecessary shame or exposure to another. Thus, the least amount of people possible are to be involved – the parties directly involved, followed by the fewest possible to achieve cleansing and resolution. Any attempts to "cut one down to size" in front of others come from the same spirit as this violation of gospel order, because they do not come from a spirit of love that seeks to restore in righteousness.

As it is written, "A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth." (Isaiah 42:3)

For the sake of others, we are to prevent exposing them to wickedness they need not have known of. Of sins they do have exposure to, we have plain instruction: "Them that sin rebuke before all, that others also may fear." (1 Timothy 5:20)

Thus, the rebuke is to be just as public as the sin. Public sins are to be rebuked publicly; private sins are to be rebuked privately. In each case, the treatment is akin to a poison; better that no one is exposed, but once exposed, the antidote must be administered thoroughly.

Herein lies another principle of gospel order; it is all but impossible to properly give the antidote when the poison is spread indiscriminately. For example, if the party being accused is in fact guilty of some sin, then ideally the sin will be removed as quietly as possible. As we see sin as a foreign invader to ourselves, we see it also to our brethren;

let the false thoughts be removed and the soul rejoice. The testimony of overcoming that error or false thought will be of great value; the "antidote," as it were. It is necessary, in fact, that those who know of the sin see it resolved, either through repentance and unity or the removal of the offending member, if we would deny Satan an avenue of temptation and division.

Yet when word is spread outside of gospel order, it is nearly impossible to track down the full extent of the influence. All who hear of the sin will not hear of the victory; those who do are disadvantaged due to the time Satan has had to sow distrust and suspicion.

An equally great danger is that the perception is inaccurate; that there is no true sin in the brother, but a misunderstanding or lack of information has led to a conflict. What shall be done when a loose-speaking soul realizes it was a simple misunderstanding?

The proper course is to make restitution by humble repentance to each one spoken to, yet once more, the full influence of such is "death unto death," and a means for Satan to develop footholds not easily removed.

Yahshua's teaching on gospel order provides both prohibitive and imperative instruction. That is to say, He provides us with instruction on both what to do and what not to do. The instructions forbid gossip, backbiting, and the spreading of sin beyond necessary for cleansing. They also require something; the instruction is not a suggestion, but the means appointed for cleansing sin in the Church. To neglect gospel order is as dangerous as to misuse it; to be silent as deadly as to speak too freely.

"Thou shalt not go up and down [as] a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I [am] the LORD. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I [am] the LORD." (Lev. 19:16-18)

We have looked at the basics of gospel order here tonight, but I mentioned at the beginning this would also be related to our ongoing discussion of thought processing. The principles of gospel order are applicable in a wide variety of circumstances, and this is one of them.

One question that arose during our recent feast was along the lines of, "how do I know if I have, and identify, a false thought?"

While a revelation in word or action is the short answer to finding if one exists, the work of troubleshooting and identifying the specific false thought is often challenging. As with gospel order, the first step to be pursued is the one involving the least amount of people, with the highest likelihood of resolving the issue directly at its root.

We read: "For [there is] one God, and one mediator between God and men, the man Christ Jesus." (1 Tim. 2:5)

This speaks of mediation; that there is none to stand between the soul and Yahweh but Yahshua. Just as there is a temptation to speak of others out of proper time and place, so there is a temptation to speak of our own perplexities before taking them to Yahshua - thus, out of proper time and place.

"Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus." (Phil. 4:6, 7 NKJV)

It is Yahshua who is "author and finisher of our faith;" it is Yahshua of whom it is written, "Therefore, in all things He had to be made like [His] brethren, that He might be a merciful and faithful High Priest in things [pertaining] to God, to make propitiation for the sins of the people." (Heb. 2:17 NKJV)

The first step of uncovering a false thought, then, is to examine it in prayer with Yahshua alone. If through study, prayer, and fasting the matter is not revealed to us, then we pursue the next channel Yahweh has given to us:

"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)

Have all come in the unity of the faith? Have all come to the measure of the stature of the fullness of Christ? "Till" this is so, we have been given those in the Church to facilitate the "perfecting of the saints, the work of the ministry, and the edifying of the body of Christ."

Some err on the side of Catholicism, and make the Church the mediator between God and man. This manifests itself in seeking the counsel of brethren before the counsel of Yahweh, in neglecting personal prayer and study, and often results in a cult-like dependence on leaders for instruction and insight. It is just such a spirit that leads some to draw away in fear from the gift of prophecy, and others to cling to those who have it in an unhealthy manner.

Yet it is written: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (1 John 2:27)

Some err on the side of independent ministries, and neglect the Church altogether. Yet the Scripture provides only one indication of when these gifts are no longer given - "til we all come in the unity of the faith." The only Biblical argument for no longer needing the benefits of the Church structure is the Church being so perfectly united that it is no longer necessary; thus, the Church is needed til its work is completed.

The truth lay between the extremes of independence and overdependence; we depend upon Yahshua, and the tools He has provided for our sanctification. If consulting with our High Priest in private does not yield the sought after blessing, then we may enlist the insights of one or two brethren to aid us.

Similarly to gospel order, neglecting to pursue these steps in turn provides Satan opportunity to sow doubt in many minds through one.

Finally, if needed the entire Church may be appealed to for insight and assistance in spiritual things. Just as with gospel order between individuals, gospel order in thought processing prevents seeds of sin and doubt from spreading beyond the immediate vicinity of those actively pursuing the answer. As with gospel order between individuals, the ultimate goal is the cleansing of sin and the revelation of healing and unity. As with gospel order between individuals, we are both instructed to pursue matters to their resolution, and forbidden from pursuing matters in a way that hinders true healing.

Finally, as with gospel order between individuals, we have the promise of Yahshua as to our final result:

"That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph 5:27)

"And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3:3)

Are there any comments on the study tonight?

Marie: Great

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

Marie: Amen

Adriel7777: Amen

Pastor Chick: Dear Father in Heaven. We are blessed by the principles You have given us in the plan of salvation from sin. We see the perfect process created to prepare a people for translation in the final generation. Thank You for reviewing those principles for us in their simplicity, and as we continue in those principles, we look forward to the soon-coming day when the church will have reached the fullness of the faith of Yahshua. We ask Your Sabbath blessing to carry us forward in the way of sanctification, in the Holy name of Yahshua, Amen.

daphna: Amen

Zahakiel: Amen.

Elyna: Amen.

Barb: Amen

Lucan: Amen

Ruthline: Amen

Gloria: Amen.

Peter_Jr_18: Amen.

Adriel7777: Amen

Marie: Amen

Peter: Amen