

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

Zahakiel: Dear Father in Heaven, We thank you for the many blessings of the week that has passed and for your Spirit that has guided us along the way. We thank you for the opportunities you have given to us to be refined, more and more closely into that perfect character of your Son. We thank you for drawing us together in fellowship during these sacred hours, and ask that your wisdom rest upon each one who has gathered here for your particular blessing. May our words and thoughts be pleasing in your sight, for they are molded after the mind of Christ Yahshua, in whose name we pray. Amen.

Eline1: Amen.

Adriel Dean: Amen

Lucan: Amen

Gloria Bailey: Amen.

Barb: Amen

PETER 2: Amen

Pastor_Chick: Amen.

Ruthline: Amen

Marie-kadeth: Amen

Lucan: Some time ago, I read something valuable about biblical Hebrew. As a language, its words are rooted in observable, physical things rather than concepts. More philosophic languages like Greek, Latin, and English often have words for mental or emotional concepts that only have reference to themselves, or to other emotions. While the Old Testament Scriptures do have such words, they are generally rooted in words for actions, or things that can be seen.

The Hebrew word for "anger," for example, also means "face" and "nostrils;" the idea being that the face is reddened and the nostrils are enlarged through intense breathing when one is angry.

The word for "love" is similar; it means "to breathe after," implying intensity of desire, and from there "desire" and "delight" are translated as well as "friend" and "lover."

The word for "faith" is tied to a word meaning "establish, support, firm, certain," as used in a child being carried, or a pillar upholding a structure.

The word for "hope" is from to a word meaning "to tarry, to remain, to delay." This brings with it the implication of why this is done – "expectance, waiting, patience." Thus, the word is translated as all of these as well. It is these last three, "Faith, Hope, and Love" that are the subject of our study tonight.

By considering words in such a way, we are given an insight into the application of the concepts they are meant to convey; what we do and say and see when the principle is bringing forth its fruit.

Many struggle with the meaning of words like "faith," "hope," and "love" in this generation, as they mean little more than feelings in the world. "Hope," for example, is generally used to describe a feeling of desire and potential for something to come to pass, whether reasonable or even truly expected. Yet this is not Biblical hope, which implies definite action based on the principle – waiting, watching, and ordering our lives and houses in accordance with the sure expectation of the thing hoped for. The test of discipleship is not hopeful or faithful feelings, but hopeful and faithful obedience:

"And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." (Luke 6:46-49) (LMK)

Zahakiel: Finished.

Adriel Dean: F

Ruthline: Finished.

Eline1: F

PETER 2: F

Pastor_Chick: F

Barb: F

Gloria Bailey: Finished.

Lucan: We read similarly of the experience of those whose lives are hid in Christ: "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." (1 John 5:2, 3)

And again: "[There is] therefore now no condemnation to them which are in Christ Yahshua, who walk not after the flesh, but after the Spirit." (Romans 8:1)

While we often discuss Romans 8 in context to the misuse of Romans 7, I would like to take some time to review the chapter on its own tonight. We see in this scripture that those who are in Christ Yahshua are those who, by definition, "walk not after the flesh, but after the Spirit." Due to this, there is no condemnation for them. This matter of "condemnation" is a serious one; we must ask, what does it mean to "walk after" the flesh, or for that matter, to "walk after" the Spirit?

"After" is from a Greek word meaning "according to;" "walk" does mean literally to walk, yet also means "to live – to regulate one's life, to conduct one's life, to pass one's life."

So, we may understand the Scripture as saying: "[There is] therefore now no condemnation to them which are in Christ Yahshua, who conduct, regulate, and pass their lives not according to the flesh, but according to the Spirit."

For those who do not have the experience of the joy of salvation, the question may be rightly asked, "how can this be done?"

For those who do have the experience of the joy of salvation, the question must be asked in honest heart examination, "am I regulating and passing my life according to the flesh, or the Spirit?"

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Yahshua Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates." (2 Corinthians 13:5, 6)

"For the law of the Spirit of life in Christ Yahshua hath made me free from the law of sin and death." (Romans 8:2)

We see here two laws at work; the law of the Spirit of life, and the law of sin and death. The law of the Spirit of life in Christ Yahshua is the law of the life of Christ Yahshua, in you, through the Spirit. That is to say, by this rule so certain as to be called a law, those who have the Spirit have the very life of Christ. This is not a fluctuating experience, an on-and-off Christianity; it is a law, immutable and certain: Those who have the Spirit have the life of Christ Yahshua, and walk – act, regulate, pass their lives – accordingly.

"He that saith he abideth in him ought himself also so to walk, even as he walked." (1 John 2:6)

The law of sin and death is, simply, the law through which sin and death reign in the flesh. Anyone who is in sin has death; they do not and cannot have life, much more the life of Christ Yahshua through the Spirit. Those who walk after the flesh – living their lives, regulating their days, passing their time – doing what their flesh desires are subject to this law, both eternally and in the present life. Sin and life cannot coexist without the active provision of Yah's grace, and such probationary existence without self-control is "life" in name only, as all who have escaped it can testify.

It is the law of the Spirit of life that sets us free from the law of sin and death, "for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Yahshua Christ our Lord." (Romans 5:19-21) (LMK)

Adriel Dean: F

PETER 2: F

Zahakiel: Finished.

Barb: F

Eline1: F

Daphna: F

Pastor_Chick: F

Lucan: We want to note something of importance here; sin reigns "unto" death, but grace does not reign "unto" righteousness. It reigns "through" righteousness, but "unto" eternal life. Righteousness is not the end result of grace, as a hope unrealized until some time far off as evolutionary gospels would have it; instead it is the means through which grace is made effective, realized now, "unto" eternal life. And how does grace reign through righteousness, abounding much more than sin ever did?

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Romans 8:3, 4)

The "righteousness of the law" is fulfilled in us, and why? Because we walk not after the flesh, but after the Spirit. The Spirit is then equated with the fulfilling of the law; and this is equated with righteousness. Yahshua "condemned sin in the flesh" by overcoming it in sinful flesh. Yahshua condemns sin in the flesh again by overcoming it in OUR sinful flesh, and this is manifest – not in emotion, or feelings, or passing thoughts – but in our "walk."

Adriel Dean: Amen

Lucan: Thus, the law is justified – it is kept by those who walk in the Spirit, as the evidence of their walk in the Spirit, and not the flesh. We order our lives and make our decisions according to Yahweh's Word, not our desires, or the world, or circumstance.

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded [is] death; but to be spiritually minded [is] life and peace. Because the carnal mind [is] enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." (Romans 8:5-8)

Here we see the "two trees" that exist, good and evil; the two types of men that exist, wheat and tares; the two types of followers, those following their flesh, and those following Yah's Spirit. Just as the evil tree cannot bring forth good fruit, the carnal mind cannot be subject to the law of God. Just as the

unrighteous will not inherit the kingdom of God, they that are in the flesh cannot please God. This inability is a stone of stumbling for those we reach out to; the natural man wishes to please God on his own terms.

Yet this inability is the good news of the gospel to those who have tried and failed, and wish to truly be free. To try and fail is the religion of mankind; to surrender and overcome is the religion of Christ.

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ [be] in you, the body [is] dead because of sin; but the Spirit [is] life because of righteousness. But if the Spirit of him that raised up Yahshua from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Romans 8:9-11)

Now here is a striking set of verses. We see here that the Spirit of God is the same as the Spirit of Christ. We see here that if one has that Spirit of God and Christ, then "Christ be in you" because of that Spirit. We see here that if Christ be in you, the body is dead, but the Spirit of life and righteousness is in you, leading you to walk – live your life, regulate your desires – according to life and righteousness. What is the sure result of this, the "law of the Spirit?"

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Galatians 2:20)

We see also the plain statement: if any man have not the Spirit of Christ, he is none of His. Once more the binary option is presented: "yes or no," "in or out," "on or off," "sinner or saint," "spirit or flesh." One either has the Spirit of Christ manifest in walking in life and righteousness and the law, or they do not have the Spirit and walk according to the flesh, showing they are "none of His."

Now, let us address the first question: what does one do if they realize they are outside of this experience?

We know the great need – the Spirit of Christ, which sets us free from the law of sin and death, setting in our hearts a new law, even more binding and sure

than the old one that forced us to sin. All of us know how binding the law of sin and death is; all who have tried and failed at doing right know it to be an unbreakable yoke by human power. Yet "where sin abounded, grace did much more abound," as all who have taken the yoke of Christ's victory know:

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if [he ask] a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall [your] heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:9-13)

This is the great and final answer to all questions regarding the Spirit and how to receive it, the blessing of the new life and how to live it: "Ask, and it shall be given you."

Adriel Dean: Amen

Lucan: To be born again is to receive the Spirit and crucify the flesh, forever refusing to walk according to it; to be born again is through request, for it is the will of God that we receive it:

"But as many as received him, to them gave he power to become the sons of God, [even] to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12, 13)

To those who have not been born of the Spirit, will you not ask and receive the gift of God? To those who have been born of the Spirit, let us examine ourselves – do we walk after the Spirit, or after the flesh?

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." (Romans 8:12-14)

A person may claim to walk according to the Spirit, yet fail to apply the words in their true meaning, making presumption of faith. A person may keep all ten commandments according to the law, "walking as He walked," and yet fail of regulating our lives according to the Spirit and not the flesh in the daily matters, even as Israel of old. The weightier matters of the law are listed as "mercy, judgment, and faith" – not as abstract concepts, but ones rooted in practical terms.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, [and] to keep himself unspotted from the world." (James 1:27)

How is it with our affections – the time we enjoy spending with others? Are our best moments and energies spent on our blood family, the world, or our spiritual family? How is it with our diet – do we eat and drink to the glory of God, or according to our tastes and desires (i.e. the flesh)? How is it with our dress - do we choose what will glorify Yah's temple, or glorify self? On what do we spend our money and our talents – is our first thought of the kingdom of Yahweh on heaven and earth, or of debts, accomplishments, and personal comfort? Does our love match the description given in 1 Corinthians 13? Is the fruit of our wisdom "peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy?" If we realize upon prayerful reflection that the answer to any of these is "no," then let us rejoice at the opportunity to repent, and step into the light shed on our path through a greater conception of "walking according to the Spirit."

True testimonies are paired with actions; sincere prayers have legs put on them. "For as the body without the spirit is dead, so faith without works is dead also." (James 2:26)

Yahweh may bear long with ignorance, yet He requires a full-hearted seeking of His will that none should stay in ignorance – "he that seeketh findeth, and to him that knocketh it shall be opened." Sanctification is the work of a lifetime; examining our walk, marking our steps, and bringing them into accordance with the "Spirit of life in Christ Yahshua." As we do this, we shall live; if any are content to live according to the flesh, we shall die, regardless of the testimony on our lips.

Let this encouragement not be received in fear; for we know that the Spirit is given by request and in accordance with the will of Yahweh. None who truly wish to overcome can fail to do so in Him. If we walk according to the Spirit we have no place for fear, "for ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified together." (Romans 8:15-17)

Adriel Dean: Amen

Lucan: To be glorified with Christ, we must suffer with Christ; to rule with Christ, we must serve with Christ; to live with Christ, we must die with Christ. All of this the Spirit of Christ works out within us by the law written in our hearts, for it is "Christ in you" that performs it, according to His good pleasure.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset [us], and let us run with patience the race that is set before us, Looking unto Yahshua the author and finisher of [our] faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." (Hebrews 12:1-4)

Let us understand and share the meaning of "faith" and "love" and "hope," not as abstract concepts, but as practical ones – looking to Yahshua, the "author and finisher" of our faith. By faith, we know Him as author; sustaining, upholding, and supporting us daily. By hope, we know Him as finisher; expecting, waiting, and taking actions in accordance with the expectation of His promise – cleansing our soul temples of every defilement and earthly influence. By love, we "resist unto blood striving against sin," for the depth of our love is measured by our hatred of sin.

"For I reckon that the sufferings of this present time [are] not worthy [to be compared] with the glory which shall be revealed in us. For the earnest

expectation of the [creation] waiteth for the manifestation of the sons of God." (Romans 8:18, 19)

The sufferings of this present time are many, and yet are unworthy to be compared to the glory to be revealed in us, and even now revealed in us.

Why does the creation earnestly await the manifestation of that glory in the sons of God? Because when it is fully manifest without any shade of sin, Christ will return for us and relieve the earth of its curse. This responsibility lays at the feet of the Church in every age. It lays at our feet more than any age preceding.

As by sin the earth was cursed, by righteousness it is redeemed from the curse, being changed with mankind from corruption into liberty:

"For the [creation] was made subject to vanity, not willingly, but by reason of him who hath subjected [the same] in hope, Because the [creation] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." (Romans 8:20-22)

We see written of the requisite for this to take place: "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." (Revelation 7:2, 3)

And again: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." (James 5:7, 8)

And what is written of the hope that motivates our works to this end?

"And not only [they], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, [to wit], the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we

hope for that we see not, [then] do we with patience wait for [it]." (Romans 8:23-25)

And again, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3:2-3)

We see, then, that the evidence of hope – true, Biblical hope – includes "purifying ourselves, even as He is pure," so that when He shall appear, we shall be like Him. Those who do not do this do not have true hope in His soon return; those who do not have this hope are not truly "Adventists."

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what [is] the mind of the Spirit, because he maketh intercession for the saints according to [the will of] God. And we know that all things work together for good to them that love God, to them who are the called according to [his] purpose." (Romans 8:26-28)

We have spoken of joy and thanksgiving as opposed to complaint and discontent. We have spoken in this meeting of faith, hope, and love; "and now abideth faith, hope, love, these three; but the greatest of these is love (agape)." (1 Cor. 13:13)

Which of these – faith, hope, and love – does not lead us to joy and thanksgiving in the face of these promises? If we love God, we believe in faith that all things work together for the good to them that love Him, because we trust His word. Agape love is greater than faith and hope because this love is the foundation of faith, hope, and patience; we know this because agape love "beareth all things, believeth all things, hopeth all things, endureth all things." (1 Cor. 13:7) We therefore expect all things to work together for the good, and we have "hope" to that end, leading to our words and actions – our "walk" - being "according to the Spirit."

Similarly, we trust/have faith in Yah's providence through His Spirit interceding for us even when we do not know what to ask for. We may therefore "hope," earnestly expecting the good, even when we have not

known to ask for it as such. Once more, this will lead to a life lived/passed/regulated according to the Spirit.

“What shall we then say to these things? If God [be] for us, who [can be] against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” (Romans 8:31, 32)

Adriel Dean: Amen

Lucan: For any who are not yet born of Yahweh, consider well the promises that are freely offered; if you walk after the flesh, you will die, but if you walk after the Spirit, you will live, and with that life – the very life of Christ – is “freely given all things.”

For any who are covenanted to Yahshua and yet have uncovered aspects of their walk that have remained after the flesh, do not yield to the temptation to discouragement. Turn to Yahweh and be healed, for “if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

“Who shall lay any thing to the charge of God's elect? [It is] God that justifieth. Who [is] he that condemneth? [It is] Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” (Romans 8:33, 34)

For we who are walking in the light from heaven, following the lamb whithersoever He goeth, there are challenges and opposition without measure. We know that all who live godly in Christ Yahshua shall suffer persecution. (2 Tim. 3:12)

Yet “who shall separate us from the love of Christ? [shall] tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us.” (Romans 8:35-37)

Adriel Dean: Amen

Lucan: Let us who are "more than conquerors" through the Spirit of life in Christ Yahshua rejoice in that testimony, "walking according to the Spirit" unto the end; "for I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Yahshua our Lord." (Romans 8:38-39)

"And ye shall be hated of all [men] for my name's sake: but he that shall endure unto the end, the same shall be saved." (Mark 13:13)

Lucan: Are there any comments on the study tonight?

Adriel Dean: Amen

Eline1: Amen!

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

Pastor_Chick: Dear Father in Heaven we bless your Holy Name. In the faith, hope, and Love of Christ dismiss us from this convocation with continuing Sabbath rest, in Yahshua's holy name, Amen.

Zahakiel: Amen.

Barb: Amen

Adriel Dean: Amen

Lucan: Amen

PETER 2: Amen

Daphna: Amen

Gloria Bailey: Amen.

Eline1: Amen

Ruthline: Amen.