

Zahakiel: Hello everyone. It's time to begin. Pastor, please offer an opening prayer.

Pastor Chick: Dear Father in Heaven. We are thankful for the blessings of the past week and eager to receive a bounty of Heavenly refreshing from Your Throne. May all who attend be enlightened and edified in the faith of YAHSHUA. In YAHSHUA's holy and precious name, AMEN.

Zahakiel: Amen.

Lucan: Amen

Adriel Dean777: Amen, Amen

Elyna1: Amen.

Daphna: Amen

Peter: amen

Zahakiel: Happy Sabbath to everyone. Tonight's study is called "Transformations."

In the last study that I presented, we went over what a "baptismal examination" is, when conducted according to Heaven's principles and teachings. From the perspective of our Adventist pioneers, and in the light of inspiration, the Church is given both the responsibility and the wisdom (for we are they who shall judge even the angels – 1 Cor 6:3 – lest any wonder how mere human beings can know the state of another's soul) to critically examine those seeking to confirm their unity with the Father and Son by means of their connection to the Bride.

This is a unique understanding of conversion, baptism, and Church membership; the glory of Yah is seen in this, that although the quotation from which I drew that study two weeks ago has been available to any who wished to read it for over a hundred years, it is nevertheless "hidden" from those who have turned away from their covenant with Yahweh. Like the New Moon ordinance, although the matter is openly revealed to the world, the minds of those who are not filled with the Holy Spirit cannot grasp it. Their eyes pass over the words on the page, and every messenger or signpost is ignored. It has always been amazing to me the degree to which many who claim to be "free" in Christ are bound, not only to their sins themselves, but by the spiritual blindness that results from the guilt of transgression. As the prophet said of those who had fallen into more obvious forms of idolatry, "They have

not known nor understood, for He hath shut their eyes, that they cannot see; and their hearts, that they cannot understand." (Isa 44:18)

Sin makes men foolish. It not only condemns them with regard to their final destiny, but their day to day lives are enshrouded by deception, and they are controlled – moment by moment – by impulse, emotion, temptation, tradition, habit, and the various inclinations of the flesh. Surely, this cannot be the "freedom" of which it was written, "If the Son therefore shall make you free, ye shall be free indeed!" (John 8:36)

The testimony of the non-victorious Christian makes a mockery of the Bible's promises. It gives the enemies of the Gospel cause to revel in their rebellion, which is precisely why the command of Heaven is to "examine" those seeking baptism, to determine, not if they have studied long enough, or are able to formulate clever, convincing responses, but whether they understand the life of Yahshua to which they have laid claim by their faith, and whether they have accepted, personally, intimately, and effectually, the power of that glorious life. As such, baptismal examinations seek to discover, as listed last week, that candidates:

- 1) Have ceased to sin
- 2) Have "fixed moral principles" so that they understand the foundation of the faith
- 3) Have no "moral defilement," which would reveal itself in poor spiritual judgment and obvious errors in belief and practice
- 4) Have the "testimony of Jesus Christ," with regard to its complete hatred and rejection of sin.

For those seeking to grasp these things, I would encourage, not more effort, but rather a cultivation of the Sabbath rest. Remember, it is "sin" that makes men foolish in spiritual matters. It is separation from God that leads to spiritual blindness, and the lack of divine wisdom. One who wishes to drink deeply of the water of salvation must come to Christ, just as he is, and say, "I need the rest that You offer." It is in this state of humble dependency that Christ puts forth His hand and brings healing, that He breaks the chains that have held the soul in true bondage. This is not done by "learning" so much as by "changing."

Let me be clear... Christian education is important; it is a necessary responsibility of each soul to learn the Character of Christ, so that the Spirit of Yah may work within by agreement. A non-Christian may read the Scriptures and inspired works, and speak with evangelists, to learn about the Father and Son, so that he will be drawn near to the Throne. A Christian may read the Scriptures and inspired works, and speak with the brethren, to learn more about the Father and Son, so that character may be perfected during this time of judgment.

We see, then, that there is an "education" that is appropriate for non-Christians (or not-yet-Christians), and there is an "education" for Christians as they embrace perfection. And yet, there is no education that bridges the gap between the two. There is no learning how to go from non-Christian to Christian. This is a transformation, not a graduation. This is a new creature entirely, the result of divine intervention, not a new state imposed upon an old creature by either merit or by arbitrary declaration of the Creator.

The learning accomplished by the non-Christian in the "calling" stage, when he is learning about Yahshua and His Bride, certainly carries over into the new life... but it is not the things that were learned that actually cause the change. They may pave the way... they may lead the individual right up to the foot of the cross... that is, after all, their purpose. But at that point, that point of decision, it is choice and miracle that lead to the death of the sinner, and the resurrection of Christ in the new saint.

Indeed, some may learn, read, and study for many years, and yet they do not make the "choice" so that they may receive the "miracle." Others may hear the testimony of Yahshua once, and say, "This is what I must have. Father, grant me the life of Your Dear Son." Not looking back, not doubting, they receive it, and enter into life. They may have many things to learn, but they live.

Tonight, I would like to illustrate the difference between the sinner and the saint, in order to bring into clear focus the truth, that the difference between one who is born again and one who is not is not a matter of degree. The best apple in the world, the ripest and most delicious, is less of a grape than the worst grape. Similarly, the most moral worldling, the most upstanding, respectful, sincere and spiritually-minded sinner, is less of a saint than the least educated, most inexperienced, born-again believer.

The difference is not in degree, but in essential nature.

To the eyes of man, the polished, charismatic worldling may appear to be a much "better person" than the fledgling, rough-around-the-edges convert in need of sanctification. And yet, Yahweh does not judge as mankind judges. Those who are striving to "become" Christians, through their efforts and patience, must abandon all efforts to refine the "self" until, like Cain, they believe their offering is good enough. Their only safety, as inspiration has written, is to flee to Christ, and fall at His feet in their present, unready state.

Adriel Dean777: Amen

Zahakiel: Consider the instructions that Yahweh gave regarding the construction of altars, immediately following the delivery of the Ten Commandments on tablets of stone. We read, "And if thou wilt make Me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it." (Exo 20:25)

To the mind of man, it might seem good to give Yahweh the most refined, smoothed, chiseled stone altar. After all, He is a God that creates and demands perfection. And yet, Yah says, "When you offer your sacrifice to Me, do so just as you are. On rough, unpolished surfaces I will receive your sincere offerings, for perfection is in the blood of the sacrifice, not the stones on which it is laid."

Perfection is in the character of the believer, because that character is Christ's – and then, in this time of judgment, it is left to us to discover and discard all traits and tendencies that are out of harmony with this character that we have received. But consider this transformation. Consider this conversion between sinner and saint, between having not the Holy Spirit dwelling within one moment, and then having it the next.

Of course, the work of Yah in man does not end there. The Gospel is a doctrine of threes. It is delivered by three angels. It involves three stages (repentance, faith, and baptism). It is accomplished before three witnesses (the spirit, the water, and the blood – 1 John 5:8). It brings salvation to all that a human being is (spirit, mind, and body). It is manifest in three successive blessings (justification, sanctification, and glorification).

Each of these blessings is a transformation; each is a matter of complete change, rather than a degree of improvement. This is easily understood as follows: First, men have been saved (past tense, for Yah "hath saved us," 2Tim 1:9) by the perfect work of Christ. Anyone who accepts this sacrifice on his behalf is declared "just." It is Yah who acknowledges the genuine acceptance of the Savior, and in declaring the individual to be justified, transforms one part of man – the spirit. All begins with the spirit, for Yah is Spirit, and the rest of the creation follows after. The new convert will have undergone a most profound experience, and yet he remains in sinful flesh, subject to much the same temptations as before. What has changed is not the body, and not the mind inasmuch as understanding and education go. The believer has been given "the mind of Christ," (1Cor 2:16) but will then go on and "learn to do well" through a process of becoming familiar with that mind. What has changed is the spirit; the connection with Yah that forms the foundation of our existence is transformed.

This leads to the second blessing. We "are being saved" (present tense, as rendered in the NKJV in verses such as 2Cor 2:15) by sanctification, which is the change that Paul describes by saying, "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of Yah." (Rom 12:2)

In another place he writes, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of Yahweh." (2 Cor 3:18)

In these verses, the Apostle is describing the present duty of the convert, to enroll in the "School of Christ," and learn through daily experiences what holiness entails. Through sanctification, Yahweh, with agreement from each individual, transforms the second part of man – the conscious mind.

We have seen that there is a salvation of the spirit, which is in the past tense for all who are already born again. This is justification. In the transformation of the spirit, Yahweh makes His children new creations.

We have seen that there is a salvation of the mind, which is in the present tense for all who are currently born again. This is sanctification. In the transformation of the mind, Yahweh brings His children from one kind of

perfection to the other, the mature, complete and finished work. It is through this salvation (which we might label "thought processing") that the believers avoid the sentence, "My people are destroyed for lack of knowledge..." (Hos 4:6)

And remember, this is not "knowledge" of how to go from sinner to saint – that is an act of Yahweh upon our decision; instead, it is a rejection of the knowledge of holiness by those who claim to be born again, but do not consider it their duty to stand in the judgment, discovering and forsaking every false thought and defective trait of character. As the rest of Hosea 4:6 reads, "...because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy Almighty One, I will also forget thy children." This is not written to the people of the world, but those whom He has called to be His priests.

There is also a third salvation, which is the kind that makes us "Adventists," those that await the Advent, or appearing, of Yahshua a second time. Of such it is written, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1Pet 4:18) Here, Peter is speaking of "the righteous;" these are they who are called just, and who do righteousness (he that doeth righteousness is righteous, 1John 3:7). They are saints already, and they "shall be saved."

Here is the third angel's work: to lead those who have been saved, and are being saved, through the time of judgment, so that they will endure all trials and times of trouble, so that it will have been written of them, "He that endureth to the end shall be saved." (Mat 10:22)

Adriel Dean777: Amen

Zahakiel: Those that endure to the end shall be transformed, not only in spirit, for this has already been done... not only in mind, for this is being done now, while character is being perfected... but finally in body, to reflect outwardly the gold-like faith that lies within. This is glorification, of which it is written, "Beloved, now are we the Sons of Yahweh, 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." (1John 3:2)

This is the blessed hope of the believer, to see beloved Yahshua appearing, in "all the glory of His Father's House," (Isa 22:24) and to look at ourselves and see that the beauty He brings with Him has been granted also unto us, so that we shall be clothed with His immortality, (1Cor 15:53, 54) never more to suffer.

This is glorification, and it is described in a number of verses, some of which I will share here: "All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (1Cor 15:39-44, 48-50)

There is a lot there upon which we could dwell, such as the idea that while all stars are glorious, "one star differeth from another star in glory." Here we see that individuality persists into the Christian life on earth, and beyond into the Heavenly experience.

I would like to focus specifically, however, on how clearly Paul makes the distinction, time and again, between the bodies we possess now, and those that we will have upon resurrection or translation. Here is a description of Yahshua, now in His glorious body: "And in the midst of the seven candlesticks [I saw] One like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars; and out of His mouth went a sharp two-edged sword, and His countenance was as [when] the sun shineth in his strength. And when I saw

Him, I fell at His feet as dead. And He laid his right hand upon me, saying unto me, Fear not; 'I am the first and the last.'" (Rev 1:13-17)

Most of the time, when we read the Book of Revelation, we are examining prophecies, looking at the passages concerning the Time of Trouble, and learning the principles of righteousness for the last days' events. These are all good, and necessary; however, the purpose of John's final recorded work is not only this.

The title of this Book is rarely stated in full, but we may know it from its very first verse: "The Revelation of Yahshua the Anointed One, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John." (Rev 1:1)

The Revelation concerns the things that the Father has shown unto the Son; for we remember that when Yahshua was on earth, there were things about the future that He was not yet given to know. (Mark 13:32) The things shown to the Son by the Father upon His return to Heaven are for our sakes; hence, as I have said, it is good to study the Book for all these blessings.

And yet, the Revelation itself is OF "Yahshua the Christ." The thing that is revealed is Yahshua, the Divine Person Who is our Lord and Savior, Who brings with Him the knowledge of what John has recorded. It is Christ, and Him crucified, that is revealed in the events that unfold in Revelation's future-record. It is Christ that is revealed in the First, Second and Third Angels' messages. It is Christ that is revealed in the judgment of the Father, the fall of Babylon, and the redemption of the Bride, that Little Flock sheltering in the Rock of Ages and daring to reject the "merchandise" of the Mark of the Beast and its Image. It is Christ that is revealed in the Seven Seals, the Seven Trumpets, and even the Seven Plagues that visit righteous indignation on the earth. It is Christ that is revealed in the transformation of the bodies of the saints, for whom it shall come to pass as it is written, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." (Rev 20:6)

These are great and wonderful scenes, in which the saints find comfort in times of trouble. There is also a powerful application to this time of judgment, and it is this: Compare the spiritual body to the natural body. See how unlike,

how infinitely superior, the resurrected or translated form is, compared to the fragile flesh of our current state. See that the change is miraculous, and not the result of making the natural body "better" until it resembles the image of the Heavenly. Compare the words used to describe it: immortal, incorruptible, "raised in power," celestial, heavenly. This is the final transformation, which we may call glorification, but it is only the last of three.

Yahweh, our Father, does all things perfectly, thoroughly, and consistently. Thus, the transformation of the body is different from the transformation of the spirit and the mind only in appearance, but not in nature. In other words, as unlike the earthly body as the heavenly body is, so unlike the carnal spirit and mind are the mind and spirit of Christ which abides within the born-again believer.

Adriel Dean777: Amen

Zahakiel: In the very way that the heavenly form is clothed in glory, with eyes like flames, and a voice like many waters, so is the spirit of the believer now, compared to what it was before Yahweh declared the penitent soul "Just," and set him on the path of sanctification. We await only the transformation of the body. The transformation of the spirit is accomplished in all who have received the Savior's loving sacrifice. The transformation of the mind is taking place even now, at this time of judgment. These are not to be considered any less significant, important, or miraculous, merely because they are invisible to natural eyes. All that we shall be in the body, in these most mysterious and impressive passages, we ARE already in the Spirit, and become, day-to-day, as we explore the Mind of Christ.

Adriel Dean777: Amen!

Zahakiel: Again, I describe the glorified body according to Scripture: immortal, incorruptible, "raised in power," celestial, heavenly. These are appealing words. Consider what they mean. Then know that they are yours already by faith... in all that makes you "you," except for the physical form, Yah has already given you all, translating you, transporting you, to the Kingdom of His Dear Son. (Col 1:13) Because of this, we do not doubt that although we are nothing of ourselves, we have been given "all things" so that we are the very righteousness of Yahweh in Christ. (2Cor 5:21)

Because of this, even this sinful flesh is lacking nothing needed to perfectly accomplish the will of the Father and Son upon this earth, to refine the character into matchless holiness, to vindicate forever the Name of Yahweh before the on-looking universe, to overcome those who have made themselves His enemies by the Blood of the Lamb, the Word of our testimony, and that we consider even life itself secondary to the obedience springing forth from Agape-love.

Because we have been translated, transformed already in spirit, and progressively now in mind, we may call upon all the power of Heaven to heal the sick, raise the dead, and overcome every temptation, so that nothing, neither physical dangers nor spiritual snares, shall by any means hurt us.

Adriel Dean777: Amen

Zahakiel: Satan finds no hooks on which to hang his troubles, no cracks to widen unto separation or destruction, no loose threads to pull in order to unravel the garment of character. Within those who trust in Yahweh, and in the work He has already done, and is now doing, within them, the enemy of souls will find One infinitely greater in power than he.

Because salvation is a transformation accomplished by the Creator, and not an evolution experienced by the creature, mankind may find rest in the "Good news" about who our Father and Savior is, as we wait the physical to follow the spiritual, just as it always has.

In these things, let the people of Yah rejoice. To these things, let those who desire unity with the Father and Son draw near, and believe the miracle that awaits them, so that their choice may be immediate, absolute, and eternal.

Our work, our very pleasant work in these days, is to tell these things to those burdened with ignorance, sorrow, and guilt, so that they, like we, may experience the transformations prepared for us in Christ Yahshua from the foundation of the world.

Zahakiel: Are there any questions or comments about the study tonight?

Pastor Chick: Q

Adriel Dean777: HalleluYah and Amen

Zahakiel: Go ahead.

Pastor Chick: I wonder if there are any present here, who are "burdened with ignorance, sorrow, (or) guilt"? END

Zahakiel: It is a good question to ask the room. I have given some time here for any who have wished to say so... and if any, in prayer or consideration tonight, discover that this is the case, we may speak of it in tomorrow's meeting, which is designed for healing.

Are there any other thoughts to share from anyone? All right, then... Bro. Luke, would you offer a closing prayer?

Lucan: Dear heavenly Father. We thank you for the creation of a new heart and Spirit within us, instantly and eternally given by the power of Your promise. We thank you for the unity of Spirit that exists among all who receive this promise and gift. May your Spirit continue to guide each one as we diligently bring our thoughts and actions into harmony with what has been provided. Preparing for the reception of the gift of a new body. In the name of Yahshua we pray, amen.

Zahakiel: Amen.

Pastor Chick: Amen.

Barb: Amen

Adriel Dean777: Amen, Amen

Ruthline: Amen.

Peter: Amen

Naraiel: Amen

Elyna1: Amen.

Daphna: Amen

Marie: Amen