

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

Pastor Chick: Dear Father in Heaven, we are blessed to be in the "hollow of Your Hand" in the midst of fear, panic, and chaos of the world. But we are NOT of the world, we are those who believe to the saving of the soul. We are those who "endure unto the end", even the end of all things. We thank You for the sheltering "wings of the Most High" in times such as this. We do not run from our enemy, but resist, and he flees. May we receive the anointing of Your sweet Spirit during this hour of convocation. May we grow in grace and knowledge that is necessary to be fitted for translation and we thank You for always hearing AND answering our prayers in YAHSHUA's holy and precious name, AMEN.

Zahakiel: Amen.

Adriel Dean777: Amen, Amen

Elyna1: Amen.

Naraiel: Amen.

Barb: Amen

Lucan: Amen

Daphna: Amen

Peter: Amen

Ruthline: Amen.

Lucan: Tonight, I would like to revisit the subjects of communication and thought-processing for our blessing and edification, as we know that the work of sanctification is that of a lifetime. The proper identification and processing of thoughts is imperative, as we know from inspired writings: "There are thoughts and feelings suggested and aroused by Satan that annoy even the best of men; but if they are not cherished, if they are repulsed as hateful, the soul is not contaminated with guilt, and no other is defiled by their influence." [2MCP 432]

If one does not properly identify the thoughts and feelings suggested by Satan as being from Satan, they will identify them as their own, or of Yahweh. They will not be repulsed, but cherished, taken as true, and influence others. Many have never taken up this work; the result is often seen in viewing one's own unexamined thoughts not only as true, but absolutely true – a test for measuring themselves and others around them. Such untested thoughts and ways of thinking are among the most dangerous of idols. As a result, our

message tonight is called "True, False, or Don't Know?" for all thoughts fall into one of these three categories.

The work of examining our core thoughts and beliefs is one that the Scriptures plainly instruct us to undertake. As it is written: "(For the weapons of our warfare [are] not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10:4, 5)

It is not the imaginations of others alone that are to be cast down. We can only bring our own thoughts into captivity to the obedience of Christ. It is not merely "some thoughts," or even "most thoughts;" rather, it is "every thought" being brought into captivity by those who follow Christ. This is in stark contrast to many whose only aim is to bring "every action" into captivity to the obedience of Christ. Of course, the actions will follow the thoughts; the chain of character requires it. Every word and action stems from an accepted thought.

Yet to focus on the actions without the thoughts and beliefs motivating them is legalism. If the actions are brought into obedience, but the thoughts are left unchanged, the inner man is unchanged and the root cause of sin remains. Sin will therefore manifest again, in another way and place, just as a weed whose roots remain untouched.

As it is written, "He that [hath] no rule over his own spirit [is like] a city [that is] broken down, [and] without walls." (Proverbs 25:28)

It is for this reason that the Sabbath day alone is no test for a people that bring their actions into captivity to the commandment, but whose hearts and spirits are far from Sabbath rest.

The Greek word for "thoughts" in the passage in 2 Corinthians also means perceptions, the way in which things are viewed and understood. It is self-evident that our view of reality will affect how we interact with it; our beliefs will decide our actions. Someone who believes a potential affliction is minor will take different measures than someone who believes it is life-threatening. Someone who believes their partner is critical will view words differently than one who believes they are supportive; "I am being attacked" elicits a different

reaction than "I am being helped." In spiritual things, the Scripture is plain: "For as he thinketh in his heart, so [is] he." (Proverbs 23:7)

And again, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." (Luke 6:45)

We also read: "The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great [is] that darkness!" (Matthew 6:22,23, NKJV)

The eye is the means of perception, and Yahshua is here using the physical to illustrate the spiritual. If one's "eye," their manner of seeing things (their way of thinking, perceiving, judging things) is damaged, the whole person will be full of darkness, for they cannot see or judge light correctly. Lose an eye and you will be unable to discern the depth of things before you.

In the workbook "The Two Temples" this has been spoken of as various "atmospheres," or "contexts" in which people may exist. For example, the individual who lives in an atmosphere of victimization will see themselves as oppressed, even while they oppress others; they will fail to recognize opportunities, seeing only shut doors, and bring their own belief in inevitable failure to fruition.

The root of a sin may manifest either subtly or in an obvious manner. Pride, for example, may manifest as the more obvious arrogance ("I am or know better than others") or the more subtle insecurity ("I am not as good as I should be"). The insecure may have the belief, "others are judging me." If so, they will view incoming words and actions through that context; they may perceive aggression where there is none, criticism where it is not intended as such, and speak similarly to the arrogant – drawing attention to "good qualities" or "good motives" for fear of being misjudged. Alternatively, they may feel compelled to explain their actions even when unasked, assuming others are looking with a critical eye – and that it would matter if they were. This is an example of worshipping the "don't know gods," that is, acting and speaking under a suggested thought that they don't know is true, or, that

they would know is false if they had critically compared it to the promises of Yahweh.

All such pride is of self – self-protection for the insecure, self-confidence for the arrogant – and so long as self is alive, it warps the perceptions to be self-centered.

“If the eye is good,” the promise is, we will be “full of light.” Yet, “if the eye is damaged,” the consequence is just as sure; and “how great is that darkness.” We are given inestimable, unlimited power in the Spirit of Yahweh, yet without right discernment of where and how to apply it, spiritual power will be of little use. It is for this reason that Satan seeks to suggest wrong thoughts to the saints who are given such power, and for this reason that the True Witness gives His counsel to those who mistakenly think they are “rich, and increased with goods, and in need of nothing:” “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and [that] the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” (Revelation 3:18)

It is the anointing of the eyes with eyesalve that allows even the most damaged of perceptions to be healed; this is the work of thought processing through the direction and grace of the Holy Spirit. It is the work of “bringing every thought into captivity to the obedience of Christ,” abiding actively in the promise, “we have the mind of Christ.” (1 Cor. 2:16) Because we have the mind – the manner of thinking, the perspective of Christ, if a thought is not from the mind of Christ, it is by definition not of us; it is a false thought suggested by Satan and to be rejected. If a thought is in harmony with the mind and word of Christ, it is true, and of us. If we do not know whether a thought is in harmony with Christ or not, we do not know if it is ours, and cannot build the character on hay and stubble. We must treat “don't know” thoughts as effectively false unless and until Yahweh shows us a more definitive answer. These are the three types of thoughts from which our study takes its name; the “True,” the “False,” and the “Don't know.”

It is through examination of self in the mirror of Yahshua's Word and perfect character that we come to know ourselves, our thoughts, and the motivation for our words and actions. As it is written: “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how

that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates." (2 Cor. 13:5, 6)

It is not merely ourselves that we come to know, for self is dead; it is knowing "Yahshua Christ is in you" that is the result of this examination, which brings the thoughts into harmony with the freely given and actively claimed mind of Christ. To claim a promise is to bring our thoughts, words, and actions into subjection to it as the truth.

We know, therefore, the importance of this work in our individual hearts. We have been blessed to know much of how it is accomplished, "howbeit there is not in every man that knowledge;" it is for us to both know and to instruct others in the things of the kingdom of Yahweh. We may convince a man that the Scripture teaches those born of Yahweh cannot commit sin; yet if he has false thoughts about what "sin" is, the verse will mean little in terms of his actual life. If he does not understand the difference in "sin" and "temptation," the gospel will appear false to him, for he will take it to mean a wrong thought or feeling never even occurs; that is, the "holy flesh" doctrine taught by some. As our opening quote from Mrs. White makes clear, that is not the experience or teaching of the saints.

Similarly, if one has the extremely common false thought that "I am what I feel" – that is, "I feel angry, therefore I am angry," they will be very confused by various emotions that Satan suggests in light of the promises of peace and joy. We are blessed to understand the difference in "I am" and "I feel" when processing not only our thoughts, but the feelings that may arise from them, in accordance with the sure promises of Yahweh.

If we would share these truths, for others must have them if they would overcome as Christ has overcome, we must speak in accordance with them. This is for our own sake as well as that of others, as Mrs. White makes clear: "The words are more than an indication of character; they have power to react on the character. Men are influenced by their own words." [DA 323.1]

"We shall reveal what is in our hearts by the words we speak. The connection between the heart and the words of our mouth is very intimate, and by our words we shall be individually judged in the last day.... Our thoughts produce our words, and our words react upon our thoughts." [VSS 52.3]

The thoughts are the keys to the words; if the thoughts are unexamined, if false thoughts are allowed to bring forth false words, the testimony of Yahshua will be all but impossible to give. This is as Satan would have it; for it is written that "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) It is therefore easy to understand why "unChristlike speech lies at the foundation of nine-tenths of all the difficulties that exist in the church." [RH November 24, 1904]

Much as the law was provided as a mirror for us to see our reflection in, it is the processing of our thoughts – the examination of our motives and beliefs – that constitutes the majority of the work of sanctification. As we become familiar with the workings of our thoughts in the context of the mind of Christ, we are enabled to see with clearer discernment those who are still bound in the false thoughts we have overcome.

The work of evangelism has little to do with debate or theological argument, though these may form a part of dispelling false ways of thinking; primarily, it is the work of winning hearts. "Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye." (Luke 6:42)

While I expect there are no hypocrites among us, the counsel is true; we can only bring others into harmony with Yahweh if we ourselves have rejected the false and affirmed the true, coming into harmony with Yahweh in our own hearts and cleansing our own "eyes." Yet what of this process – the pulling of the beam out of one's own eye? We know that "if our heart condemn us, God is greater than our heart, and knoweth all things." (1 John 3:20). And again, "[There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Romans 8:1)

Yahweh condemns unrighteousness. If we feel this condemnation upon finding unrighteousness, do we therefore reject the conviction, or the testimony that brings it? To do so would be to accept the feeling of condemnation as true – as applying to us, rather than to the sin that is separated from us in Christ according to the promise. If unrighteousness is

found in us after having died to self and being made new creatures, we know it is the result of ignorance, or, a false way of thinking.

There is a valid experience of guilt when something of this nature is revealed; we realize we have been transgressors, albeit in ignorance, and repent accordingly at the foot of the cross. This is righteous sorrow, and it is a rather temporary experience; as it is written, "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (2 Cor. 7:10)

It is not the voice of condemnation, but of examination that Yahweh frequently speaks to us with, inviting us to consider the truth of our beliefs and resulting actions. We read, for example, of a time after Elijah the prophet fled from Jezebel. This flight was not a mission Yahweh had sent the prophet on; and after several demonstrations of wind and earthquake and fire, we read: "And after the earthquake a fire; [but] the LORD [was] not in the fire: and after the fire a still small voice. And it was [so], when Elijah heard [it], that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, [there came] a voice unto him, and said, What doest thou here, Elijah?" (1 Kings 19:12,13)

"What are you doing here, Elijah?" was the still, small voice of Yahweh. And what was Yahweh saying to Elijah here, except for extending an invitation to consider his actions and the underlying thoughts that lead to them? "And [Elijah] said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, [even] I only, am left; and they seek my life, to take it away." (1 Kings 19:14)

Now, it might have been quite reasonable for Elijah to conclude he was the only prophet left in Israel. Having just come from Mt. Carmel, and having seen the apathy of the entire nation on display, there was no evidence of anything other among their number. In other words, as most false thoughts do, it appeared to be true. Yet Yahweh answers: "And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael [to be] king over Syria: And Jehu the son of Nimshi shalt thou anoint [to be] king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint [to be] prophet in thy room. Yet I have left

[me] seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." (1 Kings 19:15,16,18)

While it might have been a "reasonable" thought, it was nonetheless a false thought. Not only was Yahweh's instruction to anoint another prophet, but He revealed the existence of seven thousand who, with Elijah, had remained faithful. We may see how Elijah's false thought lead to fear, which lead him to flee; the false thought lead to a feeling, which lead to an action. It was this action that Yahweh approached Elijah with in a still, small voice, asking simply, "What are you doing here?" All of this that Elijah may consider, "What feelings and thoughts lead to my being here? What AM I doing here?"

We may read similarly of Yahweh's approach to Adam after the fall: "And the LORD God called unto Adam, and said unto him, Where [art] thou?" (Genesis 3:9) Yahweh knew full well where Adam was; He who numbers the hairs on the heads of every man, woman, and child was not ignorant of the location of the single man then in existence. This question was not asked for Yahweh's benefit, but for Adam's. Adam was here being invited to not only confession of his sin, but examination of the false thoughts and decisions that lead to where he was.

And what was the answer to Yahweh's question; where was Adam? We read in the next verse his answer, "I hid myself." There is the action; and why did Adam hide himself? "I heard thy voice in the garden, and I was afraid" is the answer from Adam. We have here the action, and the feeling that lead to it. And what was the thought behind the feeling? "And he said, I heard thy voice in the garden, and I was afraid, because I [was] naked; and I hid myself." (Genesis 3:10) "Because I was naked" was the thought underlying the process; Adam was ashamed of this. He thought he needed to be covered. "And [Yahweh] said, Who told thee that thou [wast] naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" (Genesis 3:11) "Who told thee?" Yahweh here asks for the evidence of the claim. Who told you this; on whose authority do you believe you are naked? So He does with us. "Who told thee that you are the only one left in Israel?" comes the question to Elijah. "Who told thee" that you are unable, or insecure, or oppressed, or afraid? Yahweh has not told us we are afraid; rather, He tells us "There is no fear in love; but perfect love casteth out fear: because fear hath torment." (1 John 4:18)

Do your feelings tell you that you are fearful? Do your feelings have greater authority than Yahweh, whose Word says otherwise? "Who told thee that you are afraid?" Do you believe that you are addicted? "Who told thee that you are addicted?" Do you believe that your childhood affects your character? "Who told thee that your childhood affects your character?" Do you believe that you are unqualified to speak? "Who told thee that you are unqualified?"

As we process who it is that has told us the things we believe, on what authority we have accepted our thoughts, we may uncover many shaky premises in need of sanctified revision. We may yet find thoughts we did not know were suggested by Satan, having both things to learn, and many things to unlearn. In doing this work we are equipped not only with the mind of Christ, but with the experience necessary to bring true healing to those with whom we interact and share our testimony – the testimony of Yahshua.

We do this with the sure promise of the One who refines us: "Looking unto Jesus 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. Being confident of this very thing, that he which hath begun a good work in you will perform [it] until the day of Jesus Christ. (Heb. 12:2; Phil. 1:6)

I would like to close tonight by sharing a step-by-step guide to the principles of thought processing. This is an excerpt of a sermon from Pastor "Chick" on the subject, and while I have shared it previously, I am including it here for both reinforcement and later reference:

"1) Identify the THOUGHT: If you know what the thought is, ask YAH if it agrees with the Word (Is the thought TRUE, FALSE, or DON'T KNOW). If the thought agrees with Scripture, "the truth will set you free." If the thought does not agree with the Word of Truth, it has to be a false way of thinking. Replace this false thought with the Truth from the Word. If you cannot make a valid comparison to Scripture, the thought would be placed in the "don't know" file for further processing when more information is available. Always treat "don't know" thoughts as false until the processing is finished.

2) Identify the FEELING: If you do not know what your thought is, you will need to get in touch with the feeling in your body and trace that feeling back to its root thought. This will take great effort and possibly much time on your

part, but it is worth the effort. You may need to uproot several thoughts before reaching the "core thought" or belief. Process all such thoughts as noted in step 1 above. A rule of thumb: If you feel negative in your body, you can know that you have a negative thought at the root of it. Remember, most negative thoughts are false.

3) Identify EVIDENCE: You may need to employ sources other than the Word to process your thoughts. For example: You have the thought, "My husband is cheating." You can investigate the real evidence. You can ask your husband, etc. The critical principle to remember is to find the truth to be set free!

4) Identify the ACTION / REACTION: If you find that you act in a way that is unbecoming of Christ, then you must search for the "core belief" or "root thought" which caused this action. You may need to trace back through the feeling which you experienced during and before the inappropriate action. Find the false thought and correct it. Sometimes we experience a reaction to some stimulus. It may be a response to something said or done by another person. In any case you will eventually be able to sense reaction at the feeling level inside your body. When you perceive a negative reaction to some word(s) or action(s) from another, seek out that "root thought" to ensure that your reaction or response is in harmony with the mind of Christ. If your thought is not in harmony, process it as false and replace it with truth.

5) Identify the HABIT(S): With the gift of Christ's life within, we have been given the victory over every cultivated and inherited habit which is not in harmony with the mind of Christ. Once you recognize the habit is not appropriate, seek out the false belief or false thought which perpetuates the evil habit. You may have to work hard by watching unto prayer moment by moment until you detect the feeling in your body, which gives you a tracer back to the original thought. As you get to know yourself, and with experience in thought processing, you will improve in the ability of uncovering thoughts and feelings which need to be eradicated and replaced with the truth."

Are there any comments on the study tonight?

Adriel Dean777: Amen

Elyna1: C

Lucan: Go ahead

Elyna1: Thank you, I like this clear and concise way you have put this study together. I had something unclear, I will post it here: "Lucan: If so, they will view incoming words and actions through that context; they may perceive aggression where there is none, criticism where it is not intended as such, and speak similarly to the arrogant – drawing attention to "good qualities" or "good motives" for fear of being misjudged."

Elyna1: Can you please clarify further? End

Lucan: What is it that you would like clarified or find unclear?

Elyna1: The last part, from ...and speak similarly to the arrogant-... etc.

Lucan: If a person is afraid of being misjudged, they will try to prevent it. Often by setting forward the things they fear will be overlooked - their "good motives," "good works," etc. The end result is calling attention to self, just like an arrogant person. It's all pride, but an insecure person is harder to convince, because they don't see themselves as arrogant - they see themselves as the opposite, even though it's all the same root of pride. Does that clarify?

Pastor Chick: (Thanks for that.) C.

Elyna1: Ok, I am seeing it clearer. Thanks.

Lucan: Go ahead

Pastor Chick: "Afraid of being misjudged" is a common stain on the CSDA Church. Her members, many of them, are plagued by this deception. I trust that we shall be flooded by the Holy Spirit during the coming feast, to cleanse the camp of this evil. END

Elyna1: Amen.

Adriel Dean777: Amen

Lucan: Are there any further comments on the study tonight? If not, I'll ask Bro. David to offer the closing prayer.

Zahakiel: Dear Father in Heaven, We give you thanks for the gift of salvation... understood by few, accepted by few, believed by few, and yet we know that there is a "little flock" of those few who do, and we are blessed above measure, to be called this Flock by He who does not lie. We thank you for the glorious and fitting tools given to us for the perfection of character, the use of which requires neither power nor ability, for these are attained for us in Christ, but instead the will, that we may agree with your thoughts, for they are true. We thank you for the blessing of fellowship with your people, through which we perfect this character that has been left to us to refine, and we rejoice in the family built on Agape, designed for our joy and holiness. Bless us for the remaining hours of this Sabbath day, and in the upcoming New Moon, so that every moment spent before your Throne, and with your people, will be a stepping stone unto eternal peace. This we ask in Yahshua's name. Amen.

Pastor Chick: Amen.

Ruthline: Amen

Adriel Dean777: Amen, Amen

Lucan: Amen

Elyna1: Amen.

Barb: Amen

Daphna: Amen

Peter: Amen