

**Zahakiel:** Let's begin. Pastor, please offer an opening prayer.

**Pastor Chick:** Dear Father in Heaven. We come before Your Throne with praise and thanksgiving expecting a fresh baptism of Your Spirit. Touch hearts and transform minds according to Your perfect will. In Yahshua's holy name, Amen.

**Adriel777:** Amen

**Barb:** Amen

**Zahakiel:** Amen.

**Ruth:** Amen

**Elyna:** Amen

**Naraiel:** Amen

**Martha Williams:** Amen

**Peter\_Jr\_18:** Amen.

**Peter:** Amen

**Martha Williams:** Happy Sabbath

**Zahakiel:** Happy Sabbath to everyone. Tonight I would like to speak about the subject of "Power," and that is in fact the name of our study. Last week, we received a message that explained the necessity of holding an "experiential" faith; that is, a faith that works, that acts, and does not merely "know" and understand on a theoretical level. The Hebrew language, and therefore mindset, is structured around activity. I may have spoken of this before, but it is worth a review here. Let's take a look at a verse from the Old Testament:

"And Elohim said unto Abraham, 'Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.'" (Gen 17:9)

Like all verses, this one is significant for a number of reasons, but what I would like to point out tonight is that in the original language, the structure would be something like this instead:

"And He said, Elohim to Abraham, 'To you my covenant you shall keep therefore, and your seed after you in their generations.'"

In English, we tend to focus on objects, both when using the active voice (e.g. "He pushed the button.") or the passive one ("The button was pushed by him."). The verb goes between the subject and object in either case.

In Hebrew, however, the verb (e.g., "said") often goes first, indicating that it is the action, the activity, that receives the focus.

We know that Yah is no respecter of "persons;" it is faith He seeks, and faith He rewards, regardless of who holds it. I have heard critics of Christianity ask, "How can you claim God is just and fair if one can be a murderer and thief for an entire lifetime, and still go to Heaven as a result of a last-minute confession before death?"

I would point out that a genuine "deathbed confession" is likely extremely rare, since (considering what we know about Regret, Remorse, and Repentance) it will more commonly be the case that there is regret or remorse involved rather than a true acceptance of the Faith of Yahshua right before the end. Of course, it is not our place to determine the level of anyone's sincerity or understanding of what they accept. Furthermore, the question reveals a lack of understanding of how conversion works.

Assuming that they are talking about confession and the receiving of Yahshua as Lord and Savior, this event would actually produce a new, and innocent, person. As the Scripture tells us "all things become new" when one is born again, whether physical life lasts twenty years, or twenty minutes, after new birth has taken place.

An experiential faith is one that has "experienced" this death and resurrection, and that experiences the renewing power of Yah moment by moment until death or translation. An experiential faith will love to learn more about the Father and Son, Their character and Their works, and it is here that doctrine has its place – to learn more about righteousness so that we can deliberately agree with the refining process of sanctification – but this faith will not substitute the learning for the living. There must be both, one before the other, or there will be neither.

An experiential faith is one that lives in a paradox of power. He who holds it has infinite power to perform righteousness, even as it is written, "I can do all things;" and yet he has no power of himself, for the conclusion of that verse is, "through the Messiah which strengtheneth me." (Phil 4:13)

An experiential faith is one that has no power, but it "partakes" of the power in the Creator's divine nature, (2Pet 1:4) it has been "given" power through precious promises, (2Pet 1:3) and he who holds it is "kept by the power of Elohim through faith unto salvation ready to be revealed in the last time." (1Pet 1:5)

We see that the apostle Peter had quite a bit to say about the strength of Yah as manifest in the life of the believer; and this is fitting. Several of our recent studies have featured Peter's experiences, as one who learned of true conversion in order to "strengthen (i.e. give power to) his brethren," (Luke 22:32) who learned of Agape in order to feed (i.e. give spiritual power to) Yahshua's sheep, (John 21:16) and who learned of the indwelling power of the Holy Spirit in order to convert crowds of those who heard him speak (Acts 2) whereas only days before he denied knowing Yahshua for fear of his own life.

Perfect love casts out all fear, as it is written, (1John 4:18) and the reason is because where there is power, there is no reason to fear anything. There is a direct contrast, "for Yah hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (2Tim 1:7)

An experiential faith, then, is one that has power, not of itself; but it receives power from the Father and Son, and it flows out into the world, performing Their perfect will. At the same time, the conduit is not merely some tool or means to an end; this faith (like a

refining fire) purifies the one who permits divine power to flow through, casting out fear and perfecting love, producing in its stead the character of Yahshua Himself.

This is the "experience" of the children of Yah, to each of whom it is written, "But ye shall receive power, after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8)

We are worth all things, and we are made of dust, worth nothing at all. We are made a spectacle of humiliation before the universe, even as Christ before His captors, and yet we are lifted up to the Most Holy Place in Heaven's Sanctuary. We are incapable of any righteousness, and yet we are "the righteousness of God" (2Cor 5:21) on the earth. We have no power, and yet all power is given to us to perform the works of our Father.

As we meditate on these things, we learn our place in the plan of salvation, even as we become "humbly bold" – or "boldly humble" – speaking of eternal themes with divine power and authority, while at the same time putting others before ourselves and becoming their servants.

**Adriel777**: Amen

**Zahakiel**: Christ Yahshua, who has all power, is the greatest Servant of mankind. He has made Himself Creator and then Redeemer, Savior, and Lord. Even that last one, Lord, is an example of His service. Yah has appointed His Son as the Master of all, for the benefit of "all," in that by leading us in perfect righteousness, He is providing us with all we need to both receive and maintain everlasting life.

In being the King of Kings, Yahshua serves the universe by upholding, exemplifying, and glorifying the Law that lies at the foundation of all that exists. It is not that Yahshua had become our Servant on the earth, and then our Sacrifice, and then ceases to be these things when He takes off the priestly robes. Yahshua, as our King, will feed us the fruit of the tree of life, and cause us to drink from the water of life, in exactly the same way, and with the same spirit, that He washed the feet of His disciples. There is majesty, there is power, in being the willing servant of others, as it is by our commitment to service that we receive strength from the only One who has it.

I have said that Christ Yahshua "has all power." That is a reference to a verse... this one:

"And Yahshua came and spake unto them, saying, 'All power is given unto me in heaven and in earth.'" (Mat 28:18)

There is only one other place in which that phrase "all power" appears, and it is this one:

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders." (2Th 2:8, 9)

The Great Controversy is the dispute over the Law that takes place between Christ and Satan. "All power" is the weapon of their warfare. We understand, of course, that all true power is Yah's, and it is that which is given to Christ. From the perspective of mankind, however, Satan has "all power" to deceive, for we have neither the strength nor the wisdom to resist his "lying wonders" except through the genuine workings of divinity. We know that he will be successful, and indeed already has been successful, in getting the whole world, but for a small Remnant, to wonder after the beast.

Yahshua has been given all power by the Father, and He shares that power with us, for it is He Himself, His own perfect life, that dwells within us to accomplish Yah's pleasure "according to the power that worketh in us." (Eph 3:20)

Satan has been permitted what seems to be "all power" over the earth, to the degree that he is even called the "god of this world," (2Cor 4:4) and he uses it to make servants of men.

Here we see the difference between the power of Christ and the power of Satan, not merely in the degree of that power, but also in the way it is used. Christ takes the power He has received and He gives it to His people. He places it within us so that we can be free from sin and deception. We become His servants because we respond to the love that He has showed us, and freely make ourselves the "slaves of righteousness."

Satan takes the power He has received, and he uses it to deceive his people. He places it over them, so that they are bound to sin and deception. They become his servants because they are made ignorant of the love of Yahweh, and the freedom that He offers them. They become the servants of Satan because they have no power to respond to the call of the Holy Spirit, and they are bound to the fallen angel as "slaves of sin and self."

The blessing of the Gospel is that the grace of Christ Yahshua has appeared to everyone, (Titus 2:11) and we who perceive it can choose which form of slavery, in a sense, that we wish to experience.

It is the nature of mankind that we are "subject" to many things... time, circumstances, biological needs, and so on. Whoever we are, and whatsoever authority we may hold over some of our fellow human beings, we will always be dependent on forces and factors outside of ourselves in order to continue to exist.

For fear of death, some turn to Satan and submit themselves to "all power" that he has been permitted to exercise, in order to quiet the conscience and distract from the challenges and temporary nature of physical life.

For love of righteousness, some turn to Christ and submit themselves to "all power" that He has been given, in order to purify the conscience, to best use the time we have on the earth, and then to inherit everlasting life in order to live in glory with the One whom we rightly worship.

Those who are Christ's recognize that while free will is a gift that Yah has provided for all His intelligent creatures, all power that is exercised in rebellion against Him is power that is stolen. Here is what I mean by this...

We know, from the Bible and other inspired writings, some details about Lucifer's rebellion and warfare against Yah and His holy angels. The Scriptures tell us that the angels are created to be servants, "ministering spirits" (Heb 1:14) that are now sent to assist the redeemed, but once exclusively served the Father and Son.

The idea that angels were created with the sole purpose of serving Yah and those whom He would later designate is a key one. If they do not minister, if they do not serve, then the angels have literally no purpose; they have no reason to exist. Despite this, we know that fallen angels, just like rebellious humans, do exist. They move, they think, they do works upon the earth. Where does the power for these acts originate? It can only come from the Creator, by Whom all things are made, and through Whom all things continue to be.

The Scriptures say of the Word of Yah, "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him; and He is before all things, and by Him all things consist." (Col 1:16, 17)

That word "consist" has misled some into a form of belief called "pantheism," which states that God is in all things, and is all things... that every object, and creature, is a manifestation of a part of God, and He is therefore not separate from them in any real sense. Even some early Adventists fell prey to this doctrine, which damaged their view of Yah's personality, for we (as creatures) cannot truly worship the Creator "in spirit and in truth" if we are aspects OF that Creator.

Both the New "Christian" Theology and actual New Age philosophy have their roots in the idea that we are gods, or parts of a God, in one way or another, and not merely in the sense that we hold spiritual authority (while remaining mortal) through union with Him as indicated by Psalm 82:6.

The Almighty must be understood as being separate from, and infinitely above, His creation, or else it corrupts the understanding of the infinite sacrifice that Christ offered, the Creator dying for the creature, and the Lawgiver making Himself subject to His own Law.

Yahshua is holding together the rebellious angels by His own will. There are some who say that God will not "punish" the sinner, or destroy the ungodly, or that He ought not to punish sinners for eternity for "only a few years of sin." They do not know... they do not understand that for Yahweh, to destroy means to merely cease to maintain.

This is why "Hell" as described in traditional, pagan-influenced forms of Christianity is simply incompatible with the proper interpretation of the Bible, and more importantly, incompatible with the Father's divine nature. Yah ceases to maintain both demons and unredeemed humanity in the Lake of Fire, and destruction inevitably follows as they are consumed by the "fire" that He is, (Deu 4:24, Heb 12:29) the brightness of His glory. As it is written, those who are ultimately lost "perish," (John 3:16) which means to be put away entirely, to go away to nothing. Until this judgment is executed, however, the sinner (both the sinful human and the fallen angel) is kept in existence by the deliberate and ongoing power of Yah. That power was intended for lives of holiness, and yet they are used in lives of sin. The sinner, who receives constant power to exist by the Creator of the Law, uses that very same power to violate the Law. It is theft, therefore, of the power of life and existence.

What practical implication can this understanding have for us?

For one thing, it reveals to us how "natural" the life of Christ was when He perfectly obeyed the Father. When speaking to others, even other Christians, the perfect obedience of Christ is held up as some high thing that we can never even approach unto. It is seen as a completely unrealistic ideal, even for the born again. While they acknowledge in words that "Yes, we can do all things through Christ," and "Yes, God is stronger than both Satan and my sinful flesh," in their doctrine and practice they belie this confession.

For those with experiential faith, who have experienced the Faith of Yahshua, obedience is as natural as disobedience is for the servant of sin. In fact, it is the only natural life we can have, because unlike the unrepentant sinner, and unlike the fallen angels, we are not stealing power from Yah. We are using what He gives us for its specifically intended purpose; and if we think of it in this way, how can we countenance, how can we conceive of, the possibility of committing sin? The life that Yah has given us is by its very nature the life that is free from sin, because we are using the only power in the universe (Yah's love) for its only intended purpose (Yah's will). We are not rebels. We are not thieves.

What can be the result, then, but righteousness by faith?

The experiential faith experiences perfect righteousness, because it does not allow for the possibility of experiencing anything else. The works we do, the thoughts we permit, the lives that we live, we have been given power over them, even as Paul says:

"But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." (1Cor 9:27)

It is not a burdensome thing to refrain from committing sin, choosing instead always to do that which pleases the Father. It is not a grievous task to recognize an impure inclination and reject it as a temptation, replacing each false and uncertain thought with one that is true. They are delightful, these acts of sanctification, because they are the proof, the evidence, that the power of Yah is working in us, through our faith, and manifesting as

works that testify to the universe that Yahshua is Creator, Yahshua is Savior, and Yahshua is Lord Indeed.

He who has all power, and He to whom has been given all power, it is He who has gifted us with all things pertaining to life in this world and life in the world to come. We are called to lives of boldness, strength, integrity, and victory, all through "the Gospel of Christ, for it is the power of Yah unto salvation to everyone that believeth." (Rom 1:16)

Are there any comments or questions about tonight's study?

**Adriel777:** Amen

**Martha Williams:** Amen

**Zahakiel:** If there are none, then I'll ask Bro. Luke to offer a closing prayer. Oh, he may be experiencing some Internet problems. Let us pray, then.

Almighty Father in Heaven, We thank you for blessing us with the perfect life of your Son, offered free, and able to be freely chosen because of the grace that has descended upon us from above. May our minds ever be fixed on the Person and character of Christ, Seeing how He, who had all power, manifest His strength as a servant, and healer, and teacher of others. We thank you for boldness and humility, through which your righteousness is accomplished, and we ask for wisdom and strength to press the battle to the gates, bringing the Gospel before all we can reach as we await Yahshua's soon return. May the remainder of this Sabbath be filled with your peace and joy, for we receive your gifts gratefully in the name of your dear Son, Amen.

**Pastor Chick:** Amen.

**Barb:** Amen

**Martha Williams:** Amen

**Peter\_Jr\_18:** Amen.

**Adriel777:** Amen

**Peter:** Amen

**Lucan:** Amen

**Elyna:** Amen.