

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

**Zahakiel:** Dear Father in Heaven, We gather before Your throne during these sacred hours, for refreshing, for rejoicing, and for rest. We give thanks for the glory of your divine presence, that has gone before us this past week, guiding us into greater and greater light, and leaving a testimony of your goodness to all who behold. May we now receive a blessing from your hand, in addition to the blessing of this fellowship we share, as we ask it in Yahshua's holy name. Amen.

**Pastor Chick:** Amen.

**Barb:** Amen

**Lucan:** Amen

**Ruthline:** Amen

**Elyna1:** Amen

**Kimberly:** Amen

**Gloria Bailey:** Amen.

**Lucan:** Following the Feast of Tabernacles last year, the Church had occasion to review in detail the topics of communication and thought-processing. Tonight I would like to revisit these subjects for our blessing and edification, as we know that this work – 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, there is risk they will both be cherished, and influence others. As we have seen in recent online outreach, many have never taken up this work; the result is often seen in viewing one's own unprocessed thoughts not only true, but absolutely true – a test for measuring themselves and others. Such thoughts are among the most dangerous of idols.

As a result, our message tonight is called “Processing the Mind of Christ.” 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 merely the imaginations of others that are to be cast down; only our own thoughts may be brought 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 those who bring only "every action" into captivity to the obedience of Christ. To be sure, the actions will follow the thoughts; the chain of character requires it. Yet to focus on the actions without the thoughts is legalism, as Bro. David has expanded on in past studies. If the actions are brought into obedience, but the thoughts are left uncaptured, the inner man is unchanged and the root of sin remains. Thus 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 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 inform, and thus decide our actions. The man who believes a pharmaceutical is medicine will gladly receive it; the man who believes it is a deadly poison will reject it entirely. The only difference in these two men is their belief; their perspective.

In spiritual things, the Scripture is plain: "For as he thinketh in his heart, so is he." 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, though Yahshua is here using the physical to illustrate the spiritual. If one's manner of "seeing" (the perspective, perception, way of thinking) is damaged, the whole person will be full of darkness, for they cannot see or judge things rightly. We have written of this previously in the workbook "The Two Temples" as various "atmospheres," or "contexts" in which people may exist.

For example, the man who lives in an atmosphere of insecurity may have the thought, "others are judging me." He will thus view incoming words and actions through that context; he will perceive aggression where there is none, and criticism where it is not intended, worshipping the "don't know gods" of his own imagining. "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!"

There are many who believe their eye is good, because they have a right view of some particular doctrine or another. One may worship the right idea of Yahweh, and yet reject Him in spirit and in truth; this is revealed in the spirit itself, whether it is light or darkness. It is 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 darkest of perceptions and damaged of eyes to be healed; this includes the work of thought processing through the direction of the Holy Spirit. It is the work of "bringing every thought into captivity to the obedience of Christ," thus realizing the fulfillment of the sure promise, "we have the mind of Christ." (1 Cor. 2:16)

It is through examination of self in the mirror of Yahshua's Word and perfect character that we come to know ourselves. 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 in you" that is the result of this examination, which brings the thoughts into harmony with the freely given and joyfully received mind of Christ.

**Adriel7777**: Amen

**Lucan**: The promise is by faith, but like eyesalve that is not applied, a promise unapplied sits idle and useless.

**Adriel7777**: 😊

**Lucan**: Having received the mind of Christ by faith, we are to bring our thoughts and actions in harmony with the truth by examining, comparing, and receiving the thoughts we experience with the revealed truth of Yahweh's word. 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 in the things of the kingdom of Yahweh.

Thought processing may seem unrelated to evangelism on the surface. While it is the Spirit that brings conviction and converts the soul, the way in which we cooperate with the Spirit will bring either blessing or difficulty to the work.

Consider our efforts to share the gospel of Christ's righteousness by faith, resulting in continual victory over sin. Now, to those who have processed our beliefs (and thoughts), 1 John 3:9 is a conclusive verse affirming exactly what it says. Yet how many of us considered it conclusive upon first encountering it? Not many, I would suspect. How successful is evangelism consisting of this verse with no explanation or context? Not very, I can tell you from experience. Yet is the verse not plain beyond all misunderstanding?

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 the 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.

Similarly, if one has the common false thought that "I am what I feel," they will be very perplexed with various emotions that Satan suggests in light of the misunderstood promises. We have been 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. Those who we interact with will very rarely understand this distinction; it is not only necessary for our own faith, but those who we seek to share the truth with by testimony and education.

Understanding the difference in a "true thought," a "false thought," and a "don't know thought" is another key to the kingdom in terms of separating the thoughts and feelings suggested by Satan from those that are Christ's, and thus our own. If this is not understood, the testimony of Yahshua will be all but impossible to give. And indeed, we find few if any who can give anything approaching a Christian testimony in this generation. 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)

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 and the mind of Christ, we are enabled to see with clearer discernment those who are still bound in false thoughts as we once were.

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 trust there are no hypocrites among us, the counsel is true; if we would effectively seek to bring others into harmony with Yahweh, we must ourselves reject the false and affirm the true in our own hearts and minds.

Now, identifying the true thought is relatively easy when we have a Scripture or promise that tells us plainly Yahweh's mind on a particular matter. Yet often the temptation is more subtle than this, requiring an examination of the principles and effects of the thought in question.

For example, Yahweh does not speak to us in condemnation; we read, "For if our heart condemn us, God is greater than our heart, and knoweth all things." (1 John 3:20).

Yahweh will condemn unrighteousness. 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 are transgressors, albeit in ignorance, and repent accordingly. This is righteous guilt, 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)

"Repentance to salvation" is a change, a rejection of the sin as foreign, and condemning it with Yahweh. The "sorrow of the world" is a sense of guilt that leads not to repentance, but to hopelessness; it identifies the individual with the sin, and condemns them with it (rightly, if not born again). It is a guilt that loses sight of the Savior's mercy, and rather wallows in the individual's own reproach or self-pity.

We may tell, then, the nature of the voice by the nature and designed effect of its words; that is, what does the thought lead us to do if accepted. Is it a thought that leads us to confession of sin, faith, and repentance, or is it a thought that leads us to inactivity and avoidance? What is the fruit?

It is the voice 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 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?

"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.

Yahweh had a correction:

"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?"

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)

Now, 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. Yahweh knew Adam's location just as well as Elijah's reasoning; the 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 that lead to it.

Now, what was the answer to Yahweh's question? We read in the next verse Adam's 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 upon examination, 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 because of this thought. Now here we get to the crux of the matter, both for Adam's examination and our own:

“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 hast told thee?”

What is the basis of the thought? Upon what rationale do we consider it true? This is the question, not of criticism, but of healing when examined thoroughly. Yahweh here asks for the evidence of the claim, on whose authority it is made, and so He does with us. We are those who receive the word of Yahweh as our authority, above all other authority.

“Who told thee that you are the only one left in Israel?” comes the question to Elijah. Yahweh did not tell him that.

“Who told thee” that you are, for example, afraid? Yahweh has not told us we are fearful; rather, He tells us “There is no fear in love; but perfect love casteth out fear: because fear hath torment.” (1 John 4:8)

Do your feelings tell you that you are fearful? Do your feelings have greater authority than Yahweh? What of perceptions, senses, etc.? In short, what thing in all of creation is to be received as true, when its testimony disagrees with Yahweh's promises? “Who told thee that thou was afraid?”

As we process who it is who has told us the things we believe, we may uncover many shaky premises in need of sanctified revision. We may yet have things to learn, and many things to unlearn. As we do this work, however, we will be 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.

I would like to close tonight by reposting 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 we have shared and discussed 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 the 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 insure 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. (End of excerpt)

Are there any comments on the study tonight?

**Adriel7777**: Amen. C

**Lucan**: Go ahead

**Adriel7777**: I praise Yah for this study and I appreciate you sharing this excerpt. End.

**Lucan**: Are there any other comments? If not, I'll ask Pastor to offer the closing prayer.

**Pastor Chick**: Dear Father in heaven, thank You for teaching us the Truth as it is in Yahshua. And as the sanctuary is cleansed from every false thought and feeling, we rejoice to be in cooperation with purging the universe from sin. As we are individually cleansed from falsehood we partake of more divinity until the perfect day when Christ shall return to claim His priceless Jewels. Thank You for teaching us the Truth that sets us free from every evil thought, feeling, and work. In Yahshua's holy name, Amen.

**Barb**: Amen

**Gloria Bailey**: Amen.

**Lucan**: Amen

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

**Daphna**: Amen

**Elyna1**: Amen.

**Adriel7777**: Amen

**Naraiel**: Amen

**Kimberly**: Amen

**Marie-kadeth**: Amen

**Zahakiel**: Amen

**Ruthline**: Amen

**PETER**: Amen