

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

Pastor Chick: Dear Father in heaven, we come before Your Presence with thanksgiving for the blessings of the past week. We ask for the Sabbath blessing and a fresh outpouring of Your Holy Spirit during this hour. In Yahshua's holy name, Amen.

Elyna1: Amen.

Adriel7777: Amen

Barb: Amen

Daphna: Amen

Peter_Jr_18: Amen.

Lucan: Amen

Zahakiel: Amen.

Kimberly: Amen

Naraiel: Amen

Ruthline: Amen

Zahakiel: Happy Sabbath to everyone. Tonight's study is called "The Demand of Faith."

In the last study that I shared, we spoke about the power of imagination, and this week I would like to follow up, and emphasize, some key principles revealed through an examination of this idea. In the last paragraph of that study, which was called "The Green Cord and The Golden Sphere," I said the following: "Just as the Great Flood of Noah's day fell in response to man's corrupt imagination, so shall the holy downpour of the Spirit descend in its completeness in response to the saints' visions of righteousness."

This is in reference, of course, to the final manifestation of the Latter Rain, a last-day fulfillment of what the Disciples of Christ experienced at Pentecost. This outpouring of the Spirit arrived after they had spent some days together in the upper room, "with one accord in prayer and supplication." (Acts 1:14)

Here, the followers of Yahshua experienced the Three Angels' Message in their proper order, even though this envisioning of the Gospel would not be given to John for many years thereafter.

Just before His crucifixion, Yahshua said to Peter, who was present in the upper room, (Acts 1:13) "When thou art converted, strengthen thy brethren." (Luke 22:32) Of this same Peter it was written concerning this grand event, "And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) 'Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.'" (Acts 1:15, 16)

It was Peter, who had been brought to the point of true conversion, who stood up and comforted the confused disciples, reminding them that, despite their perplexity at the death of the Master and the betrayal of Judas, these things were all written in Scripture, and "must needs have been fulfilled." (Ref. Psalm 41:9) In this, Peter showed himself victorious over the sins that had beset him, and had made of him an impulsive coward.

In "prayer and supplication," those gathered there rehearsed what they understood of the prophecies, and the doctrines of Yahshua, casting off misunderstandings and errors. In those days, before corruption had entered the Church, the teachers promoted a pure faith, which opened the way for the Spirit's entrance. Finally, it is written that they were in "one accord." As one Body, they resisted the work of the Devil to confuse, dismay, and discourage.

It is this same spirit of unity that permits the Christian in our day to find strength to resist the Mark of the Beast in fellowship with Christ and his fellow saints. It is necessary today, as it was then, to accept the Everlasting Gospel in its three essential elements; and when this is done, the Spirit of Christ does, through us, mighty works upon the earth.

But there is a reason why we must speak of the imagination, of the mind's eye, in conjunction with this process. Not only is it important for us to train our minds so that we may be effectively used by our Father, but – as the quote from the last study points out – Yah responds directly to the thoughts of the people of earth.

King David, in wonder, asked, "What is man, that Thou art mindful of him? And the son of man, that Thou visitest him?" (Psalm 8:4)

It was amazing to the Israelite King that the Creator of the vast heavens and the intricately constructed earth should be "mindful" of man. That word has to do with remembrance, with consideration, and with the keeping of a record. He who has our very hairs numbered thinks of us. He considers us, and He bears a record of all that we are, and have done, and have thought.

For the sinner, this must be a terrifying idea, for each careless word, each act of neglect, cruelty, and injustice, will be brought to light with devastating clarity in the judgment. For the saint, however, we look forward to the revelation of our Father's beauty through us. We will see the mistakes we have made, yes, but we will not be ashamed of them... we will say to the universe, "See, how I learned from this, putting it away because I understood more deeply of my Father's love."

Adriel7777: Amen

Zahakiel: We will see our triumphs, and say, "See how what I understood of the light allowed me to cooperate with my Father in the salvation of souls."

Because this spirit was not found in the people of Noah's day, Yah repented of His creation, and His judgment fell as a flood to cleanse the earth and prolong humanity's time of probation. This was why He did it. It was not because of a hatred for the sinners, the sons of Cain and those with whom they had interbred; rather, it was to spare the human race, through Noah's descendants, what would have been a short and shameful end with the earth overrun by violent, irreverent rebels.

But this was not the only event that caused Yah to directly intervene in human history because of mankind's thoughts. We read only a few chapters after the record of the Flood, "And Yahweh came down to see the city and the tower, which the children of men builded. And Yahweh said, 'Behold, the people is one, and they have all one language; and this they begin to do. And now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech.'" (Gen 11:5-7)

It was a resurgence of the corrupt imagination that caused mankind to build the Tower of Babel, a monument to rebellion against Yahweh, and an attempted safeguard against future judgment. As a general principle, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against Yahweh, and against His anointed, saying, 'Let us break their bands asunder, and cast away their cords from us.' He that sitteth in the heavens shall laugh; the Lord shall have them in derision." (Psalm 2:1-4)

Some have interpreted "His anointed" in that passage to be Christ, and it may apply to Him, certainly; however, the continuing text has the heathen saying, "Let us break their bands asunder," including His people among those against whom they have taken counsel together. The evils that have come against us, the misinterpretations, the attacks, even the Mark of the Beast, all begin as "vain imagining," as a temptation inspired by Satan and accepted by those who walk after His principles.

But while we see in these passages that Yah has often acted to curtail the work of the corrupt imagination, He has also sent His miracles in response to the mind of man. We read, "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked. The same heard Paul speak who, steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, 'Stand upright on thy feet.' And he leaped and walked." (Acts 14:8-10)

Of Yahshua it was written concerning a visit to His home, "And He did not many mighty works there because of their unbelief." (Mat 13:58)

Now, there is a danger here, in believing that since faith is a necessary element of receiving healing from Yahweh, or indeed the response to any prayer, that it is all in the mind of the believer. In other words, the temptation goes, Yah's power has nothing to do with the healing of the sick directly; rather, it is the human mind that has the power to heal itself and its body. This is certainly the position that Lucifer would have mankind accept, for he has taken this pure formula, and made of it a form of vague spirituality in which positive thinking alone, or mere belief in the "self," can cause visible – sometimes dramatic – results.

The mind of man is powerful indeed; Yah has made it that way, for we are formed in His image. He waits for us to master it, so that we may be entrusted with the great things of His Kingdom. However, divine healing, and the general receiving of blessings, is not limited by what mankind may imagine, and the Christian may call upon all of Heaven's might, not merely what he or she may comprehend.

Adriel7777: Amen

Zahakiel: The imagination is the means, but not the power, behind our connection with eternal things. Like our peace, our blessings "passeth all understanding." (Phil 4:7) Just as some confuse Yahweh's fore-knowledge with the idea that He chooses some to be saved and others to be destroyed, so some confuse His cooperation with human imagination with our own limited ability to exercise "mind over matter." To understand this is to avoid many forms of spiritualism and false conceptions of faith.

We read, for example, "And He came down with them, and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases [...] And the whole multitude sought to touch Him, for there went virtue out of Him, and healed them all." (Luke 6:17, 19)

Again, "And a woman having an issue of blood twelve years [...] came behind Him, and touched the border of His garment; and immediately her issue of blood stanch'd. And Yahshua said, 'Who touched me?' [...] And Yahshua said, 'Somebody hath touched me, for I perceive that virtue is gone out of me.'" (Luke 8:43, 44,45, 46)

Were divine healing merely a matter of the human imagination, these passages, written by the physician Luke, would not exist. There is a power, a "virtue" of which we have spoken in previous studies that Yah gives to His people. This power is the "mighty" in the works that we do, and the "wonderful" in the acts that the Christian is called to facilitate.

What the imagination, as expressed in faith, does, is places a "demand" of sorts on the will of the Father, and He is pleased to have it so. Yahshua said, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Mat 21:22)

The virtue of Yah flows into and through His people in response to the demand of their faith. What they imagine, that they request, and what they receive, that they receive. In another sense, what they imagine, that they prayerfully plan, and what they prayerfully plan, that they accomplish. The demand of faith is for seeking that which we desire, and going forward with the works that Yah has set before us to perform.

Some may ask, "What is the connection between faith and imagination?" Depending on how these words are used, there may be many connections suggested, but I would say that for the sanctified mind, faith is the way that our imagination concerning our Father is expressed. When we have the "mind of Christ," we receive thoughts from On High, revealing to us those things that are unseen, nevertheless true, and in some cases preparing us for events to come.

We are told that "faith is the substance of things hoped for, the evidence of things not seen." (Heb 11:1)

How do we conceive of "things not seen?" It is only by the imagination.

If I were to speak of a purple mouse, it is very unlikely that any of us have seen such a thing... but because of the imagination we can conceive of it. None of us have ever seen an angel in its full glory (although some have been visited unawares), but we read in the Scriptures, and in later works, of these faithful messengers, and in our mind's eye we perceive of their activities in service of the Almighty. Poetry, parables, and prophecy are comprehended also in this very way.

A sanctified imagination is necessary in order to profess the true religion. This is a bold claim, and yet the Scriptures tell us so. Consider a New Testament statement that has its roots in an Old Testament passage. James tells us in one place, "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27)

Consider those inspired words in parallel with this Scripture from an earlier prophet: "And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart." (Zech. 7:10)

Refraining from imagining evil occupies the same position as the phrase "keep himself unspotted from the world." This is by design. The fulfilling of the Law involves loving Yah supremely, and our neighbors as ourselves. And yet, how do we do that? How do we love our neighbors as ourselves?

It begins in the mind. It begins by seeing a neighbor as a friend, a brother, and one in need of agape, just like us. It begins with an act of the imagination, to choose to have compassion

for the poor – and this includes the spiritually poor, those who are starving and dying of thirst for the good nutrition of the Everlasting Gospel.

When the imaginations of mankind became evil, Yah sent the flood, confused human languages at Babel, and sent judgments against ancient cities.

When the imaginations of mankind are good, they express faith, and Yah is able to send virtue, through His messengers, to heal the sick, raise the dead, cast off demons, and prepare a victorious, pure, and united people for Heaven.

The sanctified imagination is the foundation of faith, for by it we can understand those unseen things in which we put our trust, and we envision the fulfillment of our prayers. It is first in the sanctified imagination that we see medical clinics flourishing, new Churches built, temptations overcome, saints sealed in their foreheads, and sincere souls coming to us for answers to questions of everlasting importance. By the sanctified imagination we receive light from Heaven, communicating with the Father and Son, and receiving guidance in all things. By the sanctified imagination we overcome sin and self, resisting the Devil and his angels by seeing ourselves – knowing ourselves to be – encompassed in divine glory, either as a globe of golden light, or (as Paul describes it) a suit of impenetrable armor complete with a spiritual sword. (Eph 6:13-17)

“For thou, Yahweh, wilt bless the righteous; with favour wilt thou compass [surround, enclose] him as with a shield.” (Psalm 5:12)

In the sanctified mind we perceive the glory of the Father in our choices for righteousness, beholding His face before us, by which we are transformed into His likeness. (2Cor 3:18)

Eye has not yet seen those things that await us in the world to come, and yet our Father has given us visions, glimpses, into His very Throne Room, His Heavenly Sanctuary, and the joyful association of angels and saints. To those who are willing, He delights and encourages us along the way, and it is by this, by this simple and yet most powerful means, He causes our faces to light up, even in the darkest of times, as a testimony to the universe of His love.

May we who are called according to His purpose be eternally thankful, and supremely joyful, for those things which our Father has revealed to us so far, and may we seek ever greater and brighter light, knowing that nothing we may ever imagine of our Father’s greatness and beauty shall ever fall the least bit short.

“Now unto Him that is able to do exceeding abundantly above all that we ask or think [i.e., imagine, perceive with the mind], according to the power that worketh in us, unto

Him be glory in the Church by Christ Yahshua throughout all ages, world without end. Amen." (Eph 3:20, 21)

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

Adriel7777: Amen

Elyna1: C

Zahakiel: Go ahead.

Elyna1: In this passage where you said: Zahakiel: It is necessary today, as it was then, to accept the Everlasting Gospel in its three essential elements;" I wonder for the sake of others that may read the study, could you specify them or give a reference for them? I see this is a question also. End. (Rev. 14:6-12 might suffice.) See also:

Zahakiel: Well, I think your comment here has just done so 😊

Adriel7777: C

Zahakiel: Go ahead.

Elyna1: 😊

Marie-kadeth: 😊

Adriel7777: Perhaps I could put a link to one of our studies on the 3 Angels? And does anyone have a particular study in mind? 😊 End.

Zahakiel: I think linking in comments to related studies could be a useful practice.

<http://www.faithofjesus.to/forum/viewtopic.php?p=179407&sid=07ebf327415bbd88a2a7e634a2811425#p179407> (The Three Commitments)

<http://www.faithofjesus.to/forum/viewtopic.php?p=23570&sid=07ebf327415bbd88a2a7e634a2811425#p23570> (Salvation in Threes)

(These are just a couple of our studies on the Everlasting Gospel.)

Daphna: C/Q

Zahakiel: Go ahead.

Daphna: I would like to hear about, is this a thing of the past that God has people in all churches also non churches?

Zahakiel: The purpose of evangelism is to find people who are willing to be Yah's. I suppose that would depend on how you define His "people." If you mean those who are fulfilling the Gospel for this generation... they would be testifying what we do. If you mean those who are sincerely seeking righteousness, and are willing to learn how

to express that as He desires, then yes... our hope is that we continue to encounter these people wherever they are, other churches, in solitary worship, etc.

Daphna: Yes those who are sincerely seeking the gospel. End.

Pastor Chick: C

Daphna: Q. Will they have to find their way out and into the CSDA before Yahshua returns?

Zahakiel: Go ahead, Pastor.

Pastor Chick: "Sanctified imagination" brings us back to bringing every thought captive to the OBEDIENCE of Christ. Imagination must be disciplined in order to be obedient. Our members have much in the way of "imagination" but often fail in obedience to detail and agreement. One example is our convention of using "..." and "End" when typing our statements in chat. He or she that is faithful in the smallest details will be faithful in the more significant ones. End.

Zahakiel: Thank you for that, yes. Are there others with thoughts to share, or replies to Daphna?

For Daphna... We know that Yah does all He can to save every soul. He has appointed the CSDA Church to gather in the Harvest, and we do bear the sealing message... and those who encounter our message are presented with a choice that decides their destiny. Beyond that, that is between the individual and Yah.

Are there any further comments or questions for tonight? If not, then I'll ask Bro. Luke to offer the closing prayer.

Lucan: Dear heavenly Father. We thank you for the sure promises of your Word, your mind to envision them, and your faith to receive and enact them. We ask that your Spirit continue to guide and unify your people, as we prepare for your soon return. In Yahshua's name we pray, amen.

Pastor Chick: Amen.

Adriel7777: Amen

Barb: Amen

Kimberly: Amen

Gloria Bailey: Amen.

Zahakiel: Amen.

Elyna1: Amen.

Naraiel: Amen

Daphna: Amen