

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

Zahakiel: Dear Father in Heaven, We thank you that you have chosen us as a people out of the earth, to be the receivers of your many and precious promises. We thank you that we have been blessed by the fulfillment of these promises in the past week, and we come before your Throne tonight in grateful acknowledgement of your mercy. May your Spirit's guidance and presence be with us in this meeting, and on into the remaining Sabbath hours, for we ask this in Yahshua's name. Amen.

Lucan: Amen

Naraiel: Amen

Natashua: Amen.

Barb: Amen

Adriel Dean: Amen

Barb: PC: Amen

Lucan: Tonight's study is called "The Comforter." In Revelation we read of the second beast, which gives power to the image of the beast, that "he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men."
(Revelation 13:13)

What does it mean to make fire come down from heaven on the earth? Much of what John wrote in Revelation was referencing prior inspiration, either from the old testament prophecies or from his own experience with Yahshua. This particular phrase has reference to both; the false prophet of Revelation calls down fire from heaven, and we are familiar with Elijah's calling down fire from heaven, both to consume sacrifice and Yahweh's enemies.

John and his brother James were also familiar with this, as we may read: "And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw [this], they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save [them]. And they went to another village." (Luke 9:51-56) (LMK)

Zahakiel: Finished

Adriel Dean: F

Barb: F

Natashua: F

Naraiel: F

Lucan: "Ye know not what manner of spirit ye are of," was the response given to those who would use physical force to punish rejection, whether of truth or of self. That is to say, this is not the Spirit of Christ; this is not the Holy Spirit, but another spirit. The Samaritans rejected Yahshua, insomuch as they did not aid Him. Those who Elijah called down fire upon were actively seeking to disrupt the work of that messenger, and thus Yahweh, via an army. The difference in spirit should be evident, yet by not knowing what spirit they themselves were of, the disciples were similarly unable to discern what spirit others were of.

The only other spirit in operation, as we have seen previously, is the spirit of Satan. This is the spirit of the world, and the spirit of man as separate from Yahweh. It is this spirit alone that persecutes over religious differences and the perceived rejection of truth. Thus the second beast, which looks like a lamb, in truth speaks like a dragon, bringing the fires of persecution upon Yah's faithful people. It is the enemy's decided effort to deface the image of Yahweh in man, and to replace it with his own attributes and character. Even the disciples of Yahshua fell victim to such deceptions, before learning with Peter that "he that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." (Revelation 13:10) This was not learned by schooling or seminaries, but by learning what manner of spirit they were of. Having learned that, they had opportunity to repent, to receive the Holy Spirit instead, and to know precisely what Spirit they were of from that day forward. As a result, those things Yahshua said to the disciples were brought to mind for later use according to the promise, as we see in Revelation and elsewhere.

"These things have I spoken unto you, being [yet] present with you. But the Comforter, [which is] the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:25, 26)

We may see the fulfillment of this promise through the writings of the apostles as well as our own lives. The promise is to all who have the Spirit, and to all who have heard and received the Word of Yahshua. Have you claimed the promise and received the Spirit? If so, then you have this and all other promises regarding the Spirit, and Yahshua's Word will always be brought to remembrance in time of need.

Yahshua speaks often of the Spirit in the gospel of John. Much ado is made by some about the personal pronouns – "he, him, whom," etc. – that the English translators chose to use, in an effort to prove some doctrinal point about the nature of that Spirit. Much like Sunday keeping, these efforts are based more on men's ideas as to what Yahshua meant than on what Yahshua actually said, though a concordance is more helpful on this topic than it is on most.

In truth, Yahshua spoke little about what the Spirit is, and much about what the Spirit does. That is not to say He does not address the matter at all; He identifies Himself with His Spirit often, saying for example:

“If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; [Even] the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.” (John 14:15-18)

It is Yahshua that comes to us when we receive His Word and keep His commandments, abiding in us as the comforter through His Spirit.

Adriel Dean: Amen

Lucan: This is repeated a short time later, when “Yahshua answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.” (John 14:23, 24)

The means through which this happens, as Yahshua said a mere five verses earlier, is through the “Spirit of truth,” the “comforter.” We know therefore that by the Spirit both the Father and the Son are in us, and abide, or remain, in us. By the Spirit, the very Father and Son dwell in human vessels as surely as the glory of Yahweh dwelled in the tabernacle in the wilderness.

Humanity is not only enabled to do the works of divinity, but is brought into intimate relation with divinity, with the works coming as the result of this union. As it is written, “And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do [them].” (Ezekiel 36:27)

These two elements – humanity and divinity - are married in the Christian, being considered “one spirit” with Christ as man and wife are “one flesh” with one another. As it is written, “Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make [them] the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit.” (1 Corinthians 6:15-17)

Those who receive this union allow and co-operate with Yahshua to perfect their characters according to the standard of His own life, and thus receive the “wedding garments.” The life of Yahshua demonstrates the results of the union of the Spirit with sinful flesh, and the work of the Spirit in daily life.

What is true of the Spirit is true of Yahshua; we may read, for example:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew [it] unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew [it] unto you." (John 16:12-15)

Now this is some strange language. What does it mean that the Spirit does not speak of itself, but of what it hears? What does it mean that it takes of Yahshua, and shows it to those who have the Spirit within them? This may seem puzzling at first, yet let us see what Yahshua says of Himself in the same book:

"Then answered Yahshua and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel." (John 5:19-20)

As the Spirit does not speak of itself, so Yahshua does not speak of Himself. As the Spirit shares what is from Yahshua, so does Yahshua share what is from the Father. As the Christian has the Spirit, we participate in this; we do not speak of ourselves, but share and do what we see Yahshua do, even as Yahshua shared and did what He saw from the Father: "What I tell you in darkness, [that] speak ye in light: and what ye hear in the ear, [that] preach ye upon the housetops." (Matthew 10:27)

We read again: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." (John 5:30)

What is said of the Spirit is said of the Son. What is said of the Son is said of those who receive the Spirit of the Son: "Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye [are] the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." (John 15:3-5)

Yahshua humbled Himself in taking on humanity, and could do nothing of His own self save what the Father gave Him to do through their shared Spirit. We who receive His Spirit can of our own selves do nothing, but we abide in Yahshua as He abides in us through that same shared Spirit. Once more, the results are the same – humanity and divinity are combined, we judge as we hear, we seek not our own will, and we bear much fruit through the indwelling of the Spirit.

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.” (John 16:7-11) (LMK)

Zahakiel: Finished

Adriel Dean: F

Natashua: F

Marie-kadeth: F

Barb: F

Lucan: We may see an example of this being fulfilled by the Spirit through the apostles: “And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.” (Acts 24:24, 25)

The Spirit always works and speaks through an agent, and without the Spirit, no agent has anything of value to do or say, be they men or angels. It is for us, then, to reprove the world of sin, and of righteousness, and of judgment even as Paul did before Felix.

“Of sin, because they believe not on Yahshua;” thus we say with a loud voice, “Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” (Revelation 14:7) As we proclaim the message of the hour of His judgment – more urgent under the judgment of the living than ever before – we bring with it the testimony of Christ’s creative power, manifest in complete victory over every known sin.

“Of righteousness, because Yahshua goes to His Father, and we see Him no more.” Such righteousness must be demonstrated, not merely described; hence “the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” (John 1:14) Yahshua went to the Father, yet the Spirit reproves the world through the example we give of Christ through His gift of righteousness. His righteousness is as separate from unrighteousness as light is from darkness; this separation is revealed in self-control, among other fruits. Thus we raise the alarm against the consequences of sin and false doctrine in the churches, saying that “Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” (Revelation 14:8)

“Of judgment, because the prince of this world is judged.” Satan’s claim over the earth has been null and void since the cross; he, and all under the banner of his rebellion by

default, are awaiting the execution of that judgment even as we speak and warn others of it. The Spirit through us testifies that the hour of this judgment has come; it speaks of the judgments against Babylon for its sins, and it warns of the most severe judgment announced in the Scriptures for knowingly supporting that system. It does this with a loud voice, saying "if any man worship the beast and his image, and receive [his] mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Revelation 14:9-11) (LMK)

Barb: F

Zahakiel: Finished

Adriel Dean: F

Natashua: F

Marie-kadeth: F

Lucan: All three angel's messages speak of righteousness, of judgment, and of sin; this is because they are all from the Spirit that reproves the world of these things. Righteousness by faith is the first, second, and third angel's messages in verity, for righteousness by faith only comes through the indwelling power of the Spirit, which "shall guide you into all truth."

When one has crucified self and received the promise of the Spirit, they will worship God according to His commandments; they will separate from false churches; they will refuse to support any mingling of church and state that requires men to disobey Yahweh and thus receive the mark of the beast. While specific applications may require study and effort, they cannot help but to ultimately do these things, for the Spirit itself imparts to us the "mind of Christ" that originated these principles and messages. (1 Cor. 2:16)

These will do the works they see Yahshua do, even as Yahshua does the works He sees the Father do. By the very act of seeing – recognizing, perceiving, understanding – what Yahshua's character and mind is on a matter, we know our own character and mind on the matter. This is the application of the promise, and the testimony to be given. Yahshua spoke and acted according to the Spirit, and has freely given us this same Spirit; this He has sworn to do. What Yahshua did and said was the result of the Spirit in human flesh; what we do and say is the result of the Spirit in human flesh. What we do and say will therefore be "the testimony of Yahshua," who "abides in us" forevermore.

Adriel Dean: Amen

Lucan: This is the blessing of sanctification; as we see more of Yahshua's perfection, we are given to see more of His perfection revealed within us, for He becomes one with us through the Spirit that He shares with us. As we see, we ask, receive, and do. As it is written, "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, [art] in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John 17:20-23)

This is the perfect unity found in those in whom the Spirit dwells. There can be no other fruit from someone in whom the Father and Son dwell, who are one with each other. The third angel's message is a unifying message, for the Spirit is one Spirit, and thus a uniting Spirit. Those born of the Spirit are a part of the royal family of Heaven, and thus fellow-citizens. As we proclaim the messages of the Spirit to the world, may we take with us the testimony and works of the Spirit, even the very testimony of Yahshua. As we find the Spirit's work described in the Scriptures, often through the example of Christ, see in those descriptions a sure promise to you of who you are, who Christ has made you through His Word, as surely as that Word hangs the planets in the heavens. There is no "trying" in this gospel, for the mind set on "trying" implies failure comes with insufficient effort, and there is no possibility of failure in the life of Christ.

Adriel Dean: Amen

Lucan: This is why "I try" is one of the snares of Satan. No amount of effort can bring success in spiritual things; neither does not trying "hard enough" prevent the fulfillment of the promises. Human effort is useless here, save for co-operation; the flower does not "try" to grow; the planets do not "try" to keep their course around the sun, but they perform the Word spoken to them. Christ has given them their work and the power to do it; so it is with us. There is no need for "trying" because Christ has already succeeded, and "self," the independent entity that might "try" to re-do it for ourselves, has died. The gospel has no personal measurement to attain to; it is the "good news" that we cannot ever succeed through trying, and therefore are released from the personal burden of doing so. Instead, we partake of Christ's success, Christ's Spirit, Christ's victory, Christ's yoke, which are all sealed and assured beyond all trying. Rather than attempting to attain, we receive the gift – no one tries to attain what they already have been given. As a result, there is simply rest – the true spirit of the Sabbath, in which we depend wholly on Yahshua to fulfil His promises. We "labor" in our rest by resisting all suggestions to the contrary of His promises.

And what is His promise regarding the Spirit?

"If ye then, being evil, know how to give good gifts unto your children: how much more shall [your] heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13)

Adriel Dean: Amen

Lucan: Here is the means of receiving; and what is the result?

"To whom God would make known what [is] the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." (Col. 1:27)

Through the Spirit we have "Christ in us;" Christ Himself abides in our hearts made new, and Himself constitutes our new spiritual selves. This is our hope, our expectation of glory. It is our glory now, beyond that of the old temple.

As we read of Yahshua's words and testimony, let us claim these promises resolutely for ourselves, for Yahshua lives within us, and abides in us, as we abide in Him.

"I will not leave you comfortless: I will come to you. At that day ye shall know that I [am] in my Father, and ye in me, and I in you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." (John 14:18, 20, 27, 16:33, 1 John 5:4, 3:9)

Lucan: Are there any comments on the study tonight?

Adriel Dean: Amen!

Lucan: If not, I'll ask Pastor to offer the closing prayer.

Barb: PC: Dear Father in Heaven. Thank you for the comfort of your spirit within us. Thank you that where the spirit is, there is liberty. And not only liberty, but power, success and rejoicing. Thank you for the rest that we have by virtue of Your Spirit, and that we no longer TRY in the flesh, but perform in the Spirit bringing forth the fruits of righteousness. Bless all of us with a greater baptism of Your Spirit. In Yahshua's holy name, Amen

Natashua: Amen.

Lucan: Amen

Barb: Amen

Zahakiel: Amen.

11-8-2019 The Comforter

Adriel Dean: Amen!!!

Gloria Bailey: Amen.

Ruthline: Amen