

Zahakiel: All right, let's begin. Dear Father in Heaven, We thank you for blessing us with the guidance and indwelling of your Spirit this past week. We thank you for the holy Sabbath day, where these cares are offered up as occasions of rejoicing before your Throne. We ask that your presence rest upon each one gathered here, and that hearts will be opened to the gifts you have provided from the foundation of the world. In Yahshua's name we pray. Amen.

Pastor Chick: Amen.

Lucan: Amen

Barb: Amen

Elina: Amen.

Adriel Dean: Amen

Piedad: Amen

Gloria Bailey: Amen.

PETER: Amen

Zahakiel: Happy Sabbath to everyone. Tonight's study is called "To Walk in The Spirit." Bro. Luke's study last week contained a passage that caught my attention in particular. It reads, "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)

Those of us who have been working with the Three Gospel Angels for months and years should easily see the connection between Christ's words here and those angels' message – in order – from Revelation 14. The Holy Spirit leads mankind to the message of the First Angel, because it reproves the world of sin. Because humanity, for the most part, does not believe in Christ, they do not invite Him to dwell within them. Thus, they do not overcome the world; they are not born again, and their natural state is sin. Skipping the middle one for the moment, the Holy Spirit leads mankind to the Third Angel, because the Mark of the Beast is the final snare of the Prince of this world, and the Third Angel warns against this snare, against this mark... and because there are men and women who choose the way of Yah rather than the worship of Satan's power, judgment is brought to the Deceiver. This much should be apparent upon a brief examination of the concepts involved.

But now, the Holy Spirit leads mankind to the message of the Second Angel, because pure doctrine, when accepted in the heart, produces a life of unbroken righteousness. It is written just so:

"Yahweh be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom 6:17, 18)

The progress is laid out plainly. One is a "servant of sin," and then receives "that form" of doctrine, that is, the apostles' teaching that reflect the properly expressed, unadulterated faith of Yahshua. When such an individual obeys from the heart, seeing that good works always follows from this faith, they are "then made free from sin." The word "then" there is significant, because it indicates a cause-and-effect relationship. The Second Angel's Message is the sanctifying message, because accurate beliefs about Yahweh – in other words, knowledge of who Yahweh is – leads to a sanctified life, and an everlasting one.

But we see here something that might not be immediately apparent, and it is the reasoning that Yahshua employs. The Spirit convicts the world of sin, because the world does not believe in His saving power. The Spirit convicts the world of judgment, because the rejection of Satan's power leads to his condemnation. These two are clear. But of the second conviction He says, "[The Spirit reproves the world] of righteousness, because I go to my Father, and ye see me no more." What does the departure of Yahshua to His Father, so that we see Him no more, have to do with the inspiration of righteousness within the believer? There are two main reasons why these ideas are connected.

First, the nature of faith is that it is not obedience to a visible expression of authority. If a king, or boss, or police officer, gives a command, it is not an act of faith to obey. If the Holy Spirit influences the conscience, however, so that the invisible principles of righteousness motivate the thoughts and actions, this is acting upon faith.

If Yahshua, with His visible spiritual authority, commands an individual and they obey, that may lead to nothing more than obedience. There is no more virtue in obeying the direct word of Christ than was displayed by the demons He cast out or the diseases that He cured by His word. Should Christ, in His resurrected glory, appear to the most hardened rebels or entrenched sceptics, they would obey His every word because of the very authority of His presence. Thus, mere "obedience" does not at all reveal faith.

On the other hand, if the soul is touched by the meek and gentle character of the Savior, the invisible bonds of love may guide the believer into the paths of righteousness by the Spirit of Truth, and not by force. This, then, is obedience by agreement, and the expression of faith.

It is necessary, therefore, that Yahshua come to us as the "still, small voice" that once spoke to Elijah, (1Kings 19:12) lest Satan present (at this critical time just before the close of probation) the accusation, "They obey, because they have no choice."

It was expedient, then, that Christ should go away, back to the Father, so that we may be guided through agreement, through principle, through faith, by the descent and acceptance of the Holy Spirit in place of the spirit of the world. That is the first reason.

Adriel Dean: Amen

Zahakiel: The second reason why the Spirit reproves the world of righteousness only because Christ has gone out of our sight to the Father is, to me, one of the most divinely brilliant aspects of the Plan of Salvation. The physical world, in which we dwell materially, is so close to the spiritual world that we can almost see it. In the days before sin, Adam communed freely with the angels, being unaffected by the brightness of their reflected glory. It was the intention of Yah that Adam should grow mighty in the ways of the spirit through learning, rather than by instinct, but until such a time as he was mature, he was limited to the capabilities of the flesh.

The spiritual world is often seen as being "up there," far away and looking down on us. That is only part of the truth. The Book of Proverbs describes Christ as "a Friend that sticketh closer than a brother," (Pro 18:24) and it is also written, "But the Word is very high unto thee, in thy mouth, and in thy heart, that thou mayest do it." (Deu 30:14)

It is the in-dwelling of Christ in us that makes us righteous, and by His Spirit He may indeed be with each individual believer all at once. Yahshua holds a unique position in that He maintains His human flesh, and therefore He "ascended" to Heaven in the Book of Acts, and will return to earth in the Book of Revelation, being – in that flesh – only in one place at a time.

As the only-begotten of the Father, however, He is also Spirit, for "God is a Spirit," (John 4:24) and every being begets "after his kind." (Gen 1:21, 24, 25, etc.) This is a powerful, if indirect, argument against the Trinity, which has the Holy Spirit as an entity separate from the Son. The Son, if He is truly the Son of the Father (who is a Holy Spirit) must Himself be a Holy Spirit by definition. Anything other than this would make Him a creature, and not a Son. If the Trinity doctrine were accurate, the Godhead would essentially amount to three Holy Spirits, two of which assume roles, names, and personalities, and one that somehow does not. Nothing like this appears in the Scriptures; instead we have a Father, who is Spirit, a begotten Son who is Spirit that takes on human flesh, and the ability of the Father and Son to send their shared Spiritual presence to us, by means of which they abide within our hearts. (John 14:23)

Consider, then, the nature of the spirits... how they are and how they move. Christ, by His Spirit, is with every believer at once. The angels are capable of traveling between Heaven and earth to do the will of the Father. (Mark 13:27) They are not bound by physical barriers or restrictions, (Acts 12:7) and Christ, even in His flesh, but in His resurrected, spiritual form, displayed similar characteristics. (John 20:26) Because they do not have material bodies, angels do not need to "move" from Heaven to earth to

appear here in the same sense that a human being moves from one room to another. They are mind and spirit, and therefore for them, travel is as simple as thinking of a place, anchoring their consciousness in that location, and exercising the will to be manifest.

For us, until we reach the level of spiritual maturity intended for Adam in his unfallen state, we must walk, or drive, or fly in an airplane, to go from one point to another; we cannot just think of a place and be there, since we are constrained by the flesh.

And yet, and yet... we are still children of Yahweh the Most High, created in His image, and redeemed from fallen humanity by the life, death, and resurrection of Yahshua. We are more than merely flesh, and because of this, we have a foretaste of the freedom that our spiritual bodies will know in their sanctification. In fact, "sanctification" is the domain in which we may move, not like men, but like spirits.

In the world, if a defect of character is detected, this means that an individual must "work on himself." He must make commitments, attend meetings, and devise techniques and tricks to avoid repeating the offending behaviour as often as before. For the saints, however, who are born again "of the Spirit," as we think in our hearts, so we are. We may move from one place to another by an act of the mind and the will. This is a deep application of what it means to partake of Yahshua's divinity, and to be filled by the Spirit; that Comforter that He left to us when He ascended to the Father. We are the righteousness of Yahweh in the Son, because in spiritual things, we do not move like flesh. We walk in the Spirit, and are like the angels of Heaven in rushing speedily, at the speed of thought, to faithful obedience.

In the way of sanctification, when a saint sees himself in the mirror of Yahshua's character he may discover a flaw, a defect, an unknown offense to the principles of the Heavenly Kingdom. In Christ he sees the "place" that he must be, and the "place" he is now, and he then – like the angels – anchors his mind on the sanctified place, exercises his will... and he is there. He has travelled from death to life, come up to a higher knowledge of righteousness, with an immediate act of will. He has not evolved, for it is the flesh that is believed to evolve. He has not earned more salvation, for earning is a reward for work. Instead, he simply "is" where Yah has called him to be.

The angels move by their thoughts, and the saint moves (in matters of the spirit) by his thoughts, unconstrained by the flesh, which has nothing to do, in its fallen state, with the things of Yahweh.

This is Gospel, this is Good News.

Yahweh does not require us to go the "way of the flesh" in matters of holiness, for the way of the flesh is death. A similar phrase, "the way of all the earth," is used in the

Bible as a reference to death, (1Kings 2:2) but "if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." (Rom 8:10)

Because the Spirit of Christ dwells within us, because the Comforter has been sent to us upon Yahshua's departure, we are not constrained by the ways of the flesh. The flesh is slow. (Luke 24:25) The flesh is weak. (Matt. 26:41) The flesh is temporary. (Job 14:2)

The Spirit is quick. (Joel 3:4, Luke 18:8, Psalm 119:60) The Spirit is strong. (Mic 3:8, Eph 3:16) The Spirit is forever. (Isa 59:21, Gal 6:8)

Adriel Dean: Amen

Zahakiel: We who are the children of Yah are privileged to be able to apply this difference, between the flesh and the spirit, to every aspect of our lives. If one is tempted to think he is slow, physically or mentally, then let him walk in the Spirit, and not in the flesh.

Piedad: Amen

Zahakiel: If one is tempted to think that he cannot keep the commandments in both great and little things, then let him walk in the Spirit, and trust not in the weakness of the flesh. If one is tempted to say, "I cannot keep commitments. I meet with the brethren, and I am excited, but then my excitement fades, promises are forgotten, and zeal is cooled," then let him walk in the Spirit, which is forever, and changes neither with time nor with circumstances.

Those who walk in the flesh cannot inherit the Kingdom of Yah, because Yah has not made us to be slow, or weak, or temporary. We were created to be as the angels, excellent in speed, mighty in works, and everlasting – clothed in immortality. That is the inheritance to which we have been called. In spiritual matters, then, let us walk in the Spirit, and move like the angels.

Victory over sin, overcoming defects of character, and stepping into righteousness, these are not slow, gradual processes, subject to the limitations of the flesh (or the mind that is set upon the flesh). Because we walk in the Spirit, and are not constrained by such material limitations, we may "see" the glory of Yah, and immediately stand in that light.

PETER: Amen

Zahakiel: As we consider righteousness, as we see the perfection of Yahshua's character, it is revealed to us, made known to us, and we anchor our thoughts in Him, choosing to be there, and there we are, unshackled from time, space, and the fragile matter of which our physical forms are made. As it is written, "The wind bloweth where

it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John 3:8)

The invisible world moves, and we – who are a part of that world – move with it. Our thoughts, our choices, our resulting actions, these all manifest Yah's righteousness upon the earth, not because our flesh has already been made pure, but because the Spirit triumphs over that flesh, so that we may do the impossible; healing the sick, casting out demons, and raising the dead. Because we are in the Spirit, we are in the right place at the right time, (Acts 8:39, 40) and we speak the right words in due season, (Mat 10:19) as provided by that self-same Comforter sent to us by Yahshua when He ascended to the Father, where we cannot currently see Him.

Victory over sin is our only experience, for we move like spirits in matters of the spirit, being filled with Yahshua's very life, reproving the world of His righteousness because He has gone to the Father, to walk first the Way that we must follow. Because He has ascended and left us the Comforter, we exercise faith in the invisible but foundation principles of Heaven, and are made manifest as servants of the Most High, bright lights in the world of darkness.

Truly it shall be – and now is – as it has been written of old, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan 12:3)

Are there any questions or comments about the study tonight?

Adriel Dean: Amen

Naraiel: Amen.

Piedad: Amen

Zahakiel: If there aren't, then I'll ask Bro. Luke to offer a closing prayer.

Lucan: Dear Father in heaven. We thank you for giving us the fullness of all righteousness in your Spirit. We know we have received of you all of the infinite love, joy, peace, and "every good gift" in the gift of your Self. As we grow in understanding of these gifts, we thank you and rejoice that we step into them immediately, using that which has been gifted. May your Spirit continue to guide us from glory to glory, as we keep pace with Your increasing light, preparing ourselves to step from the physical into the spiritual at your soon return. In the name of Yahshua we pray, amen.

Zahakiel: Amen.

Pastor Chick: Amen.

Barb: Amen

Adriel Dean: Amen

Piedad: Amen

Elina: Amen

11-15-2019 To Walk in The Spirit

PETER: Amen

Ruthline: Amen

Naraiel: Amen