

**Zahakiel:** It's time to begin. Pastor, please offer an opening prayer.

**Pastor Chick:** Dear Father in Heaven. We are blessed to enter Your Presence with pure hearts and consecrated minds. We thank You for providing all that we need for this life and the life to come. May we receive a Heavenly refreshing, as we worship this hour in Spirit and in truth in YAHSHUA's holy name, AMEN.

**Adriel Dean777:** Amen, Amen

**Barb:** Amen

**Zahakiel:** Amen.

**Lucan:** Amen

**Gloria Bailey:** Amen.

**Daphna:** Amen

**Peter:** Amen

**Elyna2:** Amen.

**Marie-kadeth:** Amen

**Zahakiel:** Happy Sabbath to everyone. Tonight's study is called "He Will Do It."

We have been talking about Elijah recently in our past few studies. We have examined his life and ministry from the details given in the Bible, and we have seen that the spirit and power of Elijah was fulfilled in John the Baptist, preparing the way for Christ Yahshua's first appearance. We have also seen that this same spirit and power comes again before the Second Advent, before the "great and dreadful Day of the Lord" in order to fulfill a similar role. (Mal 4:5, 6) In order for Elijah to do this, however, to "turn the heart of the fathers to the children, and the heart of the children to their fathers" as it is written in the verses cited above, those who stand in his role must speak, and act, in a way perfectly befitting both the spirit and power in which they have come.

While I have called this study "He Will Do It," because I wish to emphasize the active role that Yah plays in every aspect of what I am discussing, it could also be easily entitled, "The Confidence of Elijah," or "The Speech of Elijah." One is the cause, and these others are the effect.

Because Yah is faithful to all that He has promised, His people are gifted with supreme confidence regarding all that He has spoken. We have had studies before about trust in the promises of Yah. We have discussed boldness in evangelism and communication, as well as the need for that "invincible testimony" that inspired writings have exhorted us to declare. And yet, these messages have not yet had their full and perfect effect. God's people in this last generation have more to learn regarding consistently and unerringly grasping the power that the Father and Son have put at their disposal.

We may know this, because our speech continues to be refined, more and more closely, until it matches the fullness of the stature of Christ. While this process is "perfect," this does not mean that those who undergo it are intended to be passive recipients of its benefits. In Sabbath rest, the saints of Yahweh are to "actively permit" divine effort to work through them, labouring alongside the Holy Spirit and the ministering angels in order to bring about the completed task: a human soul so unlike that of the carnal man that the Creator places His glorious Seal of Approval right upon his forehead. This is not intended to indicate that the Spirit is outside, but that it prompts, through conscience, and revelation... and it is our "work" to agree with it and let it move us.

As His people perform this spiritual work, the most important weapon given to them against the snares of the enemy is a child-like, unconquerable, unwavering faith. In the Book of Ephesians, the Apostle Paul uses the armor of a warrior as a parable to describe the various blessings with which Yah has blessed His people. In Chapter 6, he describes the belt as truth, holding everything together. The breastplate is righteousness, for the righteousness of Yahweh covers one's nakedness, and offers protection against attacks. Salvation is a helmet, guarding the mind against intrusion, deflecting temptations and distractions. Readiness to speak of the Gospel is the warrior's footwear, for Yah blesses all such intentions, giving opportunities to "go forth" into the world, and also "power to tread on serpents and scorpions, and over all the power of the enemy; [so that] nothing shall by any means hurt you." (Luke 10:19)

During this description, Paul says, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." (Eph 6:16) "Above all," of primary importance, of absolute essence, is faith,

represented as the shield which preserves life from all the assaults of the enemy in whatsoever direction it is held.

We know that "without faith, it is impossible to please Him," (Heb 11:6) for it is by our faith that He is able to act in His people, blessing both them and the world. Without faith, the greatest Teacher cannot teach, and the greatest Healer cannot heal. (Mat 13:58) Without faith, which may be understood in this application "a resolute decision to believe the promises of Yahweh despite one's circumstances, one's emotions, and even one's own imperfect spiritual history," the Scriptures and other inspired writings will forever remain – at best – a lifeless compilation of information.

By faith, we learn of Christ first-hand. His indwelling Spirit teaches, guides and heals us. By faith, those things which are read, heard, and studied of the Father and Son become character within the believer, so that he no longer needs to be told, "Learn of God," but rather he becomes an instrument of salvation unto others, saying to them instead, "Come and learn of my God."

Experimental faith, as it is called, converts head knowledge to heart knowledge, and it is here that the life is transformed, and readiness is made for eternity. Experimental faith is what converts the testimony from "We should..." to "We do..." and "I must..." to "My experience is that I..."

It is Yahweh's intention that the faith Elijah demonstrated before the priests of Ba'al be displayed also by those who have come in his power and spirit. It is in this way that the path is made straight for the coming of the Lord. It is Yahweh's intention that the manner of words spoken by the prophet Elijah be also in the mouths of those who have come in his power and spirit. In this way they prepare themselves, and others, for the "fiery chariot" of translation, taking them to Heaven without tasting the sting of death. (2 Kings 2:11)

How, then, did Elijah speak?

We read, "And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, "Yahweh, Almighty One of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. "Hear me, O Yahweh, hear me, that this people may know that

Thou art Yahweh Elohim, and that Thou hast turned their heart back again."  
(1 Kings 18:36, 37)

This is a testimony of perfect confidence. Remember, this took place after Elijah had seen the vain attempts of the priests of Ba'al to conjure a sign from their false god. This took place after the prophet said to the witnessing Israelites, "Come near unto me." (verse 30) This was after he instructed onlookers to pour water over his sacrifice three times. His reputation as a messenger of Yahweh, and indeed, Yahweh's own reputation, was being called into question before those with whom He was seeking to restore His covenant.

And yet, Elijah did not waver. He said, "Let it be known this day that Thou art the Mighty One in Israel." He said, "Let it be known this day [...] that I am thy servant, and that I have done all these things at Thy word." He did not say, "If you are able to show that you are the Mighty One of Israel, please consume my sacrifice." He did not say, "I hope I am properly representing You to Israel. If I am, then answer my prayer." Instead, He said, "Because you are Elohim, demonstrate your power according to your will. Because I am your faithful servant, hear my prayer, and vindicate your authority in this matter."

We know that Yah spoke to Elijah directly at times; indeed, in this very prayer he said, "I have done all these things at Thy word." We also know, however, that he had access to the very same Israelite writings that we do today. The incidents described here took place after the reigns of David and Solomon, and certainly after the prophetic ministry of Moses. Thus, Elijah knew words such as these: "Yahweh shall judge the people; judge me, O Yahweh, according to my righteousness, and according to mine integrity that is in me." (Psalm 7:8)

If a member of one of the many Churches in the world today were to stand up in the congregation and give this testimony, what do you think the reaction would be? They would say, "Who do you think you are? King David?" Ironically, this very "King David" is often used as an argument against righteousness by faith, because if "even David sinned," then what hope should we have in this wicked generation?

And yet, every Christian is permitted – with the full blessing of Heaven – to say, “One greater than David is here. Where He fell short, even speaking these words, I shall overcome, for Christ has made me more than a conqueror in Him.”

**Adriel Dean777:** Amen

**Zahakiel:** Every Christian is called to rest on the promise, “these all, having obtained a good report through faith, received not the promise, Yah having provided some better thing for us, that they without us should not be made perfect.” (Heb 11:39, 40)

The faith that the ancients declared, we perfect. The promise that they looked forward to receiving, we have received, and it is Christ Yahshua, the Savior. Furthermore, it is not merely Christ Yahshua, the Man, although that alone would be a wonderful thing... but it is Christ Yahshua, the life-giving Spirit, even as it is written, “The first man Adam was made a living soul; the last Adam was made a quickening Spirit.” (1Cor 15:45)

Let those deceived by false notions of the Godhead consider that Yahshua, the Son of Yahweh, dwelt with us in the flesh for a brief time, but before that He was Spirit, and after that, while maintaining mortal flesh, He is once again among us as Spirit – by that Holy Spirit He dwells within us, to bring forth the fruit of all the light shed before humanity’s path to Heaven.

As David spoke, so do we speak. As Elijah spoke, so do we speak. As Christ Himself spoke, so do we speak, for He prayed before witnesses, “...Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me...” and then He commanded the dead Lazarus to rise. (John 11:41, 42)

In the prayers and testimonies of Christ and those whom He calls friends, there is no shadow of doubt or wavering. There is, more subtly, no hint given that something is lacking, or yet to be accomplished concerning righteousness. Notice, I did not say, as so many have, “As Elijah spoke, so should we speak. As Christ Himself spoke, so must we speak...” This is what I refer to as leaving something “yet to be accomplished concerning righteousness.”

To say, "Should" means "Ought to be, but is not yet." Nobody who is already awake says, "I should awaken." To say "Must" means "Obligated to accomplish something in the future." The Voice of the Spirit has been speaking to Yah's Church in these past days and weeks, and saying, "Let them know that the time is 'Now.'"

When we are speaking of calling the undecided to the altar, as Elijah did, we are giving Satan no opportunity – no time – to assert himself between the conviction that the Spirit of Yah sends into the heart, and the faithful response.

It is faith "above all," as Paul writes while describing it as a shield, and it is because "the mouth of Yahweh of Hosts hath spoken it." (Micah 4:4) It is faith, not in the future, and not potentially, but faith now, and faith assuredly, that accomplishes the work of holiness. What Yah speaks comes to pass; and in the fulfilment of His promises, we have our present, active faith. What He says has already happened, we know has already come to pass. When He says to the repentant sinner, "Thy sins be forgiven thee," (Mark 2:5) that individual no longer needs to wonder if his sins will be forgiven someday, or when he dies, or in the final judgment. His sins "be" or "are" forgiven at that moment, and for the rest of his life he lives in assurance that he has been forgiven. When Yah says to the one who asks Him for righteousness, "Thy faith hath made thee whole," (Luke 17:19) we expect the same result. He who has been healed need never wonder, "Am I going to be made whole? Will I be holy unto Yahweh someday?" By faith He says, "He who has been given all power in Heaven and earth has said that I am whole." His testimony, then, from that day forward, can never be anything other than, "I have been made whole." Of all the blessings that Yah has given to the world through His Son, faith is "above all."

**Adriel Dean777:** Amen

**Zahakiel:** The ability to believe the words of the Almighty despite all is our most precious possession. Let the people of Yah remember, always, "Faithful is He that calleth you, who also will do it." (1Th. 5:24)

"He will do it." This phrase is particularly important for the saints of the last days, who have borne witness to the rise, fall, and continued blowing, of "every wind of doctrine." (Eph 4:14) While the world's churches say, "We

should be, we must be, we will be," Heaven's Church knows the name of Yahweh, "I AM." This is what it means to "call upon the name of Yahweh," not merely to pronounce some sounds, but to know that this is how He answers all our holy requests, as He answered – with His own name.

Yahweh, Father, be my Salvation. "I AM."

Yahweh, Father, be my Keeper from sin. "I AM."

Yahweh, Father, be my Defender against temptation, shame, and failure. "I AM."

When we ask of Yah some good thing, some necessary thing regarding salvation, He does not say, in that moment, "I should," or "I will," or "I must." His has ALREADY said, "I will do it," that is the promise, and the "when" is answered by the very moment in which we ask. Not only is He "able" to keep you from falling, (Jude 1:24) but "He will do it," and as soon as we ask. Not only does Yahweh "will" or "desire" to do in us His good pleasure, but the verse itself says, "It is God which worketh in you both to will [desire/intend] AND TO DO [fulfil/accomplish] of His good pleasure." (Phil 2:13) "He will do it," He has already said; therefore, He "worketh" (now) in us, because we have asked.

**Adriel Dean777:** Amen

**Zahakiel:** Words have power. We know this; we have said this. Misunderstanding words also has great power to deceive. When inspired writings tell us that we "may" have, and what we "might" have, this is not instructions for our testimony. We do not say, "I read in the Bible that I 'might not sin against God,' (Psalm 119:11) therefore, my testimony is that I might not sin against God." No, that is taking information from the Bible for our edification, and repeating it out into the world without grasping it by faith. It passes through the mind, but not the heart. Instead we say, "The Bible says, 'Thy word have I hid in mine heart, that I might not sin against thee,' therefore, let me accomplish by faith what the Scriptures say is possible. My testimony is that I do not sin against God." This is only strengthened when we remember that these words are actually certainties in their original languages; even so, the heart that desires righteousness will always fulfil

whatsoever is possible. It is not the righteousness of Christ that leaves anything holy undone.

So then, let the people of Yahweh, who have come in the spirit and power of Elijah to prepare the way for the return of Christ, speak and act according to that spirit, and that power. Let them say, "Because I am the servant of Yahweh, He hears my prayers," and then command the world to obey, with the authority they have inherited from the Last Adam, that quickening Spirit that fills them.

Let the baptismal candidates for the Church, inspired by the example of its members, remember to be cautious when speaking of the promises of Yah, which are never "Should" and "Must," but always, "Yes," and "So be it," rather than anything that indicates failure, unfulfilled potential, or incompleteness. Let no "hooks," upon which unbelievers may hang their doubts, be found in your testimony, for who knows who might hear you and begin to say within themselves, "This person speaks 'as one having authority, and not as the scribes.'" (Mat 7:29) "We never saw it on this fashion.'" (Mark 2:12)

Yahweh calls His people to a pure language. (Zeph 3:9) Let none say, "I see that. We should. We must. We will have that pure language." Let all exercise faith, that spiritual shield against all doubt and wavering, and say, "I have been given a pure language. It is mine, for the mouth of Yahweh has spoken it."

Our Father has inspired us to declare it before, and again, and again tonight. Who, then, is willing to commit to a pure speech? Who is willing to speak as the prophets and angels speak,

**Adriel Dean777:** Amen!

**Zahakiel:** standing guard against the assertion of impulse and habit, so that the testimony that our Father has given us will indeed be invincible, and indeed be effectual in the work of the Gospel message?

As it is written, "Let the redeemed of Yahweh say so, whom He hath redeemed from the hand of the enemy." (Psalm 107:2)



I close tonight with the question, "Who will say so?" Are there any commitments, comments, or questions, regarding the study tonight?

**Adriel Dean777**: Amen!

**Pastor Chick**: C

**Zahakiel**: Go ahead.

**Pastor Chick**: Committing to pure language is a subtle concept in my mind. WHEN a person is "forgiven," and they KNOW it, they "cease from sin: and it is confirmed IN them. That "new creation" experience itself changes the language, so, there is a danger on the other hand, that some may "copy" a pure language in order to be in good standing with the expected "faith of Jesus" experience AND it is true that some who HAVE become new creatures in Christ will need to make adjustments in language because of remaining ignorance. END.

**Zahakiel**: Right, that is a good caution. It is not about mimicking a way of speaking... but exercising faith in all that is said.

Are there any other thoughts about tonight's study? If there are none, then I'll ask Bro. Luke to offer a closing prayer.

**Lucan**: Dear heavenly Father. We thank you for the faith of your Son. We thank you for the Life of your Son through that faith, and the Testimony of your Son of that life and faith. May your Spirit be with us as we overcome through His sacrifice, testimony, and life. In Yahshua's name we pray, amen.

**Adriel Dean777**: Amen, Amen

**Barb**: Amen

**Zahakiel**: Amen.

**Daphna**: Amen

**Elyna2**: Amen.

**Pastor Chick**: Amen.

**Peter**: Amen

**Gloria Bailey**: Amen.

**Ruthline Bailey**: Amen