

**Zahakiel:** Pastor, please offer an opening prayer.

**Pastor Chick:** Dear Heavenly Father. We come before you this Sabbath day seeking your special blessing in the midst of a world in turmoil. We thank you for supporting your people with unending benefits. In Yahshua's holy name we pray, Amen.

**Adriel:** Amen

**Gadriel:** Amen, Amen

**Lucan:** Amen

**Zahakiel:** Amen.

**Barb:** Amen

**Naraiel:** Amen

**Elyna:** Amen

**Ruthline:** Amen

**Zahakiel:** Happy Sabbath to everyone. Tonight's study is called "The Trust of Yahshua." Of course, we have all heard of the "Faith of Yahshua." This is, as we have (uniquely, in my experience) explained before, not only faith IN Yahshua, accepting Him as our Savior, but it is literally the faith OF Yahshua. It is the faith that He possessed, the faith that He experienced, and the faith that He taught us to have. The Faith of Yahshua is faith in the Father, not that He was not equal to Yahweh, but that His purpose is to give glory to the Father.

There was no "time" before the Son existed, so we cannot speak of a "first" and a "second;" we know that the Son "came forth" from the Father, (John 8:42) however He who came forth is described as having done so "from everlasting." (Micah 5:2) To our human understanding, bound as it is to time, this may seem as a contradiction. However, we show the example in Genesis, how "man" was created "in the beginning" as "male and female," (Gen 1:27) and yet Eve came forth from Adam. (Gen 2:22) This is a symbol of the mystery of the Godhead, for it is written that the Father "called their name Adam, in the day when they were created." (Gen 5:2) This clearly refers to both, and so Eve was always there, from the beginning, although she was also brought forth from him in order to be a companion, and the one through whom "all living" were made. (Gen 3:20)

I spend some time on this, because I want it to be made clear that although the Father and Son are "One," and both "God" inasmuch as the first couple's names were both called "Adam" initially, they have taken on different roles in the Plan of Salvation. The Son came forth, and then came to us in humanity, in order to teach us how to worship the Father. He received worship Himself, and in fact the Father commands His creatures to worship the Son, (Heb. 1:6) but the follower of Yahshua is taught to pray to the Father in the Son's name. This is significant. We pray to the Father with the Son's faith. We pray to Him with the Son's mind, (1Cor 2:16) subject to His will and expectations. We know of the Father's character what the Son knows, and we believe of the Father's promises what the Son believes.

There have been times, and there are groups, that teach there is a significant difference between the concept of "faith" and the concept of "belief." We've had some recent exchanges with one such group, and although we could take time to look at a false doctrine and point out its flaws line-by-line, it is better to look at the underlying principles involved. This allows us to merely affirm the truth, and to know the One in whom we believe.

There is one particular element of the principle worth discussing, because it is important to our understanding of the Father and Son, and that is, what it is the Son was capable of knowing. If "faith" is only "knowledge," and Yahshua had perfect faith, then this would mean that Yahshua had perfect knowledge in His human form. Interestingly, we have had communication with groups that have believed this very thing in the past. One particular movement, based in Australia, explicitly taught that Yahshua was omniscient, that He knew all things, even in His humanity, in the "likeness of sinful flesh." (Rom 8:3) This is not merely a doctrinal or theoretical problem. It is a spiritual one. The Scriptures tell us that Yahshua lived before us and "suffered for us, leaving us an example, that [we] should follow His steps, who did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed himself to Him that judgeth righteously." (1Pet 2:21-23)

These inspired words were not idly chosen. Here we see that Yahshua is the Christian's example in three distinct and critical ways. First, He is an example in experience. Yahshua suffered, because this world is under Satan's dominion, and Yahshua is divine. As we ourselves are made holy by His grace, we face trials, for the same hatred that the fallen angels hold toward our Savior they hold also toward us.

Second, He is an example in victory. He "did no sin," and was without guile. The very same is said of the 144,000 to whose ranks we are called, as it is written, "And in their mouth was found no guile, for they are without fault before the throne of Yahweh." (Rev 14:5)

Third, He is an example in character. We see in Peter's descriptions the very things that he beheld while secretly watching His Master's trial; that He was patient; that He did not retaliate when attacked, that He trusted in Yah's judgment.

I would submit that, since these are the particular things in which Yahshua is our perfect example, these three things are also the key and very elements of His Faith that we are called to receive. That is to say, the Faith of Yahshua involves the willingness to submit to the experience, the victory over sin, and the perfect character of Christ. The Faith of Yahshua is the way that humanity perfectly expresses love which, among other characteristics, "believeth all things." (1Cor 13:7)

The group in Australia taught that, even in human form, Yahshua knew all things. Like the more recent group we have encountered, therefore, they considered His faith to be

entirely based on "knowledge," and not at all on trust. They might word it differently, but as we focus on the principles, we find that we save a lot of time by understanding the underlying error. After all, if one knows how everything will turn out, there is no need to believe, to place one's trust in another's predictions or promises.

The understanding that Yahshua submitted to human limitations is a truth that is not a "limitation" of Yahshua's glory, or power, or character. In fact, it gives His victory over sin and Satan its everlasting value. It shows why He is to be worshiped, not for His might, but for His Person. Surely, the Son is also God, and can do all things; however, His purpose while on earth was to be our example, to partake of our sorrows, to be tempted in ALL points, which is simply meaningless if one knows the outcome of every trial, and can see past every temptation.

The Spirit of Prophecy, as Adventists know, explicitly contradicts the idea that Yahshua was all-knowing in His humanity. We are taught that He could not see beyond the darkness of the tomb, and did not "know" that His sacrifice would be accepted by the Father even if He should be raised back to life. Even without this, the Scriptures themselves make it clear that Yahshua was, at times, "amazed" by the things He saw. Since there was no "guile" in His mouth, we know that He was not pretending to be surprised, or exaggerating His reaction. When Yahshua "marveled" at the faith of a Gentile, (Mat 8:10) and when He "marveled" at the unbelief of His brethren, He was expressing genuine wonder at these unexpected events. When, in Gethsemane, He was "amazed" by the depth of His suffering, (Mark 14:33) it is because He did not realize it would be so severe – so severe, in fact, that blood seeped through His skin, and an angel was sent to comfort Him.

Were these experiences manufactured merely for our benefit, to show us what suffering and anxiety "looked like," as some groups believe, this would be guile. This would be deception. But we have not been deceived by the Father and Son. When Yahshua "tabernacled" in human flesh, He was made to be just like us. He felt pain. He felt weariness. He felt sorrow. He felt the weight, the heaviness (Mark 14:33) of not knowing what would become of Him in a great crisis. The Father sympathizes with limited humanity, because He was "in Christ, reconciling the world unto Himself." (2Cor 5:19)

Faith cannot merely be knowledge. The Faith of Yahshua persists, even when knowledge is withheld. Adventists await the return of Yahshua, even though we (like Him in His day) do not know when that return shall be. The Plan of Salvation works, not because Yahshua was divine, but because He was human. It works because we, in our limited, sin-marked bodies, may fulfill the Creator's holy purpose. We do it by faith, even with incomplete knowledge, because we do it through Christ who accomplished just such a thing without any advantages that we may not acquire. It works because Yah is just as well as merciful, and does not bend the rules of His perfect Law. The wages of the transgression of the Law is death, and death we must all experience. For the Christian, however, there is life after death – not in Heaven, or at least, not merely in Heaven, but here after we are born again after the Spirit of Holiness. The Plan of Salvation depends on the fact that the Faith of

Yahshua is not merely knowledge of what the Father has done and will do, but perfect, unshakeable trust in His promises and confidence in His actions toward us.

Now, the two concepts are not separate from each other. This is essentially the point. Knowledge of Yah's character is what enables us to trust that He is faithful to accomplish all that He has promised. If we did not know Him, we would have no reason to believe that He has given us a life free of sin, and that an everlasting inheritance awaits us in the Kingdom to come.

The group in Australia, and the other group we have more recently met, if they believe that perfect faith rests only in knowledge (as it must if Yahshua knew all things), then they miss one of the very things that connects the Son to our personal experience, and it makes it impossible for them to call Him Brother as honestly as they may call Him God and Savior. But this is what He desires to be to us. This is how He fills us, and frees us from sin. If we lack this understanding, in fact, we cannot overcome sin, because we cannot be "one" with someone whom we simply do not understand, and to whom we cannot truly and wholeheartedly relate. If we make Yahshua any different from us in Humanity, He is an "other" and not a "kinsman redeemer." He must be fully human, with all its limitations, as well as fully divine, with all its glory. And if we cannot understand that, then we must simply have the Faith of Yahshua... perfect belief that it is as Yah says it is.

**Adriel:** Amen

This issue, as it turns out, is central to our understanding of the divine nature. In the past, I have taught that obedience to Yah's commands is good. Trust in Yah's promises is better. Agreement with Yah's will, because we are of like mind and spirit, is best. These are all elements of faith. Faith in Yahshua means we will obey, even when we do not understand, because we trust Him.

Conversely, it means that we come to understand through obedience, for as the Savior taught, "If any man will do His will, he shall know of the doctrine..." (John 7:17) This is a verse that I believe has not been rightly understood, for its truth should cause us great thanksgiving. Yah does not hide Himself from us. If the world does not know Him, it is because they do not trust Him. They do not decide, "I will do as God instructs," and expect that He will give them, not merely "rewards," but light, understanding and knowledge, for as our characters are shaped to be more like His, we can receive this understanding.

Trust, then, that manifests in action, is the gateway to understanding and knowledge. Christianity has its mystics, its prayer warriors, and its meditators... but it is primarily and at its core a religion of practice. It is a religion that works... not a religion OF works, but a religion through which good works go forth into the world as a testimony of Yah's goodness. The nature of faith itself is known only to those who have experienced it. If there is anything "secret" about Christianity, it is this – you can only truly "know" the truth if you have the truth, if you experience it directly. Yahweh cannot be known merely by

theoretical study, or by an examination of words, definitions and meanings. He does not come apart into formulas and natural laws. He is above, and outside of, all that we are capable of understanding; therefore, to say that we are saved by "knowledge" of Yah, without an acknowledgement that we can only know what He reveals, and trust that this revelation is accurate, is necessarily a very limited perspective.

We may know Yah's will as He reveals it, but as I have said, this involves a level of trust on several levels. Do we trust the messenger who delivers us this revelation from Yahweh? Whether the light comes to us directly, or through others, we are instructed to "believe not every spirit, but try the spirits whether they are of God." (1 John 4:1) We are to test the spirits that serve as the source of our information about Yahweh, to see if they may be believed, as it is written... to see if it is trust-worthy. We must then trust that we understand the context and intention of the revelation. Daniel and John both received visions of information that would not be directly applicable to their time. In fact, it caused more distress than it caused comfort. For humanity, however, it was necessary that we know these things so that, when they come to pass, we may know that Yah is "faithful." (Heb. 10:23)

This does not mean "knowledgeable," or even "One who reveals knowledge." It means "worthy of our trust," both in English and in the language of its authorship. Our Father is faithful. This means, He is worthy of being trusted. We are safe to place our faith in Him, to believe that He will accomplish His promises, and we are confident that our faith is true, because we know His character, that He cannot lie, and that He and His Son are without guile.

Knowledge, in our limited humanity, cannot exist without trust; trust cannot exist without knowledge of the one in whom we place that trust. It is as simple and as wonderful as that.

The Father and Son are our Examples in character. Just as They do what They say (and thus encourage faith) so we must be true to our own word, that others will trust in us, and in our testimony. One who is known as a deceiver, would he be believed if he came and said, "God has given me a message for you?" No, but rather, if one is kind, and trustworthy, and loving, and perceived as wise, if such a person said, "I want to tell you about my Savior," this is something worth some attention.

Obedience to Yah is good, trust is better, and agreement is best of all. These three things, described in the Scriptures, are all part of the Faith of Yahshua, and each must be present, in its right place, if we are to honestly testify that we know the One in whom we have believed. (2Tim 1:12) Here are both these concepts, tied together irreversibly by the words of inspiration.

Are there any comments or questions about our study tonight?

**Adriel:** Q

**Zahakiel:** Go ahead.

**Adriel:** There were times when the bible tells of Yahshua knowing their hearts as in the Pharisees (and others - no examples come to mind). That knowledge would have been given to Him by the Father's spirit correct? End

**Zahakiel:** I think that is partially true, and we know that the Spirit did reveal things to Him, just as It reveals things to us as well...

**Naraiel:** C.

**Zahakiel:** but the Word of Yah teaches us practical knowledge as well as spiritual knowledge. From a certain perspective, there is no difference. Look at the Book of Proverbs, for example. So in this case... He could have known simply by listening to what they were saying, the way they were challenging Him, as well as their expressions, body language, and so on. These things are hardly hidden, even from those who do not have Yah's Spirit within them. 😊 Go ahead, Giselle.

**Naraiel:** Yes, there are people who are good readers of people's characters without being Christians, but in the Christian context, there are several gifts, like the gift of Discernment. So, Like David said, we can know things by discernment and have a pretty good idea of people's hearts, by the actions, behavior and words people say...

**Gadriel:** Q

**Naraiel:** Yahshua said as I hear I judge, we could assume that he also judged based on what he was seeing as well. End.

**Zahakiel:** Right, and so this is not to take away the fact that Yahshua had Yah's wisdom within Him...but really to emphasize that He had NO advantage that we do not have, even in something as simple as recognizing the characters of those around Him. If it was the Spirit that showed Him, that same Spirit shows us. If he recognized it through more "ordinary" means, we have those means available to us. When it comes to overcoming Sin, His most important example to us,

**Adriel:** C/Q

**Zahakiel:** this of course can only be done with Yah's divine power. Nothing "natural" can overcome the natural world. Go ahead (Jaime/Maria?)

**Gadriel:** En la vida diaria, como puede un creyente confirmar una revelacion que provenga del Espiritu del Padre. Bro. Jaime. In the daily life, how can a believer confirm a revelation that comes from the Spirit of the Father? End

**Zahakiel:** This is a question that I think has come up several times. Sis. Daphna, I think, asked a similar question recently. I wonder what the Brethren would say about that at this point. In the meantime, Go ahead, Jody.

**Adriel:** How would we answer these verses? "Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?" John 18:4... & "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst." John 19:28. End

**Zahakiel:** Well, if anyone did ask about those, I would first point them to tonight's study...but about the phrase specifically, "all things," that is situational. It's like saying, "I know all about that," when someone reveals something you already know. You notice it is always qualified. He knew all things "that should come upon Him" with regard to the events to follow, and that all things pertaining to His sacrifice were accomplished. This is not talking about all knowledge in the universe. That is my take on it. Others may have input as well.

**Adriel:** (Thanks. 😊)

**Zahakiel:** So, would anyone like to address either Bro. Jaime's question, or Sis. Jody's?

**Pastor Chick:** A

**Zahakiel:** Go ahead.

**Pastor Chick:** In my past life, I have received dreams and visions which showed me or warned me of what was to come or what would happen if I did not act in a certain way. At other times I have had an impression which sometimes might manifest as an internal voice. Experience with these revelations have given me confidence over time, while testing them by cause and effect...

**Gadriel:** C

**Pastor Chick:** I have come to trust the Voice, whether by impression, dream, or vision.  
END

**Adriel:** Amen

**Zahakiel:** Go ahead.

**Gadriel:** Gracias pastor Chick, usted ha trazado un camino específico con visiones, sueños, voces e impresiones. Gracias de nuevo. Bro. Jaime

**Naraiel:** Thank you Pastor Chick, you have delineated a specific way with visions, dreams, voices and impressions. Thanks again. End

**Zahakiel:** Are there any others with thoughts to share?

**Lucan:** C

**Zahakiel:** Go ahead

**Lucan:** Mrs. White wrote about Yahshua looking forward with a prophetic eye on occasion, including when speaking with the Pharisees. And, she herself experienced similar gifts to what Pastor described, often dealing with reading the hearts of those she wrote to. Personally, having no experience with dreams or visions...

**Adriel:** C

**Lucan:** My understanding of impressions is the same as Pastor's, however my knowledge of the "voice" came from asking, "Is what it is saying true?" And, this I would verify by matching it with what I knew of Yahweh's character, principles, and written Word. More frequently, with the day-to-day matters, I would ask a brother in the Church for counsel. It would seem that all of Yahweh's revelations, direct or indirect, tend to this end. Examples that teach us through what we have already established, how to discern the voice of Yahweh. I notice Bro. David mentioned near the end, that Yahweh cannot be known by theoretical studies, or words, or definitions. All of those are valuable tools, of course. But, we are told that "knowledge puffeth up, but charity edifieth..." (1 Cor. 8:1) When we are familiar with Yahweh's love, we are familiar with His voice. And, we need not fear being misled, as He has promised us, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10:27-28. <End.>

**Zahakiel:** Very good. An analogy...The words, definitions, and so on, are useful... like signposts that point the direction of a road. Go ahead, Jody.

**Adriel:** I want to say that I understand the importance of knowing that Yahshua didn't have any gifts, powers etc., that are not available to us through our union with Him and the Father...I guess I was wondering where that group got their info that Yahshua was omniscient and the phrase "knowing all things" came to mind. (So I looked that phrase up in the Blue Letter Bible) & that is where my question came up. 😊 End

**Zahakiel:** It may have been based on a misunderstanding of those verses you quoted. They would have had to ignore a lot of inspiration, though, to have drawn the conclusion they did.

**Gadriel:** C

**Zahakiel:** Any others? Go ahead.

**Gadriel:** Aprovecho para agradecer a todos mis hermanos y hermanas todo cuanto he aprendido por siempre. Gracias 😊 I take the opportunity to thank my brothers and sisters in the things I have learned up to now. Thank you. End

**Zahakiel:** 😊

**Adriel:** 😊

**Zahakiel:** All right, if there are no others, I will ask Bro. Luke to offer a closing prayer.

**Lucan:** Dear heavenly Father. We thank you for the Spirit and mind of your Son, given to us freely. Through these we know His voice, as our shepherd, and follow by His faith. We thank you that, as we seek your will, we know of the doctrines, the teachings, and the deceptions that pass before us, even as the hearts of those presenting them. May your people ever be established in your hand, and those who would seek to pluck them out be convicted, and if possible convinced, by the sure testimony of your faith within us. In Yahshua's name we pray, amen.

**Pastor Chick:** Amen.

**Adriel:** Amen

**Naraiel:** Amen

**Barb:** Amen

**Ruthline:** Amen

**Zahakiel:** Amen.

**Elyna:** Amen.

**Gadriel:** Amen, Amen

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