

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

**Pastor Chick:** Dear Father in Heaven, thank You for blessing us with Your Presence and teaching us by Your Spirit in Yahshua's holy name, Amen.

**Adriel777:** Amen

**Barb:** Amen

**Elyna:** Amen.

**Lucan:** Amen

**daphna dee:** Amen

**Zahakiel:** Amen

**Zahakiel:** Happy Sabbath to everyone. Tonight's study is called "The Chosen King."

Some time ago, I did a study about various forms of government. I showed that, based upon Scripture, there are two forms of human government that follow a divine pattern –a monarchy, and a democracy.

At various points in time, Yah had His people ruled over by kings. Ideally, He would be the King of His people directly, administering the various necessities of daily life through His representatives, the Judges. Unfortunately, because the Israelites wished to have a visible, human ruler, the prophet Samuel was instructed to appoint Saul, and then David, to fulfil this role. Despite this being "Plan B," Yah genuinely blessed His people through their kings and even though their human imperfections made the spiritual development of the nation suffer at times, the Creator called those who pleased Him by name, and made them promises that would last for generations.

Beyond this, Yah considered the Kings of Israel to be fore-runners, types, of Yahshua Himself. The Savior was called the "Son of David," because the Kingdom would be His, as Yah would eventually reclaim "Plan A" and directly rule over the redeemed.

At other times, Yah inspired His people to follow another path. Inspiration tells us that the principles upon which the United States was initially founded were to be a model for modern nations to follow.

Neither system is perfect. Both ancient and modern nations have had their share of weak and/or immoral leaders because, again, this was Plan B at best. Neither system is perfect, because both depend upon humanity being in harmony with Yah's Law to function properly...as the Law is the foundation of every properly-lived life individually, and any functioning system of rulership over a group of people. Let me speak for a moment about that Law, and I will do so by means of a parable. Consider the following image, a parable of two prisoners:

Two men were captured by a strong enemy, and they were cast into a pit. The pit was very deep; falling to the bottom would mean certain death and yet, as the men fell, two chains fell from the sky and held them fast around the waist. The shock of the fall, and the sudden stop, knocked both men unconscious and, when they awoke, they had an

imperfect memory of how they came to be suspended by chains above this deadly pit. Naturally, both men wanted to be free.

One man considered the chain around his waist and wondered where it came from. It held him tightly, and prevented him from falling any further. Clearly, the chain did not save him itself – it was merely a chain; and yet, someone had cast it down to rescue him from his fate. He became curious about how the chain had come to fall from the sky, and so he began to climb the chain, link by link, and eventually he made it out of the pit. Once he was out, however, he continued to climb the chain, and eventually found the one who had saved him at the very top. His fate was better than it had been even before the enemy had captured him.

The other man was of a different character. He felt the chain, wound tightly around his waist, and he became angry. He wanted to be free, and because of his confused state, he did not realize the depth of the fall below him. He railed against the chain, and struggled to release himself from its grip. The more he twisted and turned, the tighter the metal links seemed to become, and his discomfort grew. He began to curse the chain, and to accuse the one who was holding him of taking him captive, and restricting his liberty. Despite his danger, he would not stop wriggling long enough to consider his situation. He would have no rest day or night, he resolved, until he was free... and so, eventually he slipped out of the chain and he fell. As he fell, he truly felt free. Nothing was holding him. Nothing was preventing him from moving his body as he wished. He felt completely uninhibited, joyful to be free from the chain... and yet, he never saw the outside of that pit again, and his fate was worse than before the enemy had taken him captive.

This requires no great insight to understand or interpret. If we rely only on the immediate input of our senses, we may see only the "restrictions," the "thou shalt nots," just as a child may chafe under his parent's guidance.

But if we would be mature, spiritual, thoughtful... if we begin to really consider our state, and the state of affairs around us, we find much indeed about which we ought to be thankful. The Law of Yah was given to us to prevent us from falling into destruction. Even though all men have been taken captive by Satan, it is written that "the grace of God that bringeth salvation hath appeared to all men." (Titus 2:11)

The Savior has said that if you wish to be free, you must submit yourself to His discipline (this and the word "disciple" come from the same root); you must take up your cross and follow Him. This is a strange kind of freedom, to the flesh, that we must be "the servants of righteousness." (Rom 6:18) And yet, the Law is truly the only means by which man is made free. It reveals the difference between transgression and righteousness, and while it does not justify or save anyone of itself, Yah provides us with safety by its presence, and

gives us a means to know the Lawgiver. As the apostle puts it, it is a "schoolmaster" to guide us to Christ. (Gal 3:24) Once we have found Christ, we discover that everything the schoolmaster taught us was correct.

This is a point at which many modern Churches commonly fail. They say, "The Law was designed to lead us to Christ, but now that He is with us, why do we need any instruction?" They miss the point of the parable. Did they come to know Christ by understanding the Law? No... not at all; modern Protestants are brought in from the world with a prayer and powerful emotions. They are not taught Moses in the Synagogues every Sabbath as the Apostles suggested, (Acts 15:21) nor do they take advantage of modern teachers of the Law's blessings.

Paul used the image of a "schoolmaster" intentionally – a tutor, an instructor. If the Law was not correct in every point, it could not lead us to the Lord of Righteousness. We may not be "under" it for justification, but as long as "good" and "evil" remain absolutes, so the Law that tells us what they are remains unchanging.

Those who are slaves to sin know what "sin" is because of the Law. Similarly, those who are made free unto righteousness know what "righteousness" is because of the Law. Finding Christ, and being one with Him, actually unites us with the Law to a greater degree than would be possible in the flesh... and yet, many say, "We have found the Lawgiver... let us now discard His Law."

There is another parable I wish to share... this one is not mine, but Pastor's. I think it is appropriate for this topic.

A man went out and purchased a slave. He brought the slave to his home and, instead of putting him to work, he gave him clothing and food. When the slave was clean, clothed, and fed, the master said to him, "You are free to go." The man, now a slave no longer, said, "But where shall I go? You have given me food, and clothing, and treated me like a human being. I will stay with you, and serve you, forever."

This is the intention of the Law, to guide us to the One who truly saves us, and sets us free. And then, after we are free from the law of sin and death, after we are rescued from the pit, shall we not be thankful for the means by which we were kept from destruction? Shall we not agree that "sin" as defined by the Law is to be avoided forever, and "righteousness" as defined by the Law is to be the atmosphere in which we dwell? It is this Law, then, this guide to righteousness, this holy "schoolmaster," that must underlie any government that is truly successful. This is the case because the true power of a ruler lies in the source of his authority. A King was to know the Law intimately, even writing it out by hand to ensure his familiarity with the divine principles. Presidents and Prime Ministers in many countries are sworn in upon a Bible, the Word of Yah, and they are successful

(from an eternal perspective, and often an earthly one) only to the degree that they are faithful to that Word and its principles.

The people of Yah look forward to an everlasting Ruler. We read in the prophecies, "And in the days of these kings shall the Almighty One of Heaven set up a Kingdom that shall never be destroyed; and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these [previous, human] kingdoms, and it shall stand for ever." (Dan 2:44)

He is the Word of Yah made flesh, and thus a perfect representative of the Divine Law. The Seat of His Power rests upon both the forms of government that the Father approves, for He is a Chosen King. He is chosen, as a King, because Yah has anointed Him for that purpose. That is what the word "Messiah" means... the one who is anointed.

And yet, He is also chosen by His people, by the nations, to be their Redeemer and Lord. None shall be present in the Kingdom except those who have chosen Christ as their Savior and their King, and so we shall have a nation that is led by One who was appointed by divine authority and also selected from among His brethren. In this, the Rulership according to the principles of the Law is perfected.

Recall that at the time of His death, Yahshua was called a rebel and a troublemaker. This was because of what His followers were saying of Him; they called Him Rabbi and Lord. Rabbi, which means teacher, is not a problem... but "Lord" is a problem. If Yahshua is not merely one's Savior, but also Lord, this means that He has authority. He is capable of commanding, and His people see Him as one to be obeyed. There are many who call Yahshua "Lord" in this generation, but do not know what it means when they use this title. If He is Lord indeed, then what He says we do, and what He desires we fulfill. It was because of this that He was seen as a threat to Caesar, as one capable – if He so wished – of leading an uprising among the Jews against their Roman occupiers.

It is because of this that the Christian is a threat to the "god of this world." Satan does not care, ultimately, about those who come to claim Yahshua merely as their Savior. If they do not know what He is saving them from, and if their lives are not transformed, the Enemy still has them captive. In fact, he may have them more securely captured because they believe themselves to already be free.

But if a Christian comes to see Yahshua as "Lord," to believe it is possible to "be perfect" as He commanded, and "do and teach [the Law]" (Mat 5:19) then they reveal that their citizenship in the coming Kingdom rests upon that everlasting Law that Lucifer rejected. They reveal that they have chosen the Christ, not merely as One who has been willing to bear their sins, but as a King with divine authority, then the tempter has no argument left.

His claims that the Father's demands are impossible and unfair are shown to be fraudulent, and he becomes subject to judgment.

Submitting to the Law, and bowing to the Chosen King, this will stir up the anger of both human and demonic rulers that act contrary to Yahweh's purposes. When the Apostles chose Christ above the Sanhedrin, saying, "We ought to obey God rather than men," (Acts 5:29) "they were cut to the heart, and took counsel to slay them," (verse 33) for it testified against their own faithless decision on behalf of all their people to have "no king but Caesar." (John 19:15)

When those touched by the spirit of reformation chose to resist the kingly power of the Papal throne, they were subjected to persecution and death. When we, in this generation, stand under the banner of the Chosen King, chosen by Yah and redeemed mankind, we incur the wrath of the Dragon. Were it not for the protection of the holy angels, we would – like Noah's ark – be shaken to pieces by the violence of the spiritual warfare around us. But we are promised that we do have such protection. "For He shall give His angels charge over thee, to keep thee in all thy ways." (Psa. 91:11)

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14)

We are assured that the King of Heaven cares for those who are His, and that those who are One with Him shall overcome this world even as He overcame it – not by might or power, but with the majesty of the Holy Spirit, by which He dwells within us.

In Christ, we have not merely chosen a Savior, but we have chosen a Lord, a King, a Master of the Golden Kingdom to which we go for everlasting ages. Are we citizens of that Kingdom? Are we translated into that Kingdom? If we are, then His Law is our Law, for He dwells within us and has made His Ways our ways.

By and large, the Christianity of this world does not know the Law. Though they endeavor to keep nine-tenths of it in letter, they do not know its spirit, for as they violate one point, they reveal that they do not know the Agape from which the Law sprang forth, nor the Agape that is the Lawgiver.

But we, who have chosen the King as our own, and whom He has chosen to call "friends" (John 15:15) and "brethren," (Heb. 2:11, 17) we exalt His character and His Law upon the earth, and we reveal that divine love to the world.

May Yah grant, and we thank Him that it is so, that His people should always be faithful citizens of Heaven, doing the work of omnipotence and teaching others the Good News of the King, and the Kingdom, to come.

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

**Adriel777:** Amen

**Zahakiel:** If there are none, then I'll ask Bro. Luke to offer a closing prayer.

**Lucan:** Dear heavenly Father. We thank you for translating us into the kingdom of your Son. You have made us citizens of your kingdom, putting your kingdom within us. You have made us to abide in your Son, by your Son abiding in us. You have made us keepers of your law, by keeping your law in our hearts. As we rest in the blessing of the Sabbath hours, may we rejoice in the perfect rest you have placed within us; that, being made holy, we may keep the Sabbath holy also. In Yahshua's name we pray, amen.

**Pastor Chick:** Amen.

**Naraiel:** Amen

**Zahakiel:** Amen.

**Adriel777:** Amen

**Elyna:** Amen.

**Barb:** Amen

**daphna dee:** Amen