

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

Zahakiel: Almighty and loving Father in Heaven, We come before you tonight with thanksgiving, grateful for the many blessings of this past week. We thank you for the holy Sabbath hours, in which we are invited to draw near to you, and to sit before you to hear your words, prepared for us from the foundation of the world. May our hearts and minds be open in joyful expectation of your glory, for we ask this in Yahshua's holy name. Amen.

Adriel777: Amen

Lucan: Amen

Naraiel: Amen

daphna dee: Amen

Elyna: Amen.

Lucan: 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; 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)

Pastor Chick: F

Adriel777: F

Naraiel: F

Barb: F

Elyna: F

daphna dee: F

Lucan: "Ye know not what manner of spirit ye are of," was the response given to those who would use force to punish rejection of the truth. 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, under Satan's authority. 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 very 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 this, 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, and the blessing of others, as we see in Revelation and elsewhere according to the promise:

"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 made to all who have the Spirit, and to all who have heard and received the Word of Yahshua. Have we received the Spirit? Then we have received the teaching and remembrance of the Spirit, and Yahshua's Word will always be brought to our mind in time of need. Let us claim and rest in this promise.

Adriel777: Amen

Lucan: 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. In truth, Yahshua spoke little about what the Spirit is, and much about what the Spirit does.

To Nicodemus, He did not speak of theology, but of wind - the practical, discernable effects of the Spirit on the life. 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. 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. We know the results of that remaining within us, for "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." (1 John 3:9)

By the Spirit, the very Father and Son dwell and remain in human vessels as surely as the glory of Yahweh dwelt in the tabernacle in the wilderness. Thus 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" as man and wife are "one flesh." 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 Yahshua to perfect their characters according to the standard of His own life, receiving and wearing 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)

What does Yahshua say of the Spirit here? 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, so it is that we share and do what we see Yahshua do, even as Yahshua shared and did what He saw from the Father. We see the works of the Spirit explained in the actions of those who have it. 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 Spirit is said of those who receive the Spirit of the Son: "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)

And again: "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 through their shared Spirit. Those 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.

We read the following promise in a recent study:

"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)

We also saw how this was fulfilled by the working of the Spirit through the apostles. The Spirit always works and speaks through an agent or agents, 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)

Thus we raise the alarm against sin 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 righteousness, because Yahshua goes to His Father, and we see Him no more." Righteousness must be demonstrated; Yahshua went to the Father, yet the Spirit reproves the world through the example we give of Christ's righteousness. This is that righteousness shown by those who "fear God and give glory to Him, for the hour of His judgment is come." This is that righteousness revealed by those who "are not defiled with women (false churches), for they are virgins," (Revelation 14:4) and have separated from fallen Babylon. (Revelation 18:1-4)

"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, are awaiting the execution of that judgment even as we speak. The Spirit through us testifies of the hour of this judgment having come; it speaks of the judgments against Babylon for its sins, and it warns of the most severe judgment announced in the Scriptures. It does this by saying with a loud voice, "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)

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 by faith.

Adriel777: Amen

Lucan: Those who follow the Spirit follow Christ whithersoever He goeth, and are found among the 144,000, having obeyed the messages of the Spirit. When one has 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. They cannot help but do these things, for the Spirit itself imparts to us the "mind of Christ" that originated these principles and messages. (1 Cor. 2:16)

Let any who are tempted to speak lowly of their mental abilities take heed to this promise, for it is not their mind they speak of. 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 understand our own character and mind on the matter.

Yahshua spoke and acted according to the Spirit, and has freely given us this same Spirit. What Yahshua did and said was the result of the Spirit; what we say and do is the result of the Spirit. 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 is identified with us through the Spirit that He shares with us.

"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)

Adriel777: Amen

Lucan: This is the perfect unity found in those in whom the Spirit abides, for in them the Father and Son abide, who are one with each other. Thus the third angel's message is a uniting message, for the Spirit is a uniting Spirit. Those born of the Spirit are a part of the royal family of Heaven, where we have our citizenship. 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, let us see in those descriptions an immutable promise to us of who we are, and the work we are to do for others. As we read of Yahshua's words and works, let us claim and proclaim these promises resolutely for ourselves, for Yahshua Himself 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." (John 14:18, 20, 27, 16:33, 1 John 5:4)

Are there any questions or comments on the study?

Adriel777: Amen

Zahakiel: C

Lucan: Go ahead

Zahakiel: I've really appreciated this study. And I have two comments... For the first, my attention was particularly drawn to the statement that "The Spirit always works and speaks

through an agent or agents, and without the Spirit, no agent has anything of value to do or say, be they men or angels." The first part, we have said in various studies. The second part, that "without the Spirit..." this is a renewed take on it, and I think there are applications we can make.

For example, the Scriptures say that we cannot avoid the worldly in our daily interactions, but if anyone calls himself a "Brother," if anyone claims to be a Christian and yet acts in accordance with the world and not our faith, these are the ones to be avoided. It is people such as this that do the greatest harm to the cause of the Gospel, because they give the wrong impression to the world. And why do they do this? If they wanted to merely live like the world, they should do so... but why would they live a contradiction, being "Churched" and yet living a rebellious life? It can only be because they are, they have become, the agents of false spirits, and (unwitting as they might be) they are opposed to the very Christ whom they claim to serve. Perhaps the wording I am using makes it seem obvious that this is the case, but I think there are some things to explore further here, so I will see what the Spirit reveals about it 😊

The second comment... is based on this statement, "Let any who are tempted to speak lowly of their mental abilities take heed to this promise, for it is not their mind they speak of. These will do the works they see Yahshua do, even as Yahshua does the works He sees the Father do." I gave a study some time ago pointing out that the most powerful beings in the universe, the angels, are sometimes called "mighty ones," but ultimately they have a name that means "messengers." Their strength is the message they bear, not one that they invented themselves, but that they carry... Similarly, our strength as Christians is our testimony... we are testifying, not devising. We are witnessing, and declaring to others what we have witnessed, of Yah's goodness, and His love. It is not our responsibility to "come up with" a good message, or to rely on our own intellect. I am not saying that we are not to use our talents and creativity to shape the message...but the message itself is from Yah's divine mind, and is therefore perfect.

The Gospel, the name of the Church that Yah has given to us, these are all His, not ours to protect, defend, trademark, or to worry about their effectiveness and efficiency. In fact, I would say that to be "worried" about your ability to properly teach the Gospel is the same spirit...as those who would trademark the name "SDA." It comes from a misunderstanding... the idea that it is somehow ours to claim, and not our Father's to share. As the Word says, what you've heard with your ears, this we declare from the rooftops. End.

Adriel777: Amen

Lucan: That's an interesting parallel...They do seem to both, at the root, have a fear for reputation at the heart...

Zahakiel: (Right)

Lucan: I am reminded of a quote from Great Controversy that made a lasting impression on me..."Christ's ambassadors have nothing to do with consequences. They must perform their duty and leave results with God."

Elyna: Amen.

Adriel777: Amen

Lucan: Are there any other comments?

Elyna: C

Lucan: Go ahead

Elyna: This is a simple yet interesting and profound study. And I was able to follow along close enough without being far behind. Thanks to Yah for his message of love and simplicity. End

Adriel777: Amen

Lucan: Are there any other thoughts to share? If not, I'll ask Pastor to close with prayer.

Pastor Chick: Dear Father in Heaven. Thank You for the Comforter reminding us of all that Yahshua has taught us and giving us power to live the character gifted to us from Heaven. As we rest in the peace that surpasses all human understanding, we ask for the Sabbath blessing to continue without end. In Yahshua's precious and holy name, Amen.

Barb: Amen

Zahakiel: Amen.

Lucan: Amen

Adriel777: Amen

Elyna: Amen.

daphna dee: Amen

Naraiel: Amen