

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 your Throne on these sacred Sabbath hours to give thanks for your blessings and providence for the past week. We thank you for your guidance in all things, and for the sanctifying work of your Spirit. As we rest in the joy of your service, we ask for your presence to rest upon us as we hear the words of your servant, and we thank you that this shall be so, as we ask it in the name of your dear Son, Yahshua. Amen.

Adriel777: Amen

Pastor Chick: Amen.

Barb: Amen

Lucan: Amen

Gloria: Amen

daphna dee: Amen

Lucan: I recently read something valuable about biblical Hebrew. As a language, its words are rooted in observable, physical things rather than concepts. More philosophic languages like Greek, Latin, and English often have words for mental or emotional concepts that only have reference to themselves, or to other emotions. While the Old Testament Scriptures do have such words, they are generally rooted in actions, or things that can be seen.

The Hebrew word for "anger," for example, is not a stand-alone word, but is the same as the word for "face" and "nostrils;" the idea being that the face is reddened and the nostrils are enlarged through intense breathing when one is angry. The word for "love" is similar; it means "to breathe after," implying intensity of desire, and from there "desire" and "delight" are translated as well as "friend" and "lover." The word for "faith" is tied to a word meaning "establish, support, firm, certain," as used in a child being carried, or a pillar when it is upholding a structure. The word for "hope" is from a word meaning "to tarry, to remain, to delay." This brings with it the implication of why this is done – "expectance, waiting, patience." Thus, the word is translated as all of these as well. By considering words in such a way, we are given an insight into the application of the concept; what we do and say and see when the principle is bringing forth its influence.

Many struggle with the meaning of words like "faith," "hope," and "love" in this generation, as they mean little more than feelings in the world. "Hope," for example, is generally used to describe a feeling of desire and potential for something to come to pass, whether reasonable or even truly expected. "Hope" in common English use can even imply a doubt that the thing will actually come to pass. Yet this is not Biblical hope, which implies definite action based on the principle – waiting, watching, and ordering our lives and houses in accordance with the sure expectation of the thing promised.

The test of discipleship is not feelings, but obedience, as we may read:

"And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like

a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." (Luke 6:46-49)

Zahakiel: Finished

Pastor Chick: F

Adriel777: F

Barb: F

daphna dee: F

Elyna: F

Gloria: F

Lucan: We read further:

"By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." (1 John 5:2, 3)

And again:

"[T]here is therefore now no condemnation to them which are in Christ Yahshua, who walk not after the flesh, but after the Spirit." (Romans 8:1)

While we often view Romans 8 in the context of Romans 7, I would like to take some time to review the chapter on its own tonight. We see in this scripture that those who are in Christ Yahshua are those who, by definition, "walk not after the flesh, but after the Spirit." Due to this, they are not condemned.

What does it mean to "walk after" the flesh, or for that matter, to "walk after" the Spirit?

"After" is from a Greek word meaning "according to;" "walk" does mean literally to walk, yet also means "to live – to regulate one's life, to conduct one's life, to pass one's life." So, we may understand Romans 8:1 as saying: "[T]here is therefore now no condemnation to them which are in Christ Yahshua, who conduct, regulate, and pass their lives not according to the flesh, but according to the Spirit."

From those who do not have the experience of the joy of salvation, the question may be rightly asked, "How can this be done?" From those who do have the experience of the joy of salvation, the question must be asked in honest heart examination, "Do I regulate and pass my life according to the flesh, or the Spirit?"

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Yahshua Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates." (2 Corinthians 13:5, 6)

Continuing with verse 2:

"For the law of the Spirit of life in Christ Yahshua hath made me free from the law of sin and death." (Romans 8:2)

We see here two laws at work; the law of the Spirit of life, and the law of sin and death. The law of the Spirit of life in Christ Yahshua is the law of the life of Christ Yahshua through the Spirit. That is to say, by this rule so certain as to be called a law, those who have the Spirit have the very life of Christ because of it. This is not a fluctuating experience, an on-and-off Christianity; it is a law, immutable and certain. Those who have the Spirit have the life of Christ Yahshua, and walk – act, regulate, pass their lives – accordingly.

"He that saith he abideth in him ought himself also so to walk, even as he walked." (1 John 2:6)

We know somewhat of how Yahshua acted, regulated His life, and passed His time. We know, as we spoke of recently, that this reached down from the greatest acts of hanging the planets in the heavens, to the smallest acts of folding His burial garments. We who say we abide in Him ought ourselves also so to walk, even as He walked.

The law of sin and death is, simply, the law through which sin and death reign in the flesh. Those who are in sin have death; they do not and cannot have life, much more the life of Christ Yahshua through the Spirit. Those who walk after the flesh – living their lives, regulating their days, passing their time – doing what their flesh desires are subject to this law. Sin and life cannot coexist.

It is the law of the Spirit of life that sets us free from the law of sin and death, "for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Yahshua Christ our Lord." (Romans 5:19-21)

And how does grace reign through righteousness, abounding much more than sin? We see in the next verses of Romans 8:

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Romans 8:3, 4)

The "righteousness of the law" is fulfilled in us, and why? Because we live not according to the flesh, but according to the Spirit. The Spirit is then equated with the fulfilling of the law; and this is equated with righteousness.

Yahshua "condemned sin in the flesh" by overcoming it in sinful flesh. Yahshua condemns sin in the flesh again by overcoming it in OUR sinful flesh, and this is manifest – not in emotion, or feelings, or thoughts – but in our "walk." Thus, the law is justified – it is kept by those who walk in the Spirit, as the evidence of their walk in the Spirit, and not the flesh. We order our lives according to Yahweh's Word, not our desires, or the world, or circumstance.

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded [is] death; but to be spiritually minded [is] life and peace. Because the carnal mind [is] enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." (Romans 8:5-8)

Here in Romans 8:5-8, we see the "two trees" that exist, good and evil; the two types of men that exist, wheat and tares; the two types of followers, those following their flesh, and those following Yah's Spirit. Just as the evil tree cannot bring forth good fruit, the carnal mind cannot be subject to the law of God. Just as the unrighteous will not inherit the kingdom of God, they that are in the flesh cannot please God.

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ [be] in you, the body [is] dead because of sin; but the Spirit [is] life because of righteousness. But if the Spirit of him that raised up Yahshua from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Romans 8:9-11)

Now here is a striking set of verses. We see here that the Spirit of God is the same as the Spirit of Christ. We see here that if one has that Spirit of God and Christ, then "Christ be in you" because of that Spirit. We see here that if Christ be in you, the body is dead, but the Spirit of life and righteousness is in you, leading you to walk – live your life, regulate your desires – according to life and righteousness.

What is the sure result of this, the "law of the Spirit?"

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Galatians 2:20)

And again: "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. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." (1 John 3:9, 10)

We see also the plain statement: if any man have not the Spirit of Christ, he is none of His. Once more the binary option is presented: "yes or no," "in or out," "on or off," "sinner or saint," "spirit or flesh." One either has the Spirit of Christ manifest in walking in life and righteousness and the law, or they do not have the Spirit and walk according to the flesh, showing we are "none of His."

Now, let us address the first question: what does one do if they realize they are outside of this experience?

We know the great need – the Spirit of Christ, which sets us free from the law of sin and death, setting in our hearts a new law, even more powerful than the old one. All of us know how binding the law of sin and death is; any who have tried and failed at doing right know it to be unbreakable by human power. Yet "where sin abounded, grace did much more abound:"

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if [he ask] a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall [your] heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:9-13)

Adriel777: Amen

Lucan: This is the great and final answer to all questions regarding the Spirit and how to receive it, the blessing of the new life and how to live it: "Ask, and it shall be given you."

To be born again is to receive the Spirit and crucify the flesh; to be born again is through request, for it is the will of God that we receive it:

"But as many as received him, to them gave he power to become the sons of God, [even] to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12, 13)

To those who have not been born of the Spirit, will you not receive the gift of God? To those who have been born of the Spirit, let us examine ourselves – is our walk after the Spirit, or after the flesh?

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." (Romans 8:12-14)

We may claim by faith to walk according to the Spirit, yet fail to apply the words in their true and fullest meaning. We may keep all Ten Commandments according to the law, "walking as He walked," and yet fail of regulating our lives according to the Spirit and not the flesh in the daily matters, even as Israel of old. The weightier matters of the law are listed as "mercy, judgment, and faith" – not as abstract concepts, but ones rooted in practical terms.

How is it with our affections – the time we enjoy spending with others? Are our best moments and energies spent on our blood family, the world, or our spiritual family? How is it with our diet – do we eat and drink to the glory of God, or do we choose based primarily on our tastes and desires (i.e. the flesh)? On what do we spend our money and our talents – is our first thought of the kingdom of Yahweh on heaven and earth, or of debts, bills, and personal comfort? Is the fruit of our wisdom "peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy?" (James 3:17) Does our love match the description given in 1 Corinthians 13?

If we realize upon reflection that the answer to any of these is "no," then let us rejoice at the opportunity to repent, and step into the light shed on our path. Testimonies must be paired with actions where possible; prayers must have legs put on them. "For as the body without the spirit is dead, so faith without works is dead also." (James 2:26)

Yahweh may bear long with ignorance, yet He requires a full-hearted seeking of His will, that we should not remain in ignorance – "he that seeketh findeth, and to him that knocketh it shall be opened." Sanctification is the work of a lifetime; examining our walk, marking our steps, and bringing them into accordance with the "Spirit of life in Christ Yahshua." If we will do this, we shall live; if we are content to live according to the flesh, we shall die, regardless of the words on our lips.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." (1 John 1:8-10)

Let this encouragement not be received in fear; for we know that the Spirit is given by request and in accordance with the will of Yahweh. If we walk according to the Spirit we have no place for fear, "for ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified together." (Romans 8:15-17)

To be glorified with Christ, we must suffer with Christ; to rule with Christ, we must serve with Christ; to live with Christ, we must die with Christ. All of this the Spirit of Christ works out within us by the law written in our hearts, for it is "Christ in you" that performs it, according to His good pleasure.

Adriel777: Amen

Lucan: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset [us], and let us run with patience the race that is set before us, Looking unto Yahshua the author and finisher of [our] faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." (Hebrews 12:1-4)

Elyna: Amen.

Lucan: Let us consider the meaning of "faith" and "hope," not as abstract concepts, but as practical ones – looking to Yahshua, the "author and finisher" of our faith. By faith, we know Him as author; sustaining, upholding, and supporting us daily. By hope, we know Him as finisher; expecting, waiting, and taking actions in accordance with the expectation of His promise – cleansing our soul temples of every defilement and earthly influence.

"For I reckon that the sufferings of this present time [are] not worthy [to be compared] with the glory which shall be revealed in us. For the earnest expectation of the [creation] waiteth for the manifestation of the sons of God." (Romans 8:18, 19)

The sufferings of this present time are many, and yet are unworthy to be compared to the glory to be revealed in us, and even now revealed in us. Why does the creation earnestly await the manifestation of that glory in the sons of God? Because when it is fully manifest without any shade of sin, Christ may return for them and relieve the earth of its curse. This responsibility lays at the feet of the Church in every age. As by sin the earth was cursed, by righteousness it is redeemed from the curse, being changed with mankind from corruption into liberty:

"For the [creation] was made subject to vanity, not willingly, but by reason of him who hath subjected [the same] in hope, Because the [creation] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." (Romans 8:20-22)

We see written of the requisite for this to take place:

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." (Revelation 7:2, 3)

We know that the sealing is a settling into the truth, both intellectually and spiritually. We know that we cannot receive that seal while our souls have defilement upon them. Why, then, should any be willing to endure sin for a moment? Will we be found careless with the

seal of God, and the ends of the earth that are bound up in it? Yahweh forbid. Rather, what is written of the hope that motivates our works to this end?

"And not only [they], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, [to wit], the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, [then] do we with patience wait for [it]." (Romans 8:23-25)

And again, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3:2-3)

We see, then, that the evidence of hope – true, Biblical hope – includes "purifying ourselves, even as He is pure," so that when He shall appear, we shall be like Him. Those who do not do this do not have true hope.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what [is] the mind of the Spirit, because he maketh intercession for the saints according to [the will of] God. And we know that all things work together for good to them that love God, to them who are the called according to [his] purpose." (Romans 8:26-28)

We have spoken recently of joy and thanksgiving as opposed to complaint and discontent. We have spoken in this meeting of faith, hope, and love; "and now abideth faith, hope, [love], these three; but the greatest of these [is] [love]." (1 Cor. 13:13)

Which of these – faith, hope, and love – does not lead us to joy and thanksgiving in the face of these promises? If we love God, we believe in faith that all things work together for the good to them that love Him, because we trust His word. Love is greater than faith and hope because love is the foundation of faith, hope, and patience; we know this because love "beareth all things, believeth all things, hopeth all things, endureth all things." (1 Cor. 13:7)

We therefore expect all things to work together for the good, and we have "hope" to that end, leading to our words and actions – our "walk" - being "according to the Spirit." Similarly, we trust/have faith in Yah's providence through His Spirit interceding for us even when we do not know what to ask for. We may therefore "hope," earnestly expecting the good, even when we have not known to ask for it as such. Once more, this will lead to a life lived/passed/regulated according to the Spirit, and not the flesh.

"What shall we then say to these things? If God [be] for us, who [can be] against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:31, 32)

For those who are not yet born of Yahweh, consider well the promises that are freely offered; if you walk after the flesh, you will die, but if you walk after the Spirit, you will live, and with that life – the very life of Christ – is "freely given all things."

For those who are covenanted to Yahshua and yet have discovered aspects of their walk that are after the flesh, do not yield to feelings of discouragement. Turn to Yahweh and be healed, for as at the beginning, "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9)

"Who shall lay any thing to the charge of God's elect? [It is] God that justifieth. Who [is] he that condemneth? [It is] Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Romans 8:33, 34)

For we who are walking in the light from heaven, following the lamb whithersoever He goeth, there are challenges and opposition without measure. We know that all who live godly in Christ Yahshua shall suffer persecution. (2 Tim. 3:12)

Yet "who shall separate us from the love of Christ? [shall] tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us." (Romans 8:35-37)

Let us who are "more than conquerors" through the Spirit of life in Christ Yahshua rejoice, "walking according to the Spirit" unto the end; "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Yahshua our Lord." (Romans 8:38-39)

"And ye shall be hated of all [men] for my name's sake: but he that shall endure unto the end, the same shall be saved." (Mark 13:13)

Are there any questions or comments on the study tonight?

Adriel777: Amen

Zahakiel: C

Lucan: Go ahead

Elyna: Amen.

Zahakiel: I thank you for bringing it to us. From the beginning of my new birth, I have been fascinated with the words that the Bible uses. If this document comes from the mind of Yahweh, even if expressed in human language, then surely every detail is worth our intense interest. The language of the Bible, particularly the Old Testament, has great spiritual significance, and it is not only the definitions of the terms, but the grammar as well, that is very "action oriented."

For example, in English we would say, "Yahweh said to Abraham..." In Hebrew it is closer to, "And He said, Yahweh to Abraham..." The verb part is often put first, drawing attention to something being done, not an idea being contemplated, or even the subject of the sentence. It seems to be of secondary importance who is doing the act, than the act itself being done. So this further supports what you said at the start of the study, that the Bible's languages are rooted in observable objects and actions. For us, I think it is particularly enlightening that the word for "faith" does not mean a passive acceptance of information, but an active principle that motivates one to take actions... In English we (as CSDAs in particular) affirm that, "One always acts according to his true beliefs." In Hebrew or Greek, that sentence would be practically redundant... it is obvious from the wording what kind of faith is meant. Those with faith in Yah will (by the word's own definition) have lives that are ordered after the instructions of Yah.

Of particular note was your quoting of John, saying essentially that all who have hope in Yahshua's return purify themselves, even as He is pure. I would also like to mention something else, but I will wait until after the closing prayer, as it is unrelated to your subject. End.

Lucan: Okay. :) Thanks for sharing; the idea of faith as a "passive acceptance" is what I was raised to understand "the faith of Jesus" to be... That is, assenting to the doctrines that Jesus assented to... And, of course, this caused doubts as to how one can know if they have faith - after all, how does one "assent" correctly, vs. having an impure or incomplete "assent?" But, faith that is outworked through actions makes it very clear; the faith of Yahshua is the life of Yahshua, is the walk of Yahshua, is the actions of Yahshua, etc.

Re: the actions being of primary importance in grammar, that is interesting...I suppose it lends some extra understanding to why Yahweh holds doing nothing as a crime greater than doing something actively against Him.

Are there any other thoughts or questions? If not, I'll ask Pastor to close with prayer.

Pastor Chick: Dear Father in Heaven. We are thankful for your precious promises to us, which create the Spirit of Life within us and overcoming the spirit of sin and death which plagues the sons of men. We also appreciate the Sabbath blessing as You have promised. In Yahshua's holy name, Amen.

gadriel: Amen.

Adriel777: Amen

Barb: Amen

Lucan: Amen

daphna dee: Amen

Gloria: Amen.

Elyna: Amen.

Zahakiel: Amen.