

Lucan: It's time to begin. Pastor, will you please offer an opening prayer?

Pastor Chick: Dear Father, we thank you for the Sabbath blessing created for us and we come before you this hour for special communion in the Spirit. May we be enlightened from Your Throne. In Yahshua's holy name, Amen.

Adriel777: Amen

Zahakiel: Amen.

Barb: Amen

Elyna: Amen

Peter_Jr_18: Amen.

daphna dee: Amen

Lucan: Amen

Naraiel: Amen

Lucan: Recently we looked at a number of Scriptures that dealt with circumcision and the old covenant, showing the parallels to the current "old and new" covenants of church membership. We saw that there were those in the days of the apostles who held that Israel after the law and the flesh was the true Israel, and that all must partake of that covenant. Yet the Scriptures tell us that "we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." (Phil. 3:3)

And again, "in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." (Col. 2:11)

In that study, we compared Israel after the flesh with Adventism after the flesh, and noted that persecution, both then and now, has arisen from those who hold the physical over the spiritual. Those who define the people of God by lineage of body (corporate or individual) rather than lineage of Spirit will ever persecute those who are of the Spirit, for the flesh persecutes the Spirit. As it is written: "But as then he that was born after the flesh persecuted him [that was born] after the Spirit, even so [it is] now." (Gal. 4:29)

This verse comes from a related passage we didn't examine in that study, but will begin by looking at tonight:

"For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he [who was] of the bondwoman was born after the flesh; but he of the freewoman [was] by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar." (Gal. 4:22-24)

It is important to note that "Agar" here is "Hagar" as it appears in the Old Testament. This is the servant of Sarah, Abraham's wife, who was given by her mistress as a second wife to attempt to fulfill the promise of Yahweh:

"Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name [was] Hagar. And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife." (Genesis 16:1-3)

Yet the promise of Yahweh was not merely that Abraham should have a son, but rather: "Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son." (Gen. 18:14)

It was this son – Isaac, the child of Sarah, Abraham's second-born – that inherited the promise of Yahweh, and it was his own second-born, Jacob, who became Israel and inherited the covenant. Hagar's son Ishmael had no particular covenant made with him, and Hagar herself had nothing to do with Sinai or the law; it was not the Jews but the Arab people, and Islam eventually, that came from that lineage. Yet Paul here says that this is the son that represents the old covenant, as an allegory for Israel after the flesh. It is not the son of Sarah, who literally was the father of Israel, who represented Israel. Instead it was the bondwoman, the one born through an attempt to fulfill Yah's word through the means of flesh. Thus, he was "born after the flesh;" born through the efforts of self, and not of faith in the promise.

"For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, [thou] barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband." (Galatians 4:25-27)

Hagar, who did not give birth to Israel, is used to represent Israel, and their covenant made on Sinai to which they were bound. Remember, this covenant was "All that Yahweh hath spoken, we will do;" as though the people themselves were at all capable of doing those things, any more than Sarah was capable of bearing a son. Yet while "nothing is too hard for Yahweh," the people sought to do it themselves. Where "nothing is too hard for Yahweh" in obedience, the people sought to obey in their flesh. Where "nothing is too hard for Yahweh" in promises, Abraham sought to fulfill it in the flesh through marriage with Hagar.

Even to the days of Paul, after the church of Israel had crucified the Messiah with civil power and persecuted his followers, some still sought to obey in the flesh, and cause others to do the same by partaking of that covenant. Yet the children of promise were not the children of the flesh; this was the core concept behind Paul's doctrine. The church that could draw its ancestry from Jacob, Isaac, and Sarah was not the church of promise, for they had rejected that promise, and sought to establish their own righteousness instead of

the righteousness of promise. Thus they were represented with Hagar, the bondwoman, and not the free.

Yet Paul writes to the Galatians, "Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him [that was born] after the Spirit, even so [it is] now." (Gal. 4:28, 29)

In our day, these allegories continue to have application; the church that can draw its legal ancestry to the foundation of Seventh-day Adventism is not the Seventh-day Adventist church of promise. Rather, having not trusted in the promises of Yahweh to protect and redeem them (and their reputation), they have sought to fulfill these promises after the flesh. As Abraham took part in polygamy to fulfill the promise, these take part in fornication with the kings of the earth to fulfill the promise.

In Paul's day, the Jews sought to cause others to partake of the old covenant of "obedience through self" by membership in Israel after the flesh. In our day, the Adventist denomination seeks to cause others to "partake of her sins" by membership in Adventism after the flesh, having long since "crucified Christ afresh, and put Him to open shame."

Yet as the gentile believers to whom Paul wrote were the "children of promise," so too are CSDAs the "Adventists of promise." And, "as then he that was born after the flesh persecuted him [that was born] after the Spirit, even so [it is] now." (Gal. 4:29)

What was Paul's conclusion, apt also in our day?

"Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free." (Galatians 4:30, 31)

Most significant is that Paul completely disregards the actual lineage of the people in question – Hagar, not Sarah, is the allegory for Israel and Jerusalem. And why? Not because of anything whatsoever to do with ancestry, but because of the spirit and actions. This was no new doctrine; we may read in the prophets:

"Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we [are] many; the land is given us for inheritance. Wherefore say unto them, Thus saith the Lord GOD; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land? Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land? Say thou thus unto them, Thus saith the Lord GOD; [As] I live, surely they that [are] in the wastes shall fall by the sword, and him that [is] in the open field will I give to the beasts to be devoured, and they that [be] in the forts and in the caves shall die of the pestilence." (Ezekiel 33:24-27) (LMK)

Zahakiel: Finished

Naraiel: finished.

Pastor Chick: F

Adriel777: F

Barb: F

Peter_Jr_18: F

Elyna: F

daphna dee: F

Lucan: Yahweh does not contend with them that they are the children of Abraham after the flesh; rather, He contends that they shall not possess the land in iniquity. As it is written, "For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever." (Psalms 37:28, 29)

It is "the righteous" – not "the technically entitled" – that inherit what Yahweh has prepared for His servants. It is those who abide in the promises that receive the promises, and are "the children of promise." We are the children of promise, not because of any ability in ourselves to abide in them, but because we rest in the promises themselves, and allow them to work within us by Yah's own power in them.

"According as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Peter 1:3, 4)

It is through the promises of Yahweh that we now are "partakers of the divine nature." The old covenant was based on a promise to perform by man; the new covenant is based on a promise to perform by Yahweh. One leads to bondage, the other to freedom.

"But this [shall be] the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." (Jeremiah 31:33)

And what is the result of this new heart?

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 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 36:26, 27)

Here we have the "new heart," received by promise to those who are children of the promise. This heart is the heart of Christ, for it leads to the actions and spirit of Christ. And what can be the only result of the heart of Christ?

"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." (Luke 6:45)

Our heart is the measure of our connection to Christ and participation in the promise; and our heart is revealed in our words and our actions to be either that of Christ and the Spirit, or that of sin and the flesh. The heart of Christ does not speak in exalting difficulties and trials or perceived lacks; instead it asks, "Is anything too hard for Yahweh?"

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist." (Col. 1:16, 17)

Visible and invisible, "by Him all things consist." All that comes to us comes from Christ, for Christ not only created all that is, but in Him it consists – it has its existence. Because nothing is too hard for Yahweh, that which occurs – even that which exists – is by Yahweh's direct permission.

The heart of Christ does not reveal itself in complaint or failure, "for it is God which worketh in you both to will and to do of [his] good pleasure." (Phil. 2:13)

Thus, we are further instructed to "Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. 2:14, 15)

What is it that is necessary to "be blameless and harmless, the sons of God, without rebuke?"

To be blameless and harmless is what Christ has called us to be; it is what He has promised us to be.

"Who shall also confirm you unto the end, [that ye may be] blameless in the day of our Lord Jesus Christ. God [is] faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." (1 Cor. 1:8, 9)

Yet what is necessary to be blameless?

The Scripture tells us – it is "to do all things without murmurings and disputing." Yet this is not all:

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth

the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." (Phil. 2:15, 16)

Then it is not only to "be blameless and harmless" that we must do all things without complaint or argument (murmuring or disputing), but also so that we may "hold forth the word of life." To hold forth the word of life is at direct odds with the words of unbelief and complaint or exasperation. It is at odds with the words of "trying" as opposed to "doing;" with the covenant after the flesh rather than the covenant of promise. If one is "trying" to be what Yahweh has promised us we are, then do they not make the same error Israel made in the old covenant? If we are "trying" not to complain, or "trying" to rejoice, or "trying" any promise rather than accepting and proclaiming what Yah has told us we have, are we not as "those of the bondwoman," and not of the free?

There is a common error in nominal Christianity of all types, and that is to take the Word of Yahweh as a balm for the emotions, as an encouraging, inspirational pep talk. It is the error of gathering to hear Yahweh's words because they are emotionally soothing, but not taking them as the foundational, defining bedrock of the new life. We may read:

"Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD. And they come unto thee as the people cometh, and they sit before thee [as] my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, [but] their heart goeth after their covetousness. And, lo, thou [art] unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." (Ezekiel 33:30-32) (LMK)

Zahakiel: Finished

Pastor Chick: F

Barb: F

Adriel777: F

Elyna: F

daphna dee: F

Lucan: This leaven of unbelief has taken root in any who read a promise of Yahweh, and consent to any view of reality that differs from that promise in them; whether it be of Yahweh's protection of His people, or Yahweh's character within them.

The promises of Yahweh are not "Yea and maybe;" they are not "Yea and probably," or "Yea and most of the time with sufficient effort." No; "For all the promises of God in him [are] yea, and in him Amen, unto the glory of God by us." (2 Cor. 1:20)

All the promises are "yea and amen," and to what?

"Unto the glory of God."

And how are they to the glory of God?

"Unto the glory of God by us."

The promises, being taken into the heart are revealed in the words and the actions; then, "by us" Yah is glorified. It is then "by us" to "hold forth the word of life," having received it ourselves, being made "blameless and harmless" by the One who promised.

"Is anything too hard for Yahweh?"

"For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." (Phil. 3:3)

Who is the circumcision? We who worship in Spirit, and rejoice in Christ Yahshua, and have no confidence in the flesh. It is not those who withhold complaint in Christ Yahshua, but those who rejoice in Him with the new heart.

Who is an Adventist?

Those who "have no confidence in the flesh," whether it be the power of our own flesh to overcome and receive the promises, or the power of the flesh to protect, control, and coerce through persecution and civil power. To rest in the flesh to fulfill the promises, whether for Yah's work within us or without us, is to be children of the bondwoman and not of the free; it is to rest in one's own works rather than in Yah's.

We see, then, that the Sabbath is truly the sign of the covenant; whether Israel of old or Adventism of old, Yahweh's rest is the sign of sanctification.

"There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God [did] from his." (Hebrews 4:9, 10)

We know how this Sabbath is observed:

"If thou turn away thy foot from the sabbath, [from] doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking [thine own] words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken [it]." (Isaiah 58:13, 14)

On the Sabbath day as in the Sabbath life, we do not "do our own ways," neither "find our own pleasure," nor "speak our own words." We cannot, as we are dead; rather, we do after Yahweh's ways, we perform Yahweh's pleasure, and we speak Yahweh's words. Those words are definitive – they create all things, and by those words all things consist, including – and especially – the Christian.

As we resist, beat down, and overcome the flesh, let us abide in the reality of Christ as defined by His promises. Let our every word be our testimony, and our testimony be the truth of Yahshua according to His promises.

Do we feel discouragement, despair, and see no path forward? Let us not speak it, but rather "rejoice in Christ Yahshua," who has promised us courage, support, and guidance at the time needed; let us "give thanks always for all things," knowing that Yahweh "shall supply all our need according to His riches in glory."

Are we tempted with impatience? Let us rejoice in the gift of patience, already ours by the promise of the Word. But let us never be found "trying" to be patient, or courageous, or joyful, or any other good thing; for to "try" is to deny the promise as reality, and seek to establish it by works even as with Hagar.

Righteousness by faith is the heart of the new covenant; the rejection of it is a clinging to the old.

"Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free." (Galatians 4:30, 31)

As children of the free, let us "cast out the bondwoman" and reject all false views of the promises of Yahweh. Let us abide in the reality of Christ, taking every promise just as it is – a definition of who Christ is, and thus, who we are in Him.

"According as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Peter 1:3, 4)

Lucan: Are there any comments on the study tonight?

Adriel777: Amen

Lucan: If not, I'll ask Bro. David to offer a closing prayer.

Zahakiel: Dear Father in Heaven, We thank you for the joy of your salvation. We thank you for the fellowship of the brethren, and this Sabbath day on which we gather. We rest in this day as a sign of the great and true spiritual rest that we have through your Son, through whom we exist, and have our being, and through which we experience your Divine nature, giving us victory over self and every sin, that we may perfectly reflect the character of your Son to the world. We rejoice that we are not of the covenant of bondage, but rather the covenant of freedom, and we pray that we may yet find some with "ears to hear" that whomsoever the Son has set free is free indeed. Bless the remainder of these sacred hours, and may our labors in the coming week cause your name

to shine forth up on the earth. We ask you all this, and receive it gratefully, in Yahshua's name. Amen.

Pastor Chick: Amen.

Barb: Amen

Lucan: Amen

Peter_Jr_18: Amen.

Adriel777: Amen

daphna dee: Amen

Elyna: Amen.