

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

Pastor Chick: Dear Father in Heaven. We come before Your Presence with thankful hearts expecting the Sabbath blessing and spiritual refreshing. In Yahshua's holy name, Amen.

daphna dee: Amen

Lucan: Amen

Elyna: Amen

Adriel777: Amen

Zahakiel: Happy Sabbath to everyone. There are several reasons why Bro. Luke and I present studies to the Church on Friday evenings. Sometimes it is to express a principle that we pray will inspire righteousness in those who hear it. Sometimes it is to define or describe a doctrine in such a way as to shed new light on the path of the saints. Sometimes it is to address some need that the Holy Spirit has revealed among the Brethren. Sometimes it is to answer a member's questions about some specific subject.

Tonight our study deals with a combination of the latter two, dealing with a question that arose during our recent New Moon meeting. It is not a new question, by any means, and certainly not one that we haven't dealt with before. However, I don't know, or I cannot recall, any definitive teaching we have on the matter that we can point to as a reference, and so I am sharing with the Church tonight what I believe to be an authoritative and clear treatment.

The study is called "The Four Voices," and it deals with what may be asked in several ways, but may be expressed simply with these words: How do we know who to trust? The influences on the human mind are various, and we know that there is a battle taking place for humanity's destiny, both individually and as a collective whole. While daily, individual decisions may seem unimportant in the "big picture," the fact of the matter is that each choice that we make, especially as professed children of Yahweh, can have an eternal impact on both ourselves and those who see us. With every action we take, and with every word we speak, we are bearing witness to the faith we hold.

Those who are of the world bear witness to the world and its principles, headed by the Great Serpent (Satan), and guided by the Beast (its manifestation in human form and its institutions).

Those who are of the Heavenly Kingdom bear witness to divinity and its principles, headed by the Father (Yahweh) and guided by the Son and the Church (manifestations in human form and an institution respectively).

When it comes to the choices we make, to take those actions, to speak those words, and even in sanctifying our minds regarding which thoughts to accept and which to reject there are four main categories of influence.

These are the "Four Voices" for which tonight's study is named, and they are:

- 1) The Demons (or Fallen Angels),
- 2) The Flesh (the carnal mind),
- 3) The Conscience (which may also be called the "spirit" or the "heart" in various contexts),
- 4) and finally Yahweh Himself through various lines of inspiration (the Bible, visions, angels, prophets, etc.).

In order to help this study be as comprehensible as possible, I have created a simple diagram, and then we will go through its explanation. The image is found here:

<http://faithofjesus.to/images/TheFourVoi...>

Take a few moments to examine this, and then let me know when you are ready to continue.

<i>The Four Voices</i>					
	<i>Demons</i>	<i>Flesh (the "Self")</i>	<i>Conscience</i>		<i>Divinity</i>
<i>Methods of Influence</i>	<ul style="list-style-type: none"> Red Diamond: Temptation Red Diamond: Possession Red Diamond: Circumstances 	<ul style="list-style-type: none"> Orange Circle: Emotions Orange Circle: Habits Orange Circle: Responses to stimuli 	<ul style="list-style-type: none"> Light Blue Circle: Thoughts Light Blue Circle: Reason Light Blue Circle: Choice Light Blue Circle: Free will 		<ul style="list-style-type: none"> Yellow Circle: Prompting the conscience (by the Holy Spirit) Yellow Circle: Messengers Yellow Circle: Revelation
<i>Motivations</i>	<ul style="list-style-type: none"> Red Diamond: Jealousy of Humans Red Diamond: Self-preservation Red Diamond: Self-justification Red Diamond: Chaos (insanity) 	<ul style="list-style-type: none"> Orange Circle: Self-preservation Orange Circle: Self-justification Orange Circle: Self-exaltation (pride) Orange Circle: Conformity to the world 	←	→	<ul style="list-style-type: none"> Yellow Circle: Agape Yellow Circle: Unity Yellow Circle: The best interest of all life Yellow Circle: The destruction of sin
<i>Principles & Effects</i>	<ul style="list-style-type: none"> Red Diamond: Spiritual evils Red Diamond: Withdrawal from righteous influences Red Diamond: Avoidance of correction Red Diamond: Accusatory spirit 	<ul style="list-style-type: none"> Orange Circle: Carnal evil (Works of flesh) Orange Circle: Selfishness Orange Circle: Carelessness & neglect of duty Orange Circle: Avoidance of correction 	←	→	<ul style="list-style-type: none"> Yellow Circle: Righteousness (Fruit of the Spirit) Yellow Circle: Sanctified thoughts & words Yellow Circle: Contentment (Sabbath rest) Yellow Circle: Genuine joy Yellow Circle: Committed fellowship
<i>Results</i>	<ul style="list-style-type: none"> Red Diamond: Spiritual death Red Diamond: Condemnation Red Diamond: Destruction 	<ul style="list-style-type: none"> Orange Circle: Insensitivity to goodness Orange Circle: Tendency toward evil acts Orange Circle: Isolation from sanctifying influences Orange Circle: Destruction 	←	→	<ul style="list-style-type: none"> Yellow Circle: Life & Health (body & spirit) Yellow Circle: Sanctification Yellow Circle: Immortality

Lucan: Ready

Adriel777: ready

Elyna: Ready

Barb: Ready

Pastor Chick: Ready

daphna dee: ready

Zahakiel: To explain...In the leftmost column we see the demons. Their goal is the corruption of humanity in order to justify their own fallen condition, and therefore they are always an influence toward transgression. The demons are motivated by jealousy, self-preservation, and self-justification, and it is important to understand these motives, because when one acts in such a way as to justify transgression against the law of Yah, that is specifically acting on behalf of demons, for their purposes.

Consider this carefully; often the attempt to justify a sinful act is even more harmful than the act itself, because as long as the demons cause their victims to attempt to justify or downplay the significance of sin, these victims, who have become transgressors themselves, cannot be restored.

The steps to conversion, we recall, are repentance, faith and baptism, and as we have seen in previous studies, there is a reason why the first is "repentance," the resolute turning-away from what we learn is evil. Demonic spirits affect human beings through temptation most commonly.

In rare cases they can directly possess one who is not already filled with the Holy Spirit, and they are continually and subtly acting to arrange circumstance to bring people, especially the children of Yah, into conditions that try their faith.

Two elements of Yahshua's "template" prayer are, "lead us not into temptation, but deliver us from evil." (Mat 6:13) The questions might well be asked, "Why should we need to ask Yah not to lead us into temptation? We know that He does not tempt anyone. Why should we need to ask Him to deliver us from evil? His very love for us ought to ensure this without our specific request."

These two ideas can really only be understood in the context of the Great Controversy. We see the Tree of Knowledge of Good and Evil in Eden, (Gen 2:9) and we see the experiences of individuals like Job. We know that we are subject to the continuous accusations of these demons, and Yah, to demonstrate His faith (that is, the faith He inspires in us) to the universe permits us to become subject to certain temptations. Yahshua himself was "tempted in all points," and that necessarily with the Father's permission.

But when we, in our state of temptation, acknowledge that Yah's power is supreme, and that His Law is righteous, then we declare our position on the Controversy, and the trial need not continue for very much longer.

Let me put that in another way... when one is being tempted, it is an opportunity to acknowledge Yah's power, and to ask Him for help. When we do this, through prayers such as the one Yahshua taught, we overcome that temptation. We receive the promises that Yah has declared for us, and the demons are thus overcome; this is why the trial is permitted in the first place.

Those who do not overcome temptations fall under their power. They become like the demons, and take on their characteristics. They very often become "accusers of the brethren" in their own right, doing what the demons do and seeking to blame others for their discontent and rebellion. This is how one recognizes the voices of these demons, and as they seek to affect us, the instant we recognize their voice in some thought or suggestion, we are taught to rebuke them, and to put them behind us.

As the diagram shows, these voices, with the motivations described here, seek to inspire human beings to spiritual evil and then, in that "Babylonian" condition of confusion, to separate from the very ones who would be able to help by identifying the sin and facilitating healing. The ultimate effect of this combination of sin and isolation is obvious; destruction and the loss of everlasting life.

The second voice is the flesh. Because the flesh was separated from its spiritually beneficial condition at the fall of Adam, it is invariably in sympathy with the voices of the demons. As it is written, "The heart is deceitful above all things, and desperately wicked; who can know it?" (Jer 17:9)

Here the term "heart" is used in its carnal sense, as a representation of the emotions and motivations of the physical body. Without Yah's spirit guiding it, the flesh of a human being is no different than the flesh of a beast of the field. This can be demonstrated with the example of Nebuchadnezzar, who lived as just such a beast for period of years as a consequence of his boastfulness and resistance to Yah's influence.

This is exactly why the human beings who serve Satan, and incorporate his policies, are said to have taken the "mark of the beast." They are "marked" in that they belong to, and act like, a flesh-driven, instinct-guided animal. The demons have become so themselves, absent the literal flesh, with no greater purpose than to justify their own rebellious existence as long as possible.

The flesh is not, and cannot be, in harmony with spiritual principles. One who is guided by the flesh is little better than one who is directly possessed by devils, because he "receiveth not the things of the Spirit of Yah, for they are foolishness unto him." (1Col 2:14)

To make itself as "safe" as possible from pain and suffering, the flesh seeks to exalt itself above others, to receive the praise of men, and to be established in an earthly kingdom. This gives the flesh a sense of security, because it cannot trust Yah to preserve it, and must therefore lean on the power of mortality.

At the very least, if the carnal man cannot be exalted above others, the flesh will seek to conform him to the world, so that it will not be seen as lower, or less, than others. He fears being a victim, and this fear drives him to self-glory or to concealment.

On one hand, then, the flesh may seek exaltation by standing out above others for selfish reasons, or it may conform to the world and its fashions for the same reason; the motivation remains the same, even if the manifestation may differ.

Voices from the flesh can thus be identified by the simple understanding that the flesh is motivated by the best good (as it perceives it) of the "self." If, when faced with a decision, we find a thought that seeks to preserve the "self" at the expense of higher principles, we can know that this is carnality, and we reject it by reckoning the flesh dead, (Rom 6:11) and ignoring its claims on our freedom in Christ.

The flesh seeks to act through habits and emotions, and also those thoughts that arise from emotions as a reaction to some powerful stimulus. An example of this last one might be panic when exposed to some perceived danger. The power of the flesh is deceit, and this is a part of the sinful nature inherited from Adam. A baby, untaught, will lie to avoid punishment, and this is one of the earliest expressions of the flesh that the Spirit of Christ overcomes in one who is born again.

The first birth is ruined from the very beginning, but Yah has not seen fit to change the method by which we come into existence. The Gospel is His provision for the sinner, that He may be born again, and born by His Spirit. The flesh, because its goals are so similar, will cooperate with demons whenever it seems the self and sinful habits are in danger or may be promoted. Unlike demons, it does not wish destruction, but demons do not make their goals known to those whom they tempt. They will offer alcohol or drugs and say, "This is pleasant to the flesh," not "This will end in calamity."

When the flesh is at work, it consequently produces the "works of the flesh." Here selfishness, carelessness, neglect of duty, and avoiding correction make their appearance. The result of living by the flesh is insensitivity to righteousness, a tendency to submit to temptations and thus perform evil acts, and also isolation from sanctifying influences that ultimately leads to the same result as in the first column.

Now, Conscience is where we have a choice, where we make our decisions (by the grace of Yahweh) for righteousness or for sin. It comes down on the side of the demons and the flesh in the case of the unsaved, and it aligns us with Yahweh and His messengers for those who have accepted the Gospel.

It is here that we reason out our way forward. It is here that free will (that precious gift from our Father in Heaven that separates us from the beasts of the field and the natural effects of our sinful condition as sons of Adam) is exercised.

Though salvation is a gift, and the state of the redeemed is spiritual "rest," the conscience must be trained through exposure to Yah's truth, and the fellowship of the Holy Spirit, or else it becomes "seared" through misuse so it cannot respond to the promptings of righteousness. (1Tim 4:2)

The untrained conscience will follow the same motivations and principles of the flesh, with the same predictable results.

The trained conscience has its motivations and principles in accord with the Heavenly, and righteousness invariably results. The education of the conscience must be carefully and deliberately managed. Yah has not taken from us the responsibility to grow in grace and knowledge. Prayer and Christian meditation, reading the Word of Yah, guarding the senses (the avenues to the soul), keeping away from false doctrines and paranoid conspiracies born from the sin of others, these things all help to train the conscience and make it more sensitive to Yah's voice. Conscience subdues and guides the flesh of the saint, in particular the Protestant saint, and when it does, one who is so guided has "integrity."

Now integrity, like sincerity, is not righteousness of itself... an evil man may be true to his defiled conscience, and be content in his wickedness. But it is here, in this valley of decision, that the work of sanctification takes place, for the demons seek to destroy and the flesh cannot be trusted. The conscience must take possession, so to speak, of the flesh, so that we always obey the dictates of a trained and enlightened mind – the very mind of Yahshua that we receive upon conversion, (1Cor 2:16) and learn through the process of sanctification to fully understand.

When the conscience is trained then integrity leads along the Narrow Way, and we receive the inheritance. We who follow a sanctified conscience are called saints, (Rom 1:7) even "holy ones," and the children of the Most High. (Psalm 82:6) These are titles to be borne always, and with both humility and great confidence.

The highest Source, He who has the ultimate claim on our beings, is Yahweh, and His voice is always to be trusted. In seeking to distinguish His voice from that of the other voices, the perceived complexity is twofold.

Because direct communication between Yah and man would be too powerful in almost all cases, He speaks through promptings of the conscience by His Holy Spirit, angelic (and human) messengers, and through revelation. These are listed in order of frequency.

Conscience, if it is trained, cooperates with Yah's Holy Spirit in just the same way (but with an opposite result) that the flesh cooperates with devils. Where the trained conscience and the Holy Spirit meet, this is where the "blending of wills" takes place. This is where humanity partakes of divinity. Since the enlightened conscience will always prompt us to follow the principles of Heaven, we are also drawn by the sanctified conscience to unity with others in the same path; therefore, it is also here we have fellowship, covenant relationships, Church membership, and thus become "One" with our fellow-citizens of the Heavenly Kingdom.

Yah's motivation for guiding His people are obvious, but certainly worth pointing out. They are Agape love, the desire to be in unity with His people, the good of all intelligent beings in the universe, and the destruction of sin.

The goal of Yah, contrary to the doctrines of devils, is not destruction of sinners. It is actually Satan who wishes to destroy sinners; Yah wishes for sinners to be destroyed only in the sense that they cease to exist when they become saints.

Regarding those who will not come to Him, we know that Yah mourns over His disobedient children, and will sorrow greatly over those that are ultimately lost. The effects of heeding the voice of divinity are expressed in practical righteousness, the fruit of the Spirit.

We may point out in particular: sanctified thoughts and words, contentment (Sabbath rest), genuine joy, and committed fellowship. These are the fruit of the vine that has Christ as its root and the Church as its main stem, and of which we are all individually branches. Because the trained conscience is always in harmony with Heavenly principles, the Christian always pleases the Father; his motives and operating principles are exactly the same. The trained conscience, in harmony with divinity, will reflect its principles, and thus achieve the opposite results of those attained from fellowship with demons: life and health (both physically and spiritually), sanctification, and immortality.

So, how do we know which voice we are hearing?

That is our central question. Once we have seen the expression of the four voice's characteristics in words and concepts we can understand, it should be quite simple to identify each one.

We may examine each thought – indeed, it is our sacred duty to do so - and see where it lies within the descriptions outlined here and in the diagram. Look at how it is exerting its influence, what its motives are, and what principles it is seeking to get us to embrace. This will tell us without question which of the four "sources" we are inspecting.

A temptation to sin, an excuse to indulge the flesh, or advice from the Bride of Christ, each of these has very distinct, and easily discerned, characteristics, especially once the differences are seen with the eye of faith.

If the voice is that of demons, we know the Bible's instruction. It is neither wise nor safe to entertain that voice for a moment, not to argue, or reason, or bargain... We say, in the words and authority of Christ, "Get thee behind me, Satan; for it is written, 'Thou shalt worship Yahweh thy Almighty One, and Him only shalt thou serve.'" (Luke 4:8)

If the voice is that of the flesh, we must "repent," turn away from it. We turn the demons away from us, and they leave, (James 4:7) but our flesh does not leave us. We must therefore turn away from it, rejecting it as a dead and powerless thing, and as we identify the root thought, or the key emotion, through which we are being tempted, we know that we are free from it in Christ. We choose to see the flesh as "dead," and by the faith of Yahshua it is so, releasing us from the chains that would tie us to the world and the demons that inhabit it.

Finally, if the motives and principles are Godly, and we can always verify this through the witnesses Yah has provided for each of us, we may safely align our consciences with these things. What we learn from the Word, and the counsel of the Church, we may trust. It is our faith that we "do always those things that please the Father," and we need not fear

being misled or mistaken, for our Father has promised to reveal to His children all that we need to be truly perfect in His sight.

It is written, "Whoso keepeth His Word, in him verily is the love of Yah perfected; hereby know we that we are in Him." (1John 2:5)

Yah has not made salvation difficult, or hard to understand. In the Father and Son are mysteries forever more, and we shall spend eternity joyfully exploring them. But for us, while we are on this earth, Yah has made His salvation a free gift to all who will receive it, who respond to His voice, and reject the voices and motives of the demons and the flesh. It is He who reveals them for what they are, for "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." (James 3:17)

It is by this wisdom, working with the knowledge that we gain of Yah's character that we know who we are hearing, and we rely – we trust our very lives and destinies – to the promises of Yah as delivered through Yahshua.

One on which we rely, and which we claim without doubt or uncertainty, is spoken by His very own lips: "My sheep hear my voice, and I know them, and they follow me." (John 10:27)

He does not say, "My sheep might hear my voice," or "Hopefully my sheep will hear my voice." No, the very voice that said to the sea, "Peace and be still," (Mark 4:39) and that said to the blind, "Go thy way; thy faith hath made thee whole," (Mark 10:52) and that said to the dead body of Lazarus, "Come forth," that very voice has said to us tonight, "My sheep hear my voice, and I know them, and they follow me."

We hear His voice. He knows us. We follow Him.

Were there ever three better sentences?

That is the voice of our Creator, and our Savior, and let none entertain any idea to the contrary. Believe this, accept it as saving truth, and observe the results with great rejoicing, for this is what Yah says to all those who seek His Kingdom.

Are there any questions or comments on the study tonight?

Adriel777: Amen

Lucan: C

Zahakiel: Go ahead.

Marie: Amen

Lucan: We have spoken often of the necessity of "standing in the light," actively exposing ourselves to truthful examination. I notice that "avoidance of correction" is listed under both the flesh and the demons. That, to me, seems like an underscoring of the importance of that principle.

There was another thought, but, it was early in the transcript, and I will need to locate it. So, I will <end.> for now.

Zahakiel: I completely agree... Carnal humans and demons are entirely united in this because that is the only way that they can remain separate from Yah and continue to exist... by avoiding His light.

Let me know if the other thought reappears 😊

Are there others while he looks?

Lucan: C

Zahakiel: Go ahead.

Lucan: You'd mentioned the flesh seeking safety from pain and suffering through various means (exaltation, conformity, etc...) I didn't see this on the chart, but, I think it is an important motivation to examine.

We see some of the "overt" examples in the world; the irreligious make their emotional comfort a higher priority than the convictions of others, and the apostate make their "safety" more important than the freedom of their brethren. But, ultimately this is what is behind more subtle errors - such as avoiding correction.

As a general rule, I have found that when the flesh wants to avoid something, it is the best policy to grind it into the dust of that thing. If we are seeking to avoid an unpleasant or painful experience that Yah has allowed, that experience will come back again. But, as we "stand in the light," the blood of Yahshua "cleanseth us from all sin." <End.>

Zahakiel: Hm... The motivations for the flesh (self exaltation and conformity to the world) are in the chart... second column and second row. But yes... that is a good way of stating it. I think it's generally the case that repentance - turning away from evil - means turning toward the very thing the flesh is seeking to avoid.

Are there any others with thoughts to share?

Lucan: Q

Zahakiel: Go ahead.

Lucan: You mentioned this being a thorough study for reference; will it be available on Binary Angel for ease of sharing? <End.>

Zahakiel: I can make it into an article with the chart embedded, if that is what you mean, in addition to the posted transcript. I will do that tomorrow.

All right, then I will ask Bro. Luke to close with a prayer if there are no others.

Lucan: Dear heavenly Father. We thank you for the blessing of your Spirit, by which you abide in us forever. We thank you for giving us your divine nature, and the mind of your Son, that we might know and hear your voice with certainty. May your Sabbath blessing be with us through the remainder of the sacred hours and beyond. In Yahshua's name we pray, amen.

Pastor Chick: Amen.

Barb: Amen

Elyna: Amen

Adriel777: Amen

Zahakiel: Amen.

Marie: Amen

daphna dee: Amen

Peter_Jr_18: Amen.

