

## The Way in Which We Walk

Happy Sabbath to all.

I would like to begin the study, which is called “The Way in Which We Walk,” with a key thought. It is this: The 144,000 do not seek what is “better;” we seek what is “best.” I will explain the application of this to tonight’s study in a moment.

Last week we were looking at “Power in the Words.” We all know that there is power in the Word of Yah, whether this refers to His spoken words as at creation, or through the Living Word that is Yahshua. Whatsoever the Father or Son say come to pass. They speak, and it “is.” We saw that we, by becoming their Children, redeemed from carnality, take on more and more closely Their divine nature, and so it comes to pass that we, when we speak, must – by our very nature – speak “truth.”

When we speak, it is to relate facts, (objective truth) our honest opinions, (subjective truth), or statements of faith (spiritual truth). We may say, with the Prophetic Gift that we examined a few weeks ago, “I will commit no sin. I will not fail, and neither will I be discouraged. I will complete the work that has been set before me.” In this last type of truth in particular we reflect the character of our Father, whose religion allows no contemplation of failure.

Now, I would like to expand on something else that I brought up last week, and it relates to the record of the prophet Balaam. I will give a little longer of a passage than last time, because there is a little-discussed, but very important, element to these events that takes place at the very beginning. I will edit this for length as I can, removing parts not relevant to the issue I am presenting; but let me know when you’ve finished reading this, which ends when I give the reference:

“[Balak] sent messengers therefore unto Balaam the son of Beor to Pethor, saying, ‘Behold, there is a people come out from Egypt. Come now therefore, I pray thee, curse me this people, for they are too mighty for me, for I [know] that he whom thou blessest is blessed, and he whom thou cursest is cursed.’

And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam and spake unto him the words of Balak. And he said unto them, ‘Lodge here this night, and I will bring you word again, as Yahweh shall speak unto me.’

“And Elohim came unto Balaam, and said, ‘What men are these with thee?’ And Balaam said unto Elohim, ‘Balak the son of Zippor, king of Moab, hath sent unto me.’

“And Elohim said unto Balaam, ‘Thou shalt not go with them; thou shalt not curse the people, for they are blessed.’

“And Balaam rose up in the morning, and said unto the princes of Balak, ‘Get you into your land, for Yahweh refuseth to give me leave to go with you.’

And the princes of Moab rose up, and they went unto Balak, and said, ‘Balaam refuseth to come with us.’

And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, ‘Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me, for I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me. Come therefore, I pray thee, curse me this people.’

“And Balaam answered and said unto the servants of Balak, ‘If Balak would give me his house full of silver and gold, I cannot go beyond the word of Yahweh my Almighty One, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what Yahweh will say unto me more.’

“And Elohim came unto Balaam at night, and said unto him, ‘If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.’

And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And Elohim’s anger was kindled because he went, and the Angel of Yahweh stood in the way for an adversary against him.” (Num 22:5-22, condensed)

Now, in case you missed it, Balaam was told by Yahweh not to go with the servants of Balak to curse Israel. Yet when a second set of messengers arrived, with higher status, and promising greater gifts, Balaam asked again. This time, Yah permitted the prophet to go, and yet, when he followed through with this, it is written that His “anger was kindled, because he went.”

Passages like this, because the character of our Father is often misunderstood, have led to some very bad doctrine. The Mormons, for example, believe that Yahweh and Elohim are two different Persons entirely, who may differ, and even disagree, as here – Yahweh allows Balaam to go, but Elohim becomes angry.

The truth, of course, is simpler, and infinitely more useful to those of us seeking sanctification. Yahweh has given us a way in which we should walk, and is only pleased when we walk “perfectly” before Him in this way. He is kind, He is patient, He is neither rigid nor arbitrary; at times we are permitted to walk other than this best way, and we may even be blessed to a degree in doing so, since our Father can draw good things out of evil, and make light out of darkness...

Nevertheless, things will not go as well for us as they might, and we may well lose opportunities to bless others to a greater degree, if we do not respond to the best plan laid out before us by the Most High. In addition, we may miss out on the very blessing that we ourselves need at that moment in our growth.

We read, “Blessed are the undefiled in the way, who walk in the Law of Yahweh.” (Psa 119:1)

“And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, ‘This is the way, walk ye in it,’ when ye turn to the right hand, and when ye turn to the left.” (Isa 30:20, 21)

The Way of Yah is found in His Law, and through the Teachers that He sends to His people, whether that “word behind thee” comes through the conscience from the Holy Spirit, or through actual teachers – pastors, elders, and apostles that Yah has placed within the Body of His dear Son “for the perfecting of the saints.” (Eph 4:12)

Those who do not have the Law and the teachers (that is, the Law and the Testimony of Isaiah 8) cannot know the Way to walk therein, and therefore cannot follow the Lamb perfectly, “whithersoever He goeth” as the Redeemed of the last generation. Over the past few weeks we have seen numerous verses, passages, and testimonies explaining the ways that Yah speaks to His people, each vital for our understanding and growth, each integral to His Covenant with humanity, each designed to kill sin in the heart and maintain us in the pre-fallen state of Creation Humanity – that is, Humanity as it was intended to be at the Creation.

We say we are Creation Seventh Day Adventists because we observe the Seventh-day Sabbath as it was at creation, but we are also “Seventh Day Adventists” OF the Creation, as we were created to be, Halle-lu-Yah!

But if we are to be as we were intended to be at the Creation, we must know the Way in which we must walk, and walk therein. Balaam, though He had already received the Way from Yah, but because he desired the rewards, because he did not want to offend King Balak, asked again of the Almighty, “Is this truly the Way?”

Now, let us be clear, sometimes we must pray for a time to receive answers. We must sometimes wrestle with a matter before conviction takes hold of our hearts... but this was not the case with Balaam. This prophet knew the voice of the Almighty. He had a reputation of knowing the power of the Creator, even among the heathen, and furthermore... he had already refused the first set of messengers, believing in Yah’s word so much as to act upon it.

When such questions are asked of our Father, sometimes He “permits,” sometimes He even vocalizes His permission, but this is not to be mistaken for His unqualified “approval.” To fully understand this passage, we must also realize that the “wrath” of Yah that was kindled against Balaam, and that may rise up for a time against the distracted and wandering, is not like human wrath. There is no revenge, there is no pride, there is no aggression, in the wrath of Yah. It is a sorrowing, a regret, knowing that what is chosen by His loved ones is not always what is best, or even “good.” The Wrath of Yah, for those who love Him, is designed to correct us, to show us the boundaries of the Law and the Testimony, and to keep us on the Way that leads to salvation.

That Yah permits us to take an alternate path at times is not to encourage willfulness. It is not to indicate agreement, but rather to teach us agreement with His perfect will; to show by experience the wisdom of our Father. In any event, the 144,000 are not often running into the “boundaries” of the Law. But for those who tend to avoid tests of faith or character, we may be sure that those tests will come around again. As long as we remain in the faith, we cannot escape those circumstances that serve to refine our character, nor would we attempt to escape them, if we knew how much we needed them. Yah does not delight in the displeasure or discomfort of His people; therefore, we may be certain that if we see no way around a difficult path, it is a path that we need to walk.

Balaam, even though he did not curse Israel, never united (so far as we know) with the Chosen People. He never entered the Promised Land, and may well have suffered the same fate as Jerusalem’s prophets, who spoke the truth of coming destruction, but did not, themselves, depart the doomed city.

So, what of practical value may we draw from this good word? Let me quote two paragraphs that I included in last week’s study. Here is the first: “Now, when Yah calls us and we say, “I will,” that is a very powerful dynamic. Remember, humans – unlike demons, illnesses, and the elements of nature – can resist the instructions of Yah; nevertheless, there is power in Yah’s Word.”

Here is the second: “So, when Yah gives us instruction, He is giving us the power to accomplish it. When we receive that instruction, and say, “I will,” then we make that power our own, and begin to exercise it in righteousness.”

Sometimes, the instructions of our Father may feel overwhelming. We may be given a work that we do not know how to accomplish. There are temptations to say, “This is impossible. Surely I must ask again to make sure.” Balaam’s case is a somewhat different, but still applicable, revelation of this principle. “Surely,” the prophet might have reasoned, “the Lord would not want me to reject the request of the king a second time.”

But, if we learn to know the voice of Yah, and if we choose to deny the perceived limitations, and say, “I will,” then the Way will open up before us, and we thus do the works of divinity, even in our limited human flesh. It will be the perfect Way, and we will see blessings, the intended blessings, that would have appeared on no other Way than that one.

There is power in our words, and one of the greatest powers in our words is the power to begin a journey along the Way. There is a power to committing verbally to doing something spiritual. There is power in saying, “I shall not fail, nor be discouraged.” There is power in saying, “I shall commit no sin.” There is power in saying, “I will keep the Sabbath, no matter what the cost.” There is power in saying, “I will seek baptism, and find my place among the people of God.” There is power in saying, “I will surrender all.”

Even if we do not see how we can accomplish these things – some common to the beginning of faith, some common to the walk of sanctification – by saying it, by hearing ourselves saying it, and knowing that we are following the voice of conscience, and the wisdom of the Holy Spirit... there is power in that.

There is power in our words that Yah will honor. We are given grace to sustain us daily, and grace upon grace to accomplish the specific things that He has placed before us. Knowing this, let us never grow weary in well-doing, or discouraged even in the seasons during which it seems there is much labor but little fruit. We do not know the times or ways of our Father, and it is written with the Word of Truth, “They that sow in tears shall reap in joy.” (Psa 126:5)

When we pray, we know that we are not merely asking our Father for something. We recently, well, some time ago, had a study that identified the “ABCDs of Prayer.” That would be a good study for us to review in light of this verbal power our Father has given us, and the Way on which His intentions seek to set us. By way of a very brief summary, when we pray we Ask for what we desire, we Believe that we have received it, we Claim it with thanksgiving, and then we Declare it as a part of our living testimony.

We must apply this to the Way our Father has given us, to this direction, to the choices that we make every day, to facing the “tests” that perfect us and prepare us for service above. The 144,000 seek this best Way, seek this wonderful and bright path that, though it may contain “the bread of adversity, and the water of affliction” at times, as stated in an earlier verse, it is a Good Way, and one that leads to our Father’s everlasting Kingdom. Let us walk it joyfully, and let us invite others to walk alongside us.

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