

**Lucan:** It's time to begin. Bro. Peter, would you please offer the opening prayer?

**PETER 2:** Loving Father as we come before You on this holy Sabbath, we open our hearts in praise and thanksgiving for all that you have done for us through this week. As we gather here to learn of your instructions from your manservant, we ask that your spirit will enlighten our minds and heart to take hold of your words. We pray in Yahshua's name, Amen

**Daphna:** Amen

**Barb:** Amen

**Adriel Dean777:** Amen, Amen

**Zahakiel:** Amen.

**Ruthline:** Amen

**Elyna1:** Amen.

**Lucan:** Amen

**Gloria Bailey:** Amen.

**Naraiel:** Amen.

**Lucan:** We read in the creation account: "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:17)

Was this speaking of physical death? If so, we have a dilemma; Adam did not die in his flesh when he ate the fruit, but rather we read: "And all the days that Adam lived were nine hundred and thirty years: and he died." (Genesis 5:5)

It may be asked, in what way did the serpent lie? "And the serpent said unto the woman, Ye shall not surely die." (Genesis 3:4) It is true that eventually Adam and Eve died; and it is true that this process of death began the moment they were separated from Yahweh by sin. Thus, they were appointed to die that day; but Yahweh did not say, "in the day that thou eatest thereof, thou shalt surely begin to die." No; He said, "in the day ... thou shalt surely die." From the perspective of the physical, it would seem true that Adam did not surely die that day; from the perspective of the flesh, it would appear false that Adam "surely died" in the day that he ate. He lived for 930 years, and while we don't know how old he was when he ate the fruit, we know he

lived after the fall long enough to have "begat sons and daughters" (Genesis 5:4).

We may note that neither Yahweh nor Satan qualify their statements in the slightest; there is no mention of "flesh" or "mind" or "spirit" found. Yet we say, and rightly, that Satan lied to Eve in the garden. How is this so? Adam died the day he ate the fruit; as a sinless spiritual being, the being he was created as, his existence ended. A fundamental change occurred, and the immediate consequence was a change of who Adam was; from the image of Yahweh to a fearful, self-protecting and fallen man, willing to blame his own wife and hide from his Creator. To Yahweh, this was and is the only death that truly matters. Adam continued his physical existence for centuries after his spiritual death; to Satan, this was and is the only life that truly matters. Yahweh speaks of the spiritual as the truth; Satan seeks to direct us to the flesh as the truth.

In terms of physical death, Yahweh does not consider this final of itself, but rather speaks in terms of "sleep": "These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." (John 11:11)

And again: "While he yet spake, there cometh one from the ruler of the synagogue's [house], saying to him, Thy daughter is dead; trouble not the Master... And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead." (Luke 8:49; 52-53)

To the mind set on the flesh, to call a physically dead person "sleeping" is laughable; they "knew" she was dead. To the mind set on the flesh, to call a physically living person "dead" is absurd.

"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." (1 Cor. 2:16)

As we have the mind of Christ, our mind is not set on the physical, even as Christ's was not on the physical. Even of the death of the righteous under the third angel's message, we find written: "And I heard a voice from heaven saying unto me, Write, Blessed [are] the dead which die in the Lord from

henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13)

We see how the mind of Christ shows itself in the testimony of Yahweh, whether to Adam at creation or by Christ at redemption. Yahweh speaks of the spiritual as the truth – the only truth worth mentioning, the one that is relevant now and forever. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, [they] are spirit, and [they] are life." (John 6:63)

What, then, is the truth that we speak as His servants? When the flesh feels despondent, or weak, or challenged, or abused, what is the truth? If we speak of the experiences of the flesh as the truth, we speak as Satan did to Eve. This is to echo the perspective of the first liar and accept that "ye shall not surely have the promises" because the flesh does not perceive them. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." (2 Cor. 12:10)

This question of testimony – flesh or Spirit – reaches back to the very origins of sin, the very first recorded lie, and why it is a lie. Of which do we speak? Of which do we testify? Which do we serve and live and walk according unto? "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." (Romans 8:5, 6)

The lies of Satan have power only inasmuch as they incorporate and pervert an element of truth, and the truth that Satan frequently seeks to pervert is that of the experiences of the flesh. Just as Adam's body did not die immediately, our own bodies do not respond to the truth of Yahweh's promises immediately; our flesh is not holy til the Advent. The emotions, the inclinations, and the perceptions are not themselves evil, but are at hand to deceive and mislead only as a person looks at them as indicators of the truth. Yet while it is true that we experience and feel many things, those things themselves are not Truth; they are not who or what we are, only what we feel for a time. When it is true that we feel, Satan would tell us it is true that we are. Adam's flesh told him that he was living while he was truly dead. Our flesh tells us we are spiritually dead when by Yah's grace, we are truly living. The voice we obey is the one we will testify of.

“Sanctify them through thy truth: thy word is truth.” (John 17:17)

The voice we testify of will, inevitably, be the one we obey. To the mind set on the spiritual, to call a spiritually dead person “alive” is absurd. To the mind set on the Spirit, to call a spiritually living person “dead” is laughable. Yet to speak of feelings that contradict Yah’s promises as the reality is to do nothing other than to speak of the living as though they were dead. Where Satan once said “thou shalt not surely die,” he now says “thou shalt not surely live.” The question in our testimony and in our lives is simply one of whose word we believe as truth. When Yahweh speaks the truth of the Spirit, it is the truth entirely for those who receive them as such, walk after the Spirit, and are born of the Spirit. If we speak of the challenges and the temptations as the reality, we deny Christ, and speak as though among the spiritually dead. Thank Yahweh that we do no such thing.

There is a death that we partake of, but it is one that leads to life: “Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” (Romans 6:9-11)

And again: “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) To be dead to sin is to be alive to God; to be crucified with Christ is to be alive with Christ, who “liveth, and was dead; and, behold, [He is] alive for evermore, Amen; and have the keys of hell and of death.” (Rev. 1:18) Yahweh does not reckon according to the flesh; to Him, it is accounted as nothing.

We read: “Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, [are called]: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.” (1 Cor. 1:25-27)

And again: "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." (2 Cor. 12:9)

By understanding and applying this in terms of salvation, we enter the Sabbath rest, and live in perfect trust of Christ's power to overcome within us, standing in the hour of His judgment. By understanding and applying this in terms of the practical life, we refuse to rely on the things of this earth and live in perfect trust of Christ's power to provide for us, whether physical or spiritual. By understanding and applying this in terms of protection, we refuse to rely on the arm of flesh, and live in perfect trust of Christ's power to shield and avenge us.

The first of these is demonstrated in the gospel and victory over sin, heeding the first angel. The second of these is demonstrated in departing from Babylon entirely, trusting Yahweh to define truth and provide sustenance, heeding the second angel. The third of these is demonstrated in refusing to enforce, modify, or surrender religious observances through the civil or any other earthly power, heeding the third angel.

Yet in terms of "physical" vs. "spiritual" truth, it is a practical application of the second that I would like to focus on tonight, as we examine this study's topic, "The Root of all Evil."

We read: "But godliness with contentment is great gain. For we brought nothing into [this] world, [and it is] certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and [into] many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. 6:6-10) (LMK)

**Zahakiel:** Finished.

**Pastor\_Chick:** F

**Adriel Dean777:** F

**Elyna1:** F

**PETER 2:** F

**Barb:** F

**Daphna:** f

**Ruthline:** F

**Gloria Bailey:** F.

**Lucan:** We know what "love" is in its various forms; what is "money?" From the physical perspective this may be an obvious question; from the spiritual perspective it may be less so. Ultimately, money is something used to acquire something else. Modern riches take the form of bills and coins traded for goods and services, or very modernly, bits and numbers on a screen. In some cases, riches are themselves goods to be traded for other goods, such as wheat or gold for cattle. Fundamentally, however, money is simply this: A physical means to an end.

Yet Scripture says that the root of all evil – not just some, or most evil, but all evil – is the love of money. Notably, it does not say it is the love of the things acquired by money that is the root of all evil. It is the love of the money itself. Therefore, it is not necessarily the love of the ends, but of the means.

Of the things that money can acquire, we find written: "Love not the world, neither the things [that are] in the world. If any man love the world, the love of the Father is not in him. For all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." (1 John 2:15-17)

While we are entrusted with means to use wisely, each of us would do well to examine the motivations - the object of our love, whether the world, the means, or Yahweh who gives it. Yet even the love of the world is not the root of all evil; rather, it is "the love of money," a love of the physical means of acquiring things. Why is this the root of all evil? When money is seen as the means of acquisition, rather than Yahweh who gives the money, the things it acquires, the life, the body, and all that composes their existence, the love is misplaced; the gift is made higher than the Giver. This is the core spirit of idolatry, regardless of the manifestation. All greed is a fear of not having enough, and "perfect love casteth out fear." (1 John 4:18) That which is entrusted to a man or woman as a steward becomes seen as their own, rather than His who gave it and can create more from the dust and rocks of the earth. By looking to the physical reality of money, the spiritual, and only relevant reality of Yah's providence is set aside, and the mind is easily

diverted; "thou shalt not surely die" and "thou shalt not surely have enough" seem equally plausible. The things of the flesh, whether our feelings or the common things over which we are given responsibility, can never eclipse our view of, and willingness to sacrifice them to, He to whom all belongs. Anything short of this is "the root of all evil."

One may demonstrate the spirit of love of money by prioritizing any physical thing over the spiritual. Those who trust in trademark laws over the promises and commands of Yahweh are guilty of "the love of money;" they have trusted in physical means rather than spiritual truth. To love money is to love and seek after the things, means, and truths of the flesh when Yahweh accounts these as "but dung." We read again: "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. 6:10)

The word for "coveted after" is "orego" in Greek, and interestingly is not usually translated as "covet." Of the three times it is used in Scripture, two are of positive things; the word according to Strong's means: "to stretch one's self out in order to touch or to grasp something, to reach after or desire something." To reach one's self out, to stretch one's self to attain or maintain a physical thing is to view it as worthy, and therefore real, just as those who saw death as the reality, laughing "sleep" to scorn as a delusion. These lose sight of the truth that the physical are merely things with which we have been entrusted for our spiritual blessing and that of others, and that all such things will pass away shortly. How shortly depends largely upon us, and how faithfully we apportion the talents we have been committed in His work.

We know the end of money, as we read: "They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity." (Ezekiel 7:19)

Similarly, we may read of all of our spiritual gifts – that merchandise which Lucifer trusted in so highly within himself: "Agape never faileth: but whether there be prophecies, they shall fail; whether tongues, they shall cease; whether knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." (1 Cor. 13:8-10)

When the flesh is viewed as "truth," be it emotions influencing the testimony or circumstances influencing the actions, the next logical step is to act in accordance with the flesh to attain the desired goal. Adam did so in eating the fruit and hiding thereafter; Adventists did so in wielding civil power. Let us never do so with our words or "our" riches, for it is the first step towards the root of all such evils.

Yahweh tells us instead what we are to "stretch ourselves out after," or "covet after," using the same word as in 1 Timothy: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire (Gk: orego; 'stretch out after') a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." (Hebrews 11:13-16)

**Adriel Dean777:** Amen

**Lucan:** May we who have received the promises, not afar off but in our very hearts, be found with the confession of those who have come before us. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." (Phil. 3:20)

**Lucan:** Are there any comments on the study tonight?

**Adriel Dean777:** Amen

**PETER 2:** Amen

**Lucan:** If not, I'll ask David to offer the closing prayer.

**Zahakiel:** Dear Father in Heaven, because you have loved us, we have been blessed above all, with spiritual gifts - with spiritual riches. In these gifts we rejoice, but not as Lucifer rejoiced, to think that we have earned them, or that we have won them by merit. We rejoice that by those things you have given to us, we may be better servants of others. We thank you that you are the End to all righteous means... and that by our love for you, our eyes are ever fixed on that goal. We thank you for the opportunities we shall have, even in

the closing hours of this world's history, to speak the truth as it is in Yahshua, revealing the lies of the flesh by the glory of our testimony. May our words be ever acceptable in your sight, for they are spirit, and they are truth, and may we see a harvest from these words, as men and women draw near to see that which you have given to your people. Bless these Sabbath hours, and all who call upon your name, for we ask this in the name of your dear Son, Yahshua. Amen.

**Pastor\_Chick:** Amen.

**Lucan:** Amen

**Barb:** Amen

**Daphna:** Amen

**Elyna1:** Amen.

**Adriel Dean777:** Amen, Amen

**PETER 2:** A men

**Gloria Bailey:** Amen.

**Barb:** Amen

**Ruthline:** Amen