

Sanctify - What Does This Mean Anyway? You'll be surprised!

TRANSCRIPT

Finding the Ancient Path

<https://www.youtube.com/watch?v=A99rV2CEfa4&t=7s>

Chapter 1: The tool of sanctification

Amen. Thank you, Samuel. Well, here we are. We're going to be teaching the lesson on sanctification.

Why am I doing this lesson? Well, I don't know about you, but many times in my life before I came to understand the

ways of the Lord, I would see this word pop up somewhere and never quite understand what it meant.

Um it sounded like a spiritual word for sure, but uh what what does it mean

really? And I think for most of us, I think we would say that we have some

idea now of what this word means. Let me just ask really quick, Tim and or Samuel

or both. Do what how would you guys define what this word means?

I would define it as kadesh or set apart.

Okay, brothers, no is right on point is being set apart.

Set apart. And and that's that's the consensus uh amongst many believers. And as I was studying this out, and by the

way, that's that's the definition I myself would have given it. But as I was studying this out, I came to realize

something about sanctification that I had never really noticed before. And

it's that element of sanctification that I hope to convey to you this morning so that we can have a better

understanding because the word holy also means set apart, right?

But sometimes you'll see the words sanctify and holy in the same sentence.

Well, if that's the case, then how does that work together? What else is being conveyed here by the Holy Spirit as it

2 minutes

pertains to this word? Let's begin by taking a look at this collage of

people. some happy, some sad, some enjoying life, some not so much and read together.

At this moment, every brother, sister in Christ throughout the world is

experiencing what could be described as spiritual highs and lows.

Whether one lives in a first world setting where life may appear to be easier to those watching elsewhere, say

maybe in a third world country or in regions marked by conflict and hardship, believers in both circumstances

encounter the same realities of victory and defeat.

Regardless of location or condition, pain is the same. Whether you live in a

first world country or you live in a country where there is nothing but squalor, pain is the same for both of us.

Victory is experienced the same. Joy and sorrow are shared in the same way.

Wealth and poverty are felt alike by all. As humans, we often interpret our

experiences of pain and joy as well as seasons of abundance and lack through the lens of spiritual health.

We tend to measure our condition by the emotion we are feeling at a given moment.

When a brother or sister asks how we're doing, our response often reveals what we believe about ourselves at that time, at that moment.

In moments of hardship, we may say, "I'm not doing that great." On the other side of that coin, when we

in a moment of new understanding in our Bible, for example, or some new clarity we've come to, we may answer with, "Hey,

I'm doing great." Highs, lows, conflict, hardship, wealth and poverty, happiness

and sadness, victory and failure, pain and joy are all expressions of the very

same instrument in the father's hands used to accomplish something great within us if we allow it.

And what we're going to see in the course of this lesson, I hope, I trust, is that bottom paragraph there where it

talks about how all these things that we feel and experience are all the same tool in the father's hands.

That is a better way in my estimation as a result of doing this study to defining sanctification.

And you're going to see here in a moment how I arrived at that. What we're going to do now is what we're we're going to look at some of the first mentions of

Chapter 2: Biblical definitions

all the versions of this word. The first mention of the word sanctified is in Genesis 2. It says, "Then Yahw

blessed the seventh day and sanctified it because in it he rested from all his work which Yahw had

created and made." In the Brown Driver Briggs commentary, as Tim Snow and brother Samuel accurately articulated, is the Hebrew word kadosh, and it means to be set apart, to be consecrated, to be hallowed as the showbread in 1st Samuel 21.

So that is the definition to be set apart, to be consecrated, to be hallowed. You're going to see in your Bible when you read your Bible, when you

see that word consecrated or you see that word hallowed and you look at the original language, you're always going to see this word in the Hebrew kadosh.

It's a different word in Greek obviously, but that's the definition.

But notice in the verse above, the word sanctified is past narrative tense.

So the proper rendering would be sanctified in the case of Genesis 2 would equal a completed action in the past.

That's important because I said this word has different versions in scripture. This is important to note in

our study because there are other renderings of this word in scripture. As I said, sanctify equals to set apart. Sanctified is already set apart. Past narrative tense.

The process of being sanctified is it means in the process of being set apart. And sanctification, the state or result of being set apart.

We see all these versions in scripture.

And as I said before the word consecrate and hallowed in scripture also means kadosh also means sanctified. So in scripture, something or someone

is always either a already set apart or b in the process of being set apart

or c something to be set apart in the future. And already I want to ask this question.

Is this making sense so far? All I need is a yes or a no from Tim and or Samuel. Yes.

Okay, you're following. Good.

This is one of those lessons, guys, that you really need to pay attention

because um sometimes when I go deep into anyone topic like this,

to be honest, to be brutally honest, I can sometimes get lost myself and go, "Okay, where was I going with this?" So,

make sure you're paying attention and following along here. In the case of the Shabbat and the scripture above, the Bible just says that Yahweh set it

apart. Period. Done. There was no quote process for this holy day to become sanctified.

He just did it as only he can do.

The Shabbat did not become set apart. He simply created it. Thus,

knowing the possible tenses of this word in scripture, it becomes necessary for us to determine

from the context whether the text is speaking of something that has been set apart or something that is being set

apart or something that is commanded to be set apart. So that the meaning is properly understood when we read verses like this.

Leviticus 20 consecrate that word is kadosh. Sanctify

yourselves therefore and be holy for I am yehovah

your Elohim. So here is the command for us to be doing the the sanctifying

for us to be setting ourselves apart thus becoming holy which also means set

apart. So here in this first sentence we see two tenses of that word

consecrate yourselves is the process of being set apart that we do and

therefore be holy also set apart is the state or the result of that process.

you're following me along, I hope. Let's look at the first mention of the word sanctify in scripture to see if we can get a better understanding of this.

Joshua 3:5.

And Joshua said to the people again, sanctify yourselves,

for tomorrow Yhovah will do wonders among you. So there's two things to take note in this verse.

Where in the verse in Genesis there was the past tense in that something that Yahw did here is where we

are supposed to do something to and for ourselves just like the verse in Leviticus

sanctify yourselves. Now, I I don't know about you, but for a long time, uh I

always had this underlying belief or understanding that only the father can sanctify somebody.

And yet, we see verses like this where we're commanded in more than two places

to do this ourselves, to set ourselves apart, which requires process.

And there's a reason according to this verse that we are going to do this. In this particular case, the reason was that they were getting ready to go into the promised land.

So they're commanded, Joshua commands the people, do this because of this.

Do this sanctification to yourselves because of something. And that something was huge.

that something was that they were getting ready to go into the promised land. You may recall um a lesson or two

ago, I can't recall which one, where we were talking about how John the Baptist showed up and called

people to repent and go back to the ways of the Lord. Why? Because they were being prepared for the arrival of the

lamb of God, the first arrival of the lamb of God. And we likened that to the

awakening that's happening right now to the ways of the Lord around the world.

And how in the very same way this mass return to the ways of the Lord

is equally preparing us for the arrival of the lamb, his second coming.

this sanctification that's going on in our lives.

So the when Joshua says sanctify yourselves, when Leviticus says sanctify yourselves, to me as I'm reading this,

I'm thinking, okay, this sanctify ourselves is a process of spiritual preparation.

Think of the 10 virgins. Half of them were not prepared.

They had not properly sanctified themselves to meet the groom.

Half of them were.

And I think what we're going to see in the course of our lesson is this whole idea of sanctification is done in two different ways.

One, we can sanctify ourselves by preparing ourselves, by being obedient, by being alert, by being aware, by understanding the word.

But then the father comes along and almost stamps his his stamp of approval in our lives in our hearts as sanctified as set apart.

Chapter 3: The surgery analogy

The first mention of the word sanctifies is found in Exodus 31.

Speak also to the children of Israel, saying, "Surely my Shabbats you shall keep, for it is a sign between me and

you throughout your generations, that you may know that I am Yhovah, who sanctifies you."

And in that verse, we can already see what I just described.

The command is to keep the Shabbat. You shall keep. And as a result of that keeping, of that process of preparation, if you will, the father sanctifies us.

He sets us apart. And like the verse above, there's two things to take note here. The word sanctifies here is

expressing an ongoing action, meaning the one who continually sanctifies you.

So that's not the past narrative tense that we saw in the first verse.

This tense is indicating that this process of sanctification isn't just a one-time thing.

It's continually happening.

And this process of sanctification is also connected to something. And we already discussed what that something was.

the Shabbat in this case.

So based on the above, there is quote unquote something we can do to sanctify ourselves.

And whatever this something is is an ongoing action.

This sanctification of ourselves isn't just a one-time thing. It's a process of preparation.

So we go back to that verse in Leviticus 20 and we're going to take a closer look as we usually do.

Consecrate or sac sanctify yourselves therefore and be holy.

One might look at this and think this is Hebraic uh poetry. It's really not.

What he's saying here in Leviticus 20 is that holiness is the reaction or the result of the sanctification that happened before it.

We are setting ourselves apart through our lives, through our faith, through our obedience.

Therefore, the end result is to be holy.

that the father comes along and basically and I can't think of another way to articulate this other than

giving us his stamp of approval of holiness. So sanctify yourselves and be holy equals our action that creates the holiness.

You may recall if you were with us we did a lesson on holiness. This has gosh been probably a year ago or or longer that we looked at this study.

And in the course of this study, the single greatest lesson that we learned was that walking in the ways of the Lord

is what sets us apart, thus being holy.

And I say that because if you come from a Christian background like so many of us do, we've we've approached the word holiness as to be something that's only reserved for Yah.

That word holy, holy, holy, holy, we attribute to him. We attribute to his throne. We attribute to his presence.

And yet throughout scripture, we see this command for us to be holy.

And we discover in that lesson that the only way we do that is to follow his

ways. And that sets us apart. And where does one find instructions on what it means to be holy?

Surprisingly, in the book of Leviticus, the entire book is a book about what it means to be holiest. Holy. And isn't

that funny that that's the scariest book of all to most believers, to most Christians. At least it was to me.

For so long, I kind of avoided the book of Leviticus because it seemed so out there.

I didn't understand it.

And yet, when you understand that the whole book is about holiness, then you go, "Wow, I've missed something huge here."

What makes this verse in Leviticus 20 curious to me is the fact that it begins by commanding us to be sanctified,

thus being holy. But later in the verse, it says Yhovah sanctifies us. Yhovah makes us holy. And 20 minutes

I I I alluded to this perceived confusion several times already in the discussion,

but let me see if I can properly explain at least my perspective on Leviticus 27-8 in these next couple of thoughts.

After I do that, I'd like to hear from Samuel and Tim to see if they have any differing opinions

in my explanation and I'm doing it via an analogy. So bear with me here. That's the f the only thing that I could think of. A person enters a surgical operating room. Before entering, he must wash, scrub, and put on sterile garments.

That's required. If he refuses, he is not permitted to participate.

That corresponds to sanctify yourselves by keeping my statutes.

However, no amount of scrubbing makes the individual that's doing the cleaning the surgeon.

Once inside the actual work that restores life is performed by the surgeon.

This corresponds to the last part of Leviticus 20 where he says I am Yhovah who sanctifies you.

I am the surgeon.

The parallel is the person prepares himself according to the required standard.

The surgeon performs the work that actually brings life and restoration.

A branch must remain attached to the tree. That is its role. The life,

nourishment and fruit come from the tree, not the branch.

22 minutes

In both cases, there is a required human response.

But the outcome is attributed to the source to the tree not the branch not the participant.

This reflects the structure of the verse I believe in Leviticus 20 to set yourselves apart through obedience and

Yahw is the one who ultimately makes you set apart. Samuel, Timothy,

would would you say that this is making sense? Do you agree? Do you have something else to add?

Brother Ed, I I like it, but but let me as a person who's been through multiple surgeries, um, let me offer this.

So, you know, I consider us to be the patient who requires a heart transplant.

And before you go in for the surgery, you're told, "Look,

after x amount of hours, no more solid food." And then after x amount of hours,

you're not supposed to take in anything except for water. And then after that, no liquids whatsoever.

And then you're given a set of instructions in terms of where to go, what time to be present.

And what you have to do is you have to strip down and you receive a change in clothing.

You're sterilized, you're prepped, and then you're placed on the table. And then the surgeon and the technicians that are present with the surgeon can go to work. And if you don't follow through on those

instructions, you jeopardize yourself if you place yourself on that table for operation. So I like the analogy, but I

consider us the patients and the process that we go through in preparation for that heart transplant so we can be healthy and so we can walk in righteousness and so we can be purified.

Okay. Amen, Tim.

Amen. Uh I appreciate uh Samuel's eloquent explanations as usual. Um I would say that what what I'm getting

from this and to make a stark contrast versus Christianity that to sanctify is

to be set apart by God but for God and to live in alignment with that separation. And it really has four

components. I not just identity you know I am you know I am yhovva your god who sanctifies you but then we separate and

then uh it has a function component where it's we have purpose um in our life and then we have conduct that we

are to live in alignment with that separations that's what I would say okay amen thank you brothers Deuteronomy

Chapter 4: Obedience and grace

28:9 the lord will establish guess what that word is also sanctify It's also kadosh. The Lord will establish you as a holy people to himself just as he has sworn to you if you keep the commandments of the Lord your God and walk his in his way. So

here again we see that equation and I think the things that Tim just said support what I'm trying to say.

The sanctification is there.

It's something established by the father himself, but it's dependent on something. It's dependent on our efforts of sanctification.

Now, all these things that I'm saying to you are going to seemingly fly in the face of the most famous of all Christian doctrine, saved by grace and grace alone.

I realize that, but hang with me till the end and I'll make the explanation a little bit clearer. But here in Deuteronomy, we can see the equation.

The sanctific the sanctification is available. It's there established by the father, but you need to keep the commandments and walk in his ways. We see John 17, sanctify them by your truth. Let's stop right there for a moment.

I likewise did a lesson on truth a couple of years ago. We went into great detail as to what truth is. I think I've shared this. For some reason, it didn't record and so I don't have it on my YouTube channel. But what did we

discover what the truth was? What the absolute truth was? Do you remember my love?

The word. His word. Only his word. He only has truth.

Truth is an absolute word and truth can only be absolutely defined by his word.

Paul puts it this way. Everybody else is a liar.

So in John 17, he's saying, "Sanctify them. Set them apart by your truth." By

your word. And then he just confirms it in the very next sentence. Your word is truth.

As you sent me into the world, I also have sent them into the world. And for their sakes, I sanctify myself. Wait,

stop. This goes against everything that we think about Yeshua, we potentially think, I'm not speaking

for everybody, I'm only speaking for myself really. But when we think of Yeshua, the spotless lamb that takes

away the sins of the world, we think surely he is set apart. He is holy.

Well, yes, he is.

But here in John, he says that he sanctifies himself. How does he sanctify himself?

The same way we sanctify ourselves. By being perfectly obedient to the word.

Now, we can't do that, but he was.

He was perfectly obedient to the word, the word made flesh. Therefore, sanctifying himself.

Hebrews puts it this way, if I can remember the words.

What does Hebrews say? Hebrews says he learned his obedience by suffering.

Wait a minute. Yeshua learned obedience via suffering. Yes, he did.

That means he had to learn what it meant to be obedient. If he didn't have to go through the quote unquote trials

and battles of learning how to be obedient and thus sanctified,

then the power of the cross is diminished.

The scripture says, "He has faced everything that we have faced and yet was without sin.

So yes, even Yeshua sanctified himself that they also may be sanctified by the

truth. I hope you're following Romans 6.

Presents your members as slaves of righteousness for holiness.

Sam Tim, you don't mind me calling you those words. Samuel, Timothy,

look at the highlighted words there, slaves of righteousness for holiness, and do your best to put that in

contemporary vernacular that we can understand.

Brother Tim, you want to take that first?

Um, well, I know slaves um of righteousness. Um, not sure if that's the Greek is a dulos. Um, I highly

suspect it could be. I haven't looked at it. Um, but I believe a dulos or a slave of righteous. It says contextually that

we were formerly slaves to our flesh and now we're slaves of righteousness or

dulosis which means we voluntarily submit ourselves to Yahweh to be set apart. That's what we're all doing here.

I know we everyone agrees with that here. Um, and it it looks like, you know, part of that is is the members of

our body or our attitudes or internal that we're supposed to set apart internally and be more righteous because

of his blood and grace, not less. So, I I believe the con the context of the passage is is encouraging us or spurring us to that.

And and I would agree and to make it more concrete when you're presenting your members as doulos and the word is

dulos brother Tim of righteousness as bondervants of righteousness essentially what you're doing is you're setting your

eyes to see clearly. So you're not looking with with worldly or carnally

carnal lust. You're looking at things with righteous eyes because you're looking for that which is right. Your

hands are going to do that which is right. So what you put your hands to do, you do that which is in righteousness as

outlined within the Torah, what is prescribed by the Torah. Your feet are to walk the path of righteousness.

Meaning we walk towards that which is right. And we don't deviate to the left and we don't deviate to the right. We

walk straight and our ears are clear and we're listening for the shepherd's voice to guide us. So that will be my understanding.

Okay. So thanks guys. I really appreciate that. And I think you're you're both right on. Let me put it in

my words. Slaves of righteousness for holiness. So again, I see equation.

A slave to righteousness means what?

Means that we are carefully obeying. As the Torah says, be careful to obey these things that I've put before you. He says

over and over and over again in scripture.

Being careful to obey is what gets us to the holiness, the for the holiness.

And in the second part of that verse, he calls it fruit to holiness. So what's the fruit we're bearing?

The fruit we're bearing in this case is our righteous deeds, is our righteous efforts. Now, let me just say this.

We've been taught, if you come from a Christian background, that our righteousness only comes from faith in Christ.

Yes. That's true. However, could it be said and is it said

biblically that just being obedient to the scriptures is also righteous?

Yes.

So, we're set apart. We're called righteous because of our faith in Christ. No question. As was Abraham. But

there's also this element of righteousness that comes from the way that we live. The key is not depending

on that righteousness in the way that you live for your salvation.

The moment you shift your dependence on your ability to be obedient to the scriptures for your security, that's when you've crossed the line.

That's when you've fallen into legalism.

No, our dependence on our the condition of our relationship to the father and to

Yeshua is dependent on our faith in him and him alone without doing away with

the obedience. So keeping the word his truth is the process to holiness that eventually leads us to everlasting life.

Chapter 5: Justification vs process

had.

It sounds a little like you're saying that one needs to be obedient to be saved. Am I saying that?

Remember what we've learned thus far about sanctification being a process by which we set ourselves apart by obedience to his ways.

This is altogether different from the moment of salvation when someone first comes into contact with the saving grace. There is no charge for this

moment. No hoops to jump through, no obedience other than to believe in the one who saves you and being baptized into his name. That's the starting line.

However, scripture tells us that something needs to follow. Look at this verse in 1 Corinthians 6.

Do you not know that the unrighteous Stop.

What does he mean by unrighteous here?

Does he mean the person who simply does not believe in Yeshua, therefore not being righteous?

Or is this word unrighteous tied to the way a person lives?

How do we know the answer to that question? Well, in this very verse.

Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived.

Neither fornicators,

that's a way a person lives. Idolators, that's a way a person lives and conducts his or her life.

Adulterers,

homosexuals, sodomites, thieves, those who are covetous, drunkards, revilers,

extortioners will inherit the kingdom of God. And such were some of you, past tense. You used to be this way.

But then look at this next verse.

But you were washed. That's the moment of conversion. You were sanctified. That's the process.

You were justified in the name of the Lord Yeshua and by the spirit of God.

And isn't that exactly what Leviticus 20 is telling us above?

Just like us, Israel was washed in the Red Sea. According to 1 Corinthians 10,

they sanctified themselves through obedience. Sort of. We know the track record. They weren't very good at it, but there were some that were.

So, they sanctified themselves through obedience. And then Yah then sanctifies them or justifies them.

But look at the process. This whole idea of preparation that I've been trying to teach about sanctification.

Paul says it and when I read this, it blew my mind. I'm like, "Holy cow, there he is saying the same thing that I was I

felt that I was seeing in scripture all along." Sometimes when we read verses like this,

we can look at washed, sanctified, justified and think that Paul is using three different ways of saying the same thing. He's not.

This isn't three different ways of saying they were saved.

This is Paul expressing the same process that's found throughout the Old Testament. Even you're washed and then

something happens as a result of that washing.

We obey and through that obedience we are thus sanctified becoming holy and then Yeshua justifies.

Not that the sanctification is required for salvation.

Don't misunderstand me here. The justification is also a process.

What do I mean by that?

Well, as Timothy and Samuel stand right now, a person can say that they have been justified through their faith in Yeshua.

However, the day is coming when that justification will become permanent.

there. A lot could happen between now and the time that Yeshua returns and judges all of humanity.

Samuel could throw in the towel and say, "Forget this stuff. I'm done with it." And walk away from the faith. Is he still justified?

Well, he was, but no one is truly justified until Yeshua says, "Well done, good and faithful servant." No one is truly born again until we receive our new bodies.

So don't misunderstand what I'm saying here. Yes, we are washed and in the course of our lives we are sanctified

and for the moment we are justified but not until that moment

40 minutes

when we cross the finish line can we say we have been truly eternally justified.

And I asked the question, which of these can you remove in a believer's life without damaging your relationship to Yahw? Why do I ask that question? Because so many people do.

So many people want to call themselves believers and yet have not experienced or flat out reject one of these processes. The one that's most rejected is which one, Tim?

The sanctified. Yeah.

Yeah. Because the sanctification requires obedience. And they want to just throw that out.

And yet you can't without damaging your relationship with the father. So to be clear, obedience is is the expected

41 minutes

response and evidence of being set apart. Yahw is the one who ultimately sanctifies.

Justification as stated in the New Testament is likewise attributed to and through Yeshua.

Obedience does not function as a mechanism that produces justification.

I should have underlined that obedience does not function as the mechanism that produces justification. Rather, our

obedience serves as preparation in order that we may be declared

sanctified by him and ultimately justified. Okay,

another powerful verse by Paul. Romans 6.

What then? Shall we sin because we are not under the law but under grace? Certainly not.

Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of

sin leading to death or of, look at this phrase, obedience leading to righteousness.

But God be thank through you were slaves of sin, you obeyed from the heart that form of doctrine to which you were

delivered. And having been set free from sin, you became then slaves of righteousness. There's the washing. And

right after it becomes what? The sanctification. The slaves of righteousness. I speak in human terms because of the weakness of your flesh.

For just as you presented your members as slaves of uncleanness and of lawlessness, leading to more lawlessness, so now you present your

members as slaves of righteousness for holiness or for sanctification.

That word in the Greek is hagiosmos. Hag

hagiosmos, which is a masculine noun derived from hagios, holy sanctification.

And look what it says. I didn't make this up. The process of advancing in holiness.

The further I went in the study, the more I looked at these words, the more I kept seeing, oh my gosh.

I see this now for the first time. It's it's being confirmed.

The process of advancing in holiness, use of the believer being progressively transformed

by the Lord into his likeness, holy.

And that's what Paul says.

Obedience, thus being sanctified, leading us to righteousness. It's taking us in that direction.

Our obedience progressively leads us to righteousness.

And he says, "Yet you obeyed from the heart that form of doctrine which you were delivered." Why am I saying that?

Because we know hopefully by now that in order for us to even begin to obey the ways of the Lord, it has to be

something that's done in the heart. Our hearts have to be sanctified.

Not sanctified. Our hearts need to be circumcised. I got sanctification on brain. Our hearts need to be circumcised

in order for us to even begin to embrace the ways of the Lord. So what happens in the heart?

You used to live one way, but now something inside of you has changed.

And from your heart, you choose to follow the teaching you were given.

So you did not just hear it but you actually obeyed it. And again like I say I always see equations. You were taught

the truth. You believe the truth and you started living the truth from the inside out. And this is an ongoing neverending process that leads us to righteousness.

And like a bride are being prepared for meeting the groom. I'm coming in for a landing here. Now, I can already hear some of you saying, you watchers on YouTube saying, "Hold on.

We are declared righteous through our faith in Christ, not by obedience." To which I would say, you are correct.

However, the question is, and I think we touched on this a little bit already, when does this declaration happen? At the moment

of conversion or sometime else later? We already saw in Romans 16 or Romans 6

rather, verse 16, that there is this thing that obedience leads us to something. It's leading us to righteousness.

He says later on in Romans 10, for with the heart one believes unto righteousness, and with the mouth

confession is made unto salvation. We can look at that verse in Romans 10 and go, okay, there it is.

We are declared righteous at the moment of one's salvation.

But when you look at that word unto in the Greek, it's the word *eis*

properly into literally a motion into a progression, a process

which implying penetration to a particular purpose and or result. So

both of those words in Romans 6 and Romans 10 are the same. So basically what I'm trying to say is in that verse

that makes us think, oh yeah, we're declared absolutely righteous at the moment of our conversion and here's Romans 10 that proves it.

Well, no. Romans 10 is basically just saying the same thing Romans 6 said.

So what am I trying to say?

Do I think that we are declared righteous in the uh eyes of the father

because of our faith in him? Is true belief in the one Elohim an act of righteousness in the eyes of Yahw? Yes, of course it is.

Without a doubt. I'm not trying to take that away. It was true for Abraham. He was declared righteous as a result of

his belief. And it's true for us. We are also declared righteous because of our

faith in Messiah. But we're not really discussing the moment of conversion here, are we?

48 minutes

Rather, the process of sanctification that takes place in the heart as a result of that conversion.

Thus preparing us like the five virgins to meet their groom. Remember the scripture says he is coming to redeem those who are what?

Doing the will of my father. What does that tell us?

That tells us that the people he's coming to redeem are in the process are living a life in the direction of doing his will.

And again, I have a another lesson on my channel about what the will of God is.

We're always wondering what's his will for my life. It's simple. Bible's really clear. I spend an hour telling you something very simple in that lesson.

The will of God is to obey him and to do what he tells us to do. And those are the people that Yeshua is coming to take.

49 minutes

All of us who are in that process.

I hope this is making sense. From glory to glory. A few weeks ago, you heard me teach that the direction of our lives

Chapter 6: Growing into maturity

matters. One uh scripture consistently shows that the life of a believer is not defined by any one single moment, but an ongoing movement.

Yahw begins the work, but that work continues, progresses, and matures over time. Therefore, the evidence of life in

him is not perfection at a point in time, but a steady trajectory toward him as we are being sanctified, built up,

conformed to his likeness until the day of Christ. Look at these verses.

Philippians 1, being confident of this very thing, that he who has begun a good work will complete it. That's process.

That's prep. That's preparation. And you know what's in between those two things, Samuel?

What's this in between the the words has begun and will complete? Do you know what fits in between those?

Life.

The good things, the bad things, the victories, the pains, the failures, all the things that we talked about in

the opening slide. That's what's in between this. And in between this are all those tools.

The victories, the failures, the pains, the growth, the no growth, the sadness, the joy. All of those things. The roller

coaster of our emotions is what fits begin in the in between these two things. All of it's working towards

something. He's using all of them to work you towards something to complete you,

to fully prepare you. 2 Corinthians 7, let us cleanse ourselves from all filthiness of the flesh and spirit,

perfecting holiness. What does that mean, Tim?

51 minutes

It means that we're in a constant present tense relationship with Yahw where we're capturing our attitudes and

we're capturing our deeds and we're constantly throwing out the bad, taking out the good, you know, putting in the good. And this this pleases Yahw.

Yes. Hebrews 6, let us go on to perfection.

That's a process, not laying again the foundation of repentance from dead works and faith toward God. Hebrews 10, for by

one offering he has perfected forever those who are being sanctified.

Notice the writer doesn't say are sanctified.

No, he has perfected forever those who are in the process of being sanctified. James 1, testing of your faith produces patience. But let patience have its perfect work that you may be perfect and complete, lacking nothing.

Are you with me so far? Okay. I need to um I I this is my final slide I believe

and then we'll get some thoughts from you guys. Highs. This is from our previous our first slide. Highs, lows,

conflict, hardship, wealth, poverty, happiness, sadness, victory and failure, pain and joy are all expressions of the same instrument in the father's hands.

They're all used to accomplish something great within us. if we allow it.

Now before I go on and finish our discussion, one more question that I wanted to ask Samuel.

What do I mean Samuel? When I say if we allow it, that means that you submit you you make the intentional choice to be submitted to the will of the father to be obedient to the son Yeshua Hamashiach.

The walk to the best of your ability and faithfulness to the covenant. Yeah. Why? Why do I say if we allow it?

Because how many people can things like conflict and hardship and poverty and sadness and failure

derail you if just for the day? But no, we've got to see these things through a different prism, through a different lens.

And understand that all of them are for the purpose of sanctifying us. And guess what? I have learned in my life that the father will use anything he darn well pleases to get me from point A to point

B. Sometimes it's joy, sometimes it's pain, sometimes it's life, sometimes it's death.

1 Thessalonians 5. No matter what, no matter where, no matter in which condition you think you're in today, rejoice always. Pray without ceasing.

In everything, give thanks, for this is the will of God in Christ Jesus for you. Do not quench the spirit.

Do not despise prophecies. Test all things. Hold fast to what is good.

Abstain from every form of evil. Now may the God of peace himself sanctify you completely.

That's the end of the process when you have been sanctified completely.

And may your whole spirit, soul, and body be preserved blameless at the

coming of our Lord Yeshua Hamashiach. He who calls you is faithful also. He will do it.

He will do it if you allow it. If you allow the process of sanctification.

So those are my thoughts. As usual, thank you for sticking around and listening to my madness.

Chapter 7: Group discussion

I want to get your two cents, your thoughts, your rebuttals, your argumentations.

You think I'm wrong, whatever. I want to hear from you. Looks like our resting

Daria has her hand up first. So, make sure you can turn your mic on and share with us.

Yes. Uh, thank you. Thank you for this wonderful teaching. It's so amazing to listen to you. um and also easy to

understand for me. I just want to share something and uh but I think that the

process of sanctifi sanctification also is a process of dying to uh to self uh

which is I think the process that I am going now especially with the colleague in my my work many people were asking me

how it's going on and then when I actually realized that it's not about the people the way they are treating ing

me or uh seeing me or trying to things do things against me. It's actually about me how I will respond to it and if I am going to you know to be like I did uh to to to tell people look what is happening to me and uh just pray for me and I was talking about that all the time and trying to say around you know uh what other people are doing to me but I think Yeshua also he was accused falsely accused he was mocked and he didn't open the mouth. So that's the stage I would like to be. uh that's I think that's the process of dying to ourself you know to to and especially when now as we were celebrating the Passover and when Yeshua was in the garden of the Gethsemane three times he asked father he pleaded father take this cup from me but not my will but yours will be will be done and I think that the battle and the victory was won not on the cross but in the garden of the Gethsemane when he has decided to completely surrender to to his father and to uh um to say Lord I father I just want to do your will and that's for me also the kind of uh dying to myself this decision Lord your will be done in my life this is for me also the the kind of process of sanctification. So that's what I wanted to share with you. Thank you.

Thank you so much Daria. I appreciate you as always and thank you Samuel for catching my idiocy there. Brother Lovven is up. Go ahead Randy. I call him brother Lovven because his name is Lyens but I don't like that. I like Lovven better because he's it better fits him.

Well Ed, thank you. Uh 56 years old you're the first one who's ever called me that. So, I like it, too. I hope I represent it.

So, hello everybody and Ed, great teaching. I'm tracking with all of it.

Uh, a question that I guess I would throw out to anyone who wants to answer it, um, Tim, Ed, Samuel at all.

um you know one of the verses that has always been used Philippians 1:6 that you referred to along with many other I

59 minutes

understand scripture interpret scripture and I think you made a great case Ed through the teaching that we partner with or if we allow but I would like to press in a little bit more to Philippians 1:6 and understand it better because it is a verse that is often used and interpreted as uh he who began a good work in you will complete it will carry it on to

completion. We're inferring it a little bit although I think fairly from the bulk of scripture but I would like to discuss that a little more because I would like to be able to understand it explain it a little more because it seems to speak to

he does he began it and he he will complete it. It doesn't say in it if we participate.

1 hour

So, if that makes sense, I'd like to hear some feedback on that. Thank you.

Um, can I say something?

Who wants to Who wants to jump in? Tim, you want Yeah. Can I say something? Uh, I appreciate I love I love this stuff. Um, Randy, thank you. I I just, uh, I think

the answer is in the next verse. I'm learning to read before and after, by the way, because of these whole the Christian world contextually takes

things out. So if you look at the the next verse is it but he's he explains it just as it is right for me to think this

of you all. Why? Because I have you in my heart. So I think to make a doctrine out of which the the Christian world

does uh out of this whole well you know Yeshua is going to complete this. Well yeah Paul is expressing an affection. he

is expressing um because he has a personal relationship with these people and it's not you know to be made a

doctrine of but it's more speaking in that context because he knows them. Um and that's just my opinion.

Uh did somebody else want to respond to Randy?

Yes, if you don't mind. Um yeah, go ahead. And and I also wanted to kind of call out something in the teaching that I know you didn't miss it,

but I I I didn't feel like it was uh explored quite enough. And that is the role of the ruach in this sanctification

process. As we're walking along, we're trying to live by the standard. uh in my

estimation the ruach plays a very uh critical role in that by that's the the small still voice that kind of prompts

you whenever you have tripped over that standard and you need to go back and look and enter back into tshoua

and repentance and that to me is a very critical element of the process of sanctification and so what he's talking about here in

in Philippians 1:6 that was brought up I believe that good work is that the ruach

or the uh the the groom's best man that is walking with the bride teaching him about teaching her about the groom in

the Hebrew wedding model preparing for that wedding day that wedding feast. So

I I wanted to call that out and maybe offer a little bit different light on that that sanctification is not

something we do alone. We do have a role to play in that. But just going back to your surgery analogy, I don't I

don't sterilize myself when I go into the hospital. Yes, I prepare from the food and the drink. I change my clothes.

But then there is someone else who sterilizes me and prepares me for entering into that operating room. And then somebody else brought in that maybe

that's the role of the of the ruach. And then once you get in the operating room, you are then sterilized again. And that would be I think the role of Yeshua as you lay down on the table.

Then Richard, you know what?

As you were sharing that, I realized something.

I realized that my slides um I for some reason malfunctioned

and we didn't get to see this. Let me go back. We didn't get to see this page at all.

And that was something I I thought was missing too. When I finished this lesson, I'm thinking, "Wait a minute." And then you brought out the spirit and I thought, "Yeah, this whole thing got skipped." Second Corinthians 3.

But we all with unveiled face beholding as in a manner of the glory of Lord are being transformed, not are but being into the same image from glory to glory indicating

one step of maturation to the next step of maturation just as by the spirit of the Lord. And

yes, you're absolutely right. I had planned in my lesson to say exactly what you just said that the spirit of God is

doing this transformation, this process from one glory to the next.

In other words, it's not an instant change to full maturity, but an ongoing process of transformation into the likeness of Christ, increasing in

measure over time. And then Romans 2, you don't have to read all of it for sake of time, but you get down there to

the highlighted parts. Eternal life to those who by patient continuance in doing good

seek for glory, that glory to glory, honor in immortality.

So you're absolutely right. I don't know why my system skipped this page and why

we didn't get to see it, but I'm glad you brought that up, Richard, because you are absolutely correct and thank you

so much for reminding us. Gary, you're up next. Thank you, brother.

Um yeah, just one thing you mentioned um about being born again and uh it just

triggered like a meditation some study on that topic myself and interesting that that part was missed

about the Holy Spirit like when it talks about being and just I'm just going to throw out my thoughts however to come out and just test them and give me your feedback if that's okay.

So in John chapter 3, Yeshua says that one must be born again to see the kingdom of heaven.

And um he talks about the parable of the sower, the seed um is the word. And we see that the Holy Spirit came upon

Miriam and um it says in John 15:8-9 that you know the Holy Spirit is given to

those who believe in their heart. And when you believe in the heart, not in your head, but that's where the justification comes in. You're justified when you believe in your heart. When you hear the word goes into your to your ears and then through meditation and proven that you're good soil, your heart

is able to receive the word. Um you receive the Holy Spirit and you're justified. And then the sanctification part comes along.

Um I've heard two sides of the coin on being born again only when you get your spiritual body. And some people say

you're born again now. And just my findings on it because I I I really had to study this out and see where I stand

on it because some people use good analogies here today. And my analogy is the abortion analogy where people say a child is only a child when they're born.

1 hour, 7 minutes

But the people who are um that's proabortionist, but those who are against abortion say life begins at conception.

And it says that we are sealed with the Holy Spirit. We receive the Holy Spirit and the Holy Spirit is doing this work on us. But can we be shipwrecked in our faith?

Can well see that it can. Hymenaeus and Philetus shipwrecked the faith of many because they were saying the

resurrection had already taken place. So it's like we're in the womb. We were born through water through our mother and now we're born at the spirit being

sealed with the spirit but not guaranteed I don't think sealed with the spirit in the justification by belief in

our heart that Yeshua Hama'shiach died on the cross for all of our sins or on the tree.

And then the sanctification is the enduring all the way to the end in our obedience to the word. Just like the

picture in Exodus, the Israelites were in Egypt like we were in the world. They killed the Passover lamb, put the blood

over the lintel and doorposts and were led for a with with no Lebanon or needing bowls for a three-day journey.

Um, and the three three-day journey was first fruits 50 days later on Mount Si given the the ten commandments in the Torah.

So when they were led into the wilderness, that's to be tested, to be proven, to see what's in their heart, whether they would keep the commands or not. That was the sanctification

process. And only two went into the promised land, which was Joshua and Caleb, which is a picture of Ephraim and Yehuda, the two sticks who were they

were the only two that were led by the spirit of God that went into the promised land. This is why many are called fewer chosen.

So, just to round it all up, I do believe we are born again now, that we are seated with the Holy Spirit, but that we're truly born again into the

spiritual body when we're birthed into the millennium kingdom, when we're resurrected or we're here when he returns. Does that make sense?

It absolutely makes sense and I agree with all of it. I didn't hear anything that you said that that stands opposed

to what I believe to be the case. You just uh you just took a different road, a different avenue. But thank you, Gary.

Where are you from, brother? I'm from Ireland.

From Ireland. I think you're our first Irish uh visitor. I think. Correct me if

I'm wrong, group, but I think you're the first. Is this your first time, bro? No, this is my third time.

Your third time? Okay. I'm sorry. I can't keep track of the faces. I'm terrible at facial recognition.

But uh brother, thanks thanks for your thoughts.

We were in the hospital for 3 months with my son. He's 15 months. So we're home now uh the last two days.

Thank God. Well, amen to that. Well, thank you.

Thank you. Uh brother Cordon, thanks again for everything you did, Ed.

And um first and foremost, I just want to say this. Um, I really need to do some self-examination on Leviticus 20

because that is just something that really just echoes in just growing in the deafness of Yahw's commandments. You

know, just really just get into it. So, I'm going to really be doing a lot of studies on that. Um, couple things. I know we were talking about Philippians

and other things. Uh, I just want to bring up real quick. Uh, first and foremost, um, again, excellent lesson,

Ed. I think you just nailed it on the heart because I believe that we are sanctified through Yeshua. I believe it is bisclly by his blood of the covenant

that we are renewed, that we are holy, but we're growing in it. I feel like the sanctification process is a step in the

right direction. It's small steps into bigger forms as far as that goes. Um the one thing I'm just going to just talk

about real quick about Philippians, we have to understand the ex Jesus of Philippians because the um the church at

that time or were still meeting in the synagogue. They were Jewish followers of Yeshua and there wasn't as much of a

huge influx of Gentiles at that time. So they were still keeping the commandments. They were still following God to the best of their ability. But I

think it was this level of persevering as far as that goes and this level of continuous growth. And I just really

just want to just say that, you know, these letters were addressed to them, but some of them, like all things in

Exodus, they were very stiff necked. And I feel like eventually Paul just got sick and tired of it and then started talking more about the Gentiles and

other things as well, which is good because it reveals that, you know, they don't have to be for salvation

circumcised and I feel like that is a great prompt for every person internationally as such goes. Um, but one thing I just wanted to

mention real quick for the sake of Gary, um, the one of the most really crucial

things is that when you talk about John 3, when it talks about being born again,

there's a spirit and a component of this that goes back to Acts 2:38 where it talks specifically that he was speaking

to the Jews at the time and they asked him specifically, brothers, what should we do? And he said, repent and be

baptized, every one of you, and you receive the forgiveness of sins and the gift of the Holy Spirit, the Holy Roach.

And I feel like when you take something like Romans, because often times people will go with like Romans 10, they'll say, "Oh, just believe in your heart.

Believe in your heart. Believe in your heart." But in Romans 6, it also basically goes into the idea of saying like, well, you know, if if we don't

1 hour, 13 minutes

have to follow these ways, then we should sin all the more. And he says like, no, remember your baptism, the

death, resurrection of your baptism. And I feel more intentionally, as far as that goes, that out of out of our love

for the father when we repent, when we're baptized, we're sealed. But we still need to learn how to grow. And I

feel like this growing and this maturing is something we do. We don't just kind of just say like, "All right, I checked that off. I can go and live in the world

and do whatever I want to." And then we get certain weird strange anom dynamics of, you know, once saved, always saved,

which is a very false assumption as far as what Christ's message meant. But I really feel that once we're saved, that

acts almost like a window. We're walking in one side of our life. We're stepping into another window and that window sets

us free in sanctification. And then we learn we learn to grow in that sanctification. So I just want to give my two cents on that. Thanks.

Well, thank you, brother. I appreciate that. Let me make just one brief comment about John 3 and then I want to show you

something in Philippians 1 that Randy was asking.

And I'm on record as teaching this in several studies on my channel. So you can look that up.

What's happening in

John 3 when he says you must be born of the water and the spirit. There is a very common Christian teaching out there

that what being born of the water means is water of the womb,

which I disagree with 100% for a number of reasons.

If John 3 is saying that being born of the water is to be born of the womb,

then basically what Yeshua is saying is that you have to be human first, right? Is that what he's saying?

No, I don't believe that's what he's saying. Why? Because everything in scripture has happened through water.

the flood, Israel's baptism in the Red Sea, the crossing of the Jordan, Yeshua in the Jordan,

the towel being handed off from Elijah to to Alicia. All these things happened through water.

As as brother Cordon correctly stated, Acts two comes along, the brothers are convicted, the Jews are convicted about the fact that they crucified Messiah.

What in the world do we do? Where Peter said, "Repent and be baptized for the forgiveness of your sins and you'll receive the gift of

the Holy Spirit." That's our crossing over moment. That's the moment we cross over like Israel crossed over. That's

the moment we cross over like Jacob crossed over. So, I believe the water he's referring to in John 3 isn't your isn't the birthwater.

It's coming into contact with the waters of baptism that we go through as believers being

baptized in his name. What does Romans 6 say? Romans 6 says that our baptism is a

participation in the death, burial, and resurrection of of Christ.

That's what the baptism is. So that's my two cents on your thoughts, Cordon. I wanted to say one thing and then we'll

let James share. But before we do that, I want to go back to this to speak to Randy.

You guys can see this. Yes. Philippians 1.

Being confident of this very thing that he who has begun started a good work in you will complete it until the day of Yeshua. When what is the day of Yeshua reference to his return, right? When he judges all of the earth.

So something has to be completed before this happens.

So if something has to be completed before this happens then that means that we are in the process of

we are being prepared for we are in the middle of this good work that's being done in us that will someday be completed when Yeshua returns.

That's how I read that. Again, I see equations everywhere in scripture. That's just me.

I'm not telling you that's how you have to read that, but that's how I see Philippians 1 in that regard, Randy. So,

I hope that's helpful. Um, James, I think you're up next, brother. Go ahead.

Hello, everyone. So, sorry my my connection glitched a little bit. Good to be back again. I was off for a while

because of the uh time zone lip, but once again, good to be back. Thank you very much for uh the lesson today, brother Ed. Great as as always. Great,

great, great. And for every other teacher also uh brother Sam and I think it's brother Tim or something. Thank you

so so much. Now, this topic today is so important. I mean I see this as a um a

great missing link in the Christianity of today right in my country especially I mean this whole argument of once saved

always saved is largely based on a misunderstanding of what salvation is.

Whenever someone comes to me with the question of oh once saved always saved is it true or not?

I like to throw a question back and the question I usually

like to throw back is what do you understand by salvation? What is salvation? What does it mean to be saved?

Right? And uh often times you would see that what most people understand as salvation is a one-way ticket to heaven.

Right? It's just a one-time deal and that's it. Right? And of course when you have a misunderstanding of what salvation is then the philosophical

arguments of once saved always saved comes up and stuff like that. And when people talk about some certain things you hear stuff like oh it's not a

salvation issue and for me I'm always wondering what do you mean it's not a salvation issue?

What is a salvation issue?

Right? Do you mean it's not a justification issue? If you say that then I get what you're saying. But when you say it's not a salvation issue you're throwing justification.

sanctification, glorification, everything you're throwing in the same box, right? Which they are not in the same box, but they yes working towards

1 hour, 20 minutes

the same goal, right? So this topic is so so good. One more thing I would say though is um talking about

sanctification, another loophole in the understanding of most Christians of today is when when they think about

sanctification, they often link it only to what is going on on the inside. You know, I was having a conversation with a brother and we were talking about um

eating clean and eating unclean and stuff like that. And he was like, "Hey, um but this has nothing to do with your spirit, man." And I'm like, "What do you

mean? What do you mean it has nothing to do with your spirit man?" And I told him, "Oh, are you telling me God is not concerned about your body? Is that not

part of your sanctification?" And I showed him 2 Corinthians 6 into chapter 7:1 where Paul says, you know, "Come out from among them and be

separate, says Yahweh." and I'll receive you and I'll be a father to you. You shall be my sons and daughters. Do not touch what is unclean. And I said, hey, Paul says, don't touch what is unclean.

But here you are saying Paul says, well, to he who considers something unclean, it is unclean to him. That's a little weird, right? And later on in chapter 7

verse one, he says, uh uh let us having this precious promises, let us cleanse ourselves from every filthiness of

spirit and body. And I asked him, what does it mean the filthiness of body? And he says, "Perfecting holiness in the fear of Yah." And I said, "Listen to me.

What does it mean by the filiness of the body?" You must you must address that.

You can't just skip over it and act like it's not there.

Right? So again, this topic is so so good. It's so so good. And again, I think every true child of God should

love to be sanctified, right? It's a good thing. It's a good thing. It's it's what it's it's what

makes us to be more like God. Holy, holy, holy is Yahweh Yahweh Sabah, Lord of hosts, right? So, we also should aim

towards holy, holy, holy, right? So, God bless you, brother Ed and brother Sam and Tim. Thank you so so much. Thank you.

Amen, brother. I appreciate that as always. Your insights are awesome. Okay, Samuel, we're closing in on our ending time, so we'll let you have the last

word, brother. First of all, hallelujah to everything that brother James shared, brother. You're right on point and and thank you for that insight. Wonderful, wonderful revelation.

Just to hit on a on a on just a couple of things real quickly. Um when brother Gary brought up the the question

or the issue of abortion and debate around that and they say that a baby isn't a person who is born. If you look

at I'm I'm real I'm real keen on etymology. Look up the etymology of the word fetus and see what it means.

If you look up what the word fetus means in Latin, it goes against most of the arguments for abortion that the human life that's in the womb is not a life until it comes out of the womb. That's false. Let me

just say that with respect to Philippians 1 and 6. This is the one thing that I try to really instill in brothers and sisters who are on the search for truth.

It's real easy to take a piece of scripture and bundle it up into a doctrine and have it twist your understanding of what's really being communicated. That's why the whole of scripture has to be brought in for the full council.

It doesn't contradict itself. Sometimes you'll read a verse and you think it's saying one thing and then when you look underneath the hood and you look at the

words behind what's stipulated in English and then you actually look at the concept that's being explained and you go back to the Hebrew Hebrew

understanding, you see the connection between what we call the Old Testament and what we call the New Testament.

We're under the covenant. We're under the covenant.

If we take the analogy again of the surgery once you come through that surgery and again let's just take a heart transplant because we're dealing with matters of the heart. And by the way in actuality when we talk about the heart we are

talking about the mind. It's not some emotional thing. It's it's actually mental because this is the faculty that the father gave us in order to come to

grips with things. This is how we deal with the impulses that we have. This is how we submit our thoughts to the Messiah is through our minds.

But if you if you look at what happens after surgery, you have postsurgical instructions, right? And those instructions tell you

everything that you need to do step by step so you don't have a serious setback after the transplant has been done.

So for me, if I've undergone a heart transplant and the father has placed within me a new heart, I'm not going to ingest cigarette smoke.

I'm not going to go into heavy drinking.

I'm not going back into all of those activities and actions that rotted away what I had to begin with.

What I'm going to do is follow the instructions in order to have a successful post surgery and then I'm going to do those things that are

necessary in order to sustain myself in good health. We look at perfection and we think perfection means that

everything is flawless. That is not what it means. Perfection is maturity.

You are mature in a word. You are maturing your understanding and through that maturity you gain an understanding in terms of the necessity of following Torah.

Not to justify yourself.

Not at all. But the purpose is for you to grow into the likeness of our savior to grow into the likeness of the Messiah.

And that's the key thing we want to grow in that. That's all I wanted to say, brother Ed. Thank you for allowing me to share.

Well, amen, brother. Thank you for those final words, guys. I I'm of all the people in this group, I am the most

blessed. I'm just going to say that right now because of all of you. I mean, I love your thoughts, your wisdom, your

insights that are oftentimes coming from other parts of the world.

And what is so encouraging to me is to listen to someone like a Gary or a James or somebody else in some other different part of the world. And guess what?

We're hearing the same message. And as Richard said, that's only possible because of the Holy Spirit.

And so I feel super blessed just to be able to be here with you guys on Shabbats talking, learning from you,

hearing your wisdom, your insight, the things the father has taught you at different stages of our lives. And the things that I'm hearing from you now are are going to mean something to me. Maybe

not today, maybe tomorrow, maybe a week from now. and we're we're benefiting from that. And so I'm so very grateful

for all of you and I hope that um again you've had a wonderful pesak. You're having a wonderful unleven bread, a week

of unleven bread. Couple of uh quick things just in the way of announcements.

I am this close to having a bonafide studio setup in my extra bedroom.

Uh, I ordered some furniture from Amazon for it yesterday.

Uh, I have a a new desktop computer so I can get off my laptop.

Um, the things that you guys have donated to this ministry have all gone towards that. And so I'm very grateful

for that. Um, when it's done, I'll take you around and kind of show you. It's just a little bedroom. So it's nothing

major. It's just like a little 10x10 uh bedroom, but you'll be able to see it.

Uh and I'm looking forward to that moment. I suspect probably within the next couple of weeks we'll have it done.

So, also next week we're going to be asking the question, is Yeshua God?

That's going to be a fun study, isn't it? Because I know we have opinions across the board, but we'll have fun with it. We'll look at it. We'll love each other through it and uh and have a good time, guys. Thank you so much for being here today. Love you all. Shabbat shalom. Have a fantastic rest of your weekend and a great week. Shabbat shalom. Shalom everybody. Enjoy your matzah. Be blessed. We are. Thank you. Thank you. Shalom. Love you guys. Me too. Hallelujah. Another great teaching. Amazing. Thank you. Amazing. Great. Hallelujah. Thank you, Holy Spirit. Amen. I guess we don't want to leave. Time is running. Thank you. Thank you, Ed. Blessings. Bless everyone. Goodbye. Bye. Bye. Bye. See y