

Zahakiel: It's time to begin. Pastor, please offer an opening prayer.

Pastor_Chick: Dear Father in Heaven. We are thankful to be safe in the "hollow of Your Hand", "flying in the midst of heaven" as we declare "the everlasting Gospel" of "Christ in you, the Hope of Glory." As we prepare our hearts for this sacred hour we request a fresh baptism of Your Holy Spirit, in the precious and holy name of Yahshua, Amen.

Zahakiel: Amen.

Barb: Amen

Daphna: Amen

Adriel Dean: Amen

Lucan: Amen

Marie-kadeth: Amen

Ruthline: Amen

Nattie: Amen.

Gloria Bailey: Amen.

Zahakiel: Happy Sabbath to everyone. Tonight's study is given the unusual title, "Victory Is Not Enough." Certainly, for a Bible study of the Creation Seventh Day Adventist Church, that is an unusual name, since as the messengers for Christ in these last days, victory over sin is the central message that we have been given to share with the world. Its meaning, however, is quite true.

Over the past few Sabbaths, I have been meeting with baptismal candidates, going over inspired material, and examining the light from Heaven we have been given to finish the work that is before us. A couple of weeks ago, we were reading through a chapter of the "1888 Gold" book entitled "The Due Process of Law." It outlines, among other things, that the system of justice that mankind employs in most of its civilized countries is patterned after the way that Yah conducts His judgment of mankind. Notice is given. There is time to prepare. There is an opportunity be heard. There is deliberation. All of this takes place before the judgment is determined and a sentence handed down.

For a number of years, I was a member of the mainstream Seventh-day Adventist Church. Undoubtedly, it was an improvement, from a Bible-understanding perspective, over my former membership in Catholicism. I was actually reading the Scriptures. I was understanding the connection between the Old Testament and the New. I could read the prophecies and understand how they would be fulfilled. The interpretation of last day events, of a time of trouble, of a National Sunday Law, of the importance of keeping Yah's commandments despite all the world's opposition, these things made perfect sense to me as precursors to the return of Christ. The pattern fit. Whenever I would speak to people from other Churches, it was clear to me that I knew far more

than they did, and I could "win" the debate every time. I was content that I was in the right place, at the right time, with the right understanding, of God's will for my life. I did not believe victory over sin was possible until Christ returned, or very shortly before, so my lack of complete righteousness through faith did not bother me. In fact, when it came to religion, nothing bothered me at all. Except for one thing.

I couldn't understand my Father's love. Let me clarify what I mean by that. I believed that God loved everyone, including me. I believed that He was doing everything He could to save as many souls as possible before He closed probation for mankind and brought on the results of judgment.

But therein lay the problem. The nature of that judgment, as was taught to me by Conference Adventism, did not make sense at all. At any moment, I believed, my name could come up in the courts of Heaven, and I would be evaluated. The record of my life would be opened up before my High Priest and His attending angels. If I had prayed that morning, and was thinking good thoughts, and had managed to avoid too severe a set of sins that day, then, my name would be put into the "Accepted" column of the Book, and I would be sealed. I would suddenly lose my desire to sin. No temptation would bother me ever again, and when Christ should appear in His brightness, its light would not destroy me; instead, I would be filled with unspeakable joy, and rise into the air to meet Him.

On the other hand, if I had "slipped up" recently, and forgotten to ask for forgiveness, or didn't realize the importance of doing so, then my loving Savior, with tears in His eyes, would let my name fall into the column of the "Condemned." He would desire to save me, but He could "by no means clear the guilty." (Exo 34:7) My life would continue on as it had before. I would experience joy and sorrow, little victories and occasional defeats, but all along, without my knowledge, my destiny would have already been decided, and I would be among those appalled to hear the words, "Depart from me, I never knew you."

To me, this was the most horrifying aspect of Seventh-day Adventism, the only part I could not comprehend. There were Scriptures to justify it, so I couldn't reject it. I knew that Yah was holy, and could not overlook sin, therefore I said, "Well, it must be true." The most frightening thing, to me, was the idea that I would go on living my life without even knowing that my probation had closed; and I imagine that this... this disconnect between my heart and my Father's heart, is something that most Christians experience when they think of the everlasting hell that they believe awaits the lost.

These two doctrines have something very much in common. With both, there were Scriptures that "clearly" established them. In both cases, we could not reject their implications for the character of characteristics of God without believing we were rejecting the Scriptures altogether. It was not a pleasant place for me. For those millions currently in the SDA Church, as with those many others who believe in an

everlasting, burning hell, it is not a pleasant place to be now. It is impossible to truly, unreservedly love such a God as would do either of these things, because we know, in our hearts, that there is something wrong with it. It violates our sense of justice, in which Yahweh is supposed to be supreme. It violates our understanding of the due process of law.

I've spoken about this issue more briefly a couple of times before, but I really want to paint the picture here, to lay it out clearly, because I want to make it really apparent the relief, the release I felt when I found the Creation Seventh Day Adventist Church. I want to express, with thanksgiving, as it were, my joy in seeing the face of my Heavenly Father for the first time, when I realized that I was made in His spiritual image. That His concept of righteousness, and justice, while infinitely "above" mine, were not "alien" to mine. I had much to learn of righteousness, but what I had already grasped was true, and I could look into the light from the Temple and not turn away in fear.

The God of the Bible, Yahweh the Almighty, is a God of whom it is rightly written, "His mercy endureth forever." I do not give a reference for this quote, for there is no need. That phrase, written exactly as I have quoted it here, appears forty-one times in the Bible, along with numerous other variations in wording that mean the same thing. It is one of the most frequently repeated themes in the Scriptures, and therefore worthy of our utmost attention.

In another place we read, "And therefore will Yahweh wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you: for Yahweh is a God of judgment: blessed are all they that wait for Him." (Isa 30:18)

Yet again, "'In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee,' saith Yahweh thy Redeemer." (Isaiah 54:8)

Isaiah is a Book well regarded for its prophecies, its history, and its application to Christ's ministry in the New Testament. But when you read it, note how it represents the Father. Read how it characterizes Him over and over again. In times of warfare, and in times of peace, Yahweh watches over His people with mercy. It is mercy for which all men must be thankful. It is mercy that will cause us to fall on our faces in loving adoration when we meet Yah before His throne. It is mercy that gives mankind hope, and it should be ever present in our minds, for who can be wicked, who can be proud, who can be deceitful, or discontent, if the thought is ever before him, "I live by Yah's mercy, by His patience, I am saved?" Let us speak, often, of Yah's mercy, and His longsuffering. It is written, "Account that the longsuffering of our Lord is salvation;" (2Pet 3:15)

So why, then, when we are giving thanks for Yah's mercy, and the light He has given to His people, should there be a study indicating that Victory – freedom from sin in the life of the believer – is not enough?

All who believe in Yahshua will be saved. All who place their trust in Him, so that His Spirit directs their lives, will be called His "friends" in the Day of Salvation. Yah has prepared a way, a Highway of Holiness, from the fallen earth to the Heavenly Kingdom. On this pathway, even the weak are made strong enough to grasp everlasting life. Even the foolish are wise enough that they shall never err. And as glorious as this is, Yah has prepared an even better thing for His living saints in the very last days. To these most highly blessed, He has said, "Death shall not take you. The grave shall have no power over you. The life of my Son is perfected in you, and because of this I will preserve you, unbowed by mortal sorrow, until the day of His appearing."

The world says, even quoting the Creator, "You shall surely die," (Gen 2:17) and "It is appointed unto men once to die, but after this the judgment:" (Heb 9:27) Yes, all Scripture was given by inspiration of Yah, and were written for our learning, for our instruction in righteousness. But not every prophecy is to be fulfilled in every individual.

We know what men say of life and death, but the Father and Son do a mightier work for Their friends. What does the Savior say to His people? "Whosoever liveth and believeth in Me shall never die. Believest thou this?" (John 11:26) This is a promise, and also a challenge. "Whosoever lives and believes in Me will never die." Do you believe this? Do you dare to believe this?

Yah's people in the last days believe it, and they believe it so strongly that the Creator of Heaven and Earth will, with His infinite power, honor their belief.

"How much more shall your Father which is in Heaven give good things to them that ask Him?" (Mat 7:11)

We, who have asked the Father for forgiveness, and atonement, and salvation, shall not be failed by His precious promises. We who are alive and remain do not expect to enter into the Kingdom through the grave, but rather to be sealed and translated.

Because the "rules" of death before everlasting life do not apply to us, for Yah has set us in His very Throne along with His Son, so the Gospel of Victory is, as it may be understood on the surface, insufficient. Those who believe in Christ, and accept His victory over sin, cease from doing all that they know to be wrong. Because their souls are innocent, the grave cannot "hold" them. It may claim them; even John the Baptist, the greatest of all prophets, was claimed by death. Even Christ Himself – for our sakes – was claimed by death, so there is no dishonour in this. However, the grave cannot hold on to its prisoners if they are innocent. Because Christ has taken their guilt, and

purged their sin, those who have gone to sleep for a time, will arise to life, because "the wages of sin is death," and they have no sin imputed to them.

But those who will be among the 144,000 are not satisfied to say, "I do not commit any known sins." The promise is given, in perhaps our single most quoted verse, "Whosoever is born of God doth not commit sin; for His Seed remaineth in him: and he cannot sin, because he is born of God." (1John 3:9)

We understand, because of the word "commit" that John is speaking in absolute terms of deliberate, known transgressions, and the "longsuffering" of Yah is here applied as He awaits our spiritual maturity. Nevertheless, in its purest form, no qualifier is needed. When the saint is indeed mature, He may say, without hesitation, qualification, or explanation, "By Yahweh's grace, I do not commit sin." Now, this requires knowledge of Yah that comes from the Scriptures, from a decision to commit fully to the Spirit's leadings, and from the experience of a sanctified life. Inspiration calls it "experimental knowledge." It is a certainty, an understanding, gained by testing it and seeing that it is true. This requires time. By its very nature "Probation" is a "time" of testing. It is necessary, not because Yah cannot save to the uttermost those who accept Victory over sin the instant it is understood and claimed, but because He wants something even more than victory for His people. He wants victory with a full knowledge of righteousness, so that we are not merely conquerors, but as the Scriptures describe it, "more than conquerors," (Rom 8:37) and there is no difference at all between "all known sins" and "all sins."

For this, the saint needs notice – to realize that he has heard the truth in love. The saint needs time to prepare – to "die daily" to self in the true meaning of these words; that is, to understand each day that his flesh is dead, and his life is hid in Christ in order to grow in the grace and knowledge that this understanding supplies. The saint needs an opportunity to be heard – to let sound His invincible testimony, "I shall not fail, nor be discouraged. I have overcome by the Blood of the Lamb." The saint needs deliberation, to come face-to-face with the accusations of Satan regarding what he used to be, and to say, "I am a new creation, no longer subject to the cultivated and inherited traits of character that have proven to be offensive to my Savior."

These things are all facilitated by the Due Process of Law. Nothing I have said here undermines the importance of victory over sin. That is the tool by which all these things are accomplished. Without Victory, nothing else matters. No doctrine, no practice, no understanding or knowledge, no work of righteousness, matters in the slightest, if sin stains the character.

Creation Seventh Day Adventists rightly hold out this doctrine, which produces righteousness by faith, to the world as the salvation light from Heaven. But a tool, by itself, does not immediately accomplish its purpose. Victory is the tool, the means, but if someone were to accept victory today, and probation were to close tomorrow, he would

arrive in the Kingdom through the grave. The thief on the cross, one of the Scripture's clearest examples of salvation by faith and not of works, remained on the cross until he died, and will arise to new life at the Second Advent. He did not have the opportunity to perfect character, so that death could not claim him. He did not know of the judgment of the dead, much less the judgment of the living, and therefore could not stand in that judgment, letting light cleanse him of every defect.

The 144,000 will follow in the footsteps of Christ. They will go where He leads, both before and after the close of human history. They will have both the tool, Victory over sin, and the opportunity to employ that tool, which is provided to them by the Due Process of Law. Yah does not arbitrarily end man's time of testing. He calls them to judgment. When they hear His voice in the Gospel message, calling them to righteousness without reservation, at that moment they know that they are entering into the judgment. When they understand that Yah is calling them to surrender their defects to Him, they are standing in the light. When they grasp the tool, when they accept the victory, then that tool begins to function, and the Scripture is made true of that individual: "He which hath begun a good work in you will perform it until the day of Yahshua the Messiah." (Phil 1:6) The Due Process of Law completes the Victory message, and brings it to perfection; without it, none would be translated without seeing death.

The 144,000 will have both "known" and "unknown" sins cleared away. Let this not be misunderstood. This is not saying that the saints will put away sins they aren't even aware of, or be judged on matters they could not possibly have encountered. That is not agreement. Yah does not expect anyone to confess an unidentified sin, or to be clear of an undetected defect. What it means is that the sins that are currently "unknown," will, in time, in the unfolding of the Due Process, be brought to light, made known, and then forsaken. The saints will have neither "known" nor "unknown" sins, because all unknown sins will become known, and then all known sins will be cleansed. It is not because we have undergone some mysterious, unconscious phase of sanctification. It means that by our obedience, by our faith, we have allowed Yah the opportunity to bring all displeasing tendencies to light, so that with agreement we put them away.

There is no fear in love. Yah's Commandments are not grievous. His grace is sufficient for us. His mercy endureth forever. These are the promises that maintain the 144,000 in perfect obedience, for the longsuffering of Yah, which provides us a reasonable, agreeable process of judgment, has given us the opportunity to use the tool of salvation, victory over sin, to its full and intended potential.

In the legal system of the world, we say that the elements of any crime are three: means, motive, and opportunity. It works that way for perfect righteousness as well. As the principles of divine law are applied to the saint, he will have the means (which is Victory over Sin), the motive (which is the Testimony of Yahshua, "I do always those

things that please my Father”), and the opportunity (which is the Due Process of Law). The absence of any one of these means that the judgment (of righteousness, in this case) is impossible, for it is by them that the Three Angels do their work among mankind.

For the 144,000, who are saved to the uttermost, there is no question about the character of Yahweh. No false doctrine, no fearful misunderstanding of His judgment, keeps them from resting, Sabbath-ing, in His Agape love. No mis-applied light causes them to falter, for it is written, “When I said, ‘My foot slippeth;’ thy mercy, O Yahweh, held me up.” (Psa 94:18)

It is not, “When I slipped,” but when I perceived that my foot was sliding, Yah held me up. He does not permit His people to fall, for they have asked Him to keep them from falling. He does not judge those who are not permitted awareness of His judgment. He does not condemn those who cannot understand their condemnation. But He will save, fully and utterly, all who come to Him in faith. He gives them the Three Angels’ Message, so that in victory, they live this life in judgment, standing willingly before the universal “court,” called as witnesses to the goodness of Yahweh, and giving a testimony that reveals them to be heirs of life everlasting.

We have victory, and the opportunity to demonstrate that victory, so that the perfect, divine character is seen in us, who follow the Lamb wherever He goes. In this, let the people of Yahweh give thanks forever more.

Are there any questions or comments about the study tonight?

Adriel Dean: Amen

PETER 2: Amen

Zahakiel: If there are none, then I'll ask Bro. Luke to offer a closing prayer.

Lucan: Dear heavenly Father. We thank you for revealing to us the "great controversy" over your character, and the due process in your judgment. We are blessed to vindicate you before the watching universe, as you prove through us finally that Yahshua's life of complete victory was not unique. As we have judged you just, you have declared and made us the same in your image. We know that some must learn in weeks and months what we have been afforded years to understand. We know that you are sufficient for this and all things, and we thank you for the work of glory you are doing in Your people. In the name of Yahshua we pray, amen.

Pastor_Chick: Amen.

Barb: Amen

Daphna: Amen

Adriel Dean: Amen

11-29-2019 Victory Is Not Enough

Zahakiel: Amen.

PETER 2: Amen

Nattie: Amen

Gloria Bailey1: Amen.

Ruthline: Amen