

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

**Pastor Chick:** Dear Father in Heaven, bless our meeting with Your Presence as we worship You in spirit and truth. In Yahshua's holy name, Amen.

**Barb:** Amen

**Zahakiel:** Amen.

**daphna dee:** Amen

**Naraiel:** Amen, Amen, Amen

**Adriel777:** Amen

**Lucan:** Amen

**Zahakiel:** Happy Sabbath to everyone. Tonight's study is called "Whosoever is Born of God." This phrase should be very familiar to CSDAs, as it comes from one of the clearest statements of one of our key passages for the latter-day understanding of the Gospel:

"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." (1 John 3:9)

Due to the familiarity of the passage, tonights' will be a relatively simple study; however, it is important for us to know what to emphasize when testifying to others in these last and evil days, in order to ensure perfect clarity.

As those of you who read my Facebook post know, last Sabbath Giselle and I had a lengthy discussion with two elders and a pastor from the SDA Reform Movement here in Belize. While they seemed open to hearing more, it was clear to both of us that their minds were "clouded" when it came to the concept of Victory over Sin. Yes, they understood the words that we said, but they either thought that their teaching was the same as ours, or they thought that the difference between "we DO not commit sin" and "we really, really SHOULD not commit sin" is not a big enough deal to make into an issue.

We understand it as the difference between life and death.

One is either alive, or dead. And even if someone has just died a second ago, and is therefore very "close" to life, he is just as dead as one who has already been dead for centuries.

There is a line between life and death, a "great gulf fixed," and even if the width of the gulf is very thin to the minds of many, it still cannot be crossed by any human efforts. One is either born again and "translated" into the Kingdom of Yah's Son, or he is still in the flesh. While he may, through good works, and through practice, put on a great appearance of being a Christian... and while he may even believe (due to corrupted doctrines) that he is on Yah's side, that one verse in 1 John 3:9, and of course many others that say the same, give us a description of what it means to be born again.

When we speak of the Gospel to others, and I hope that this is often, we really need to make it clear what exactly it is we know about life and death, about sin and righteousness. Also, we need to overcome a dangerous error in thinking that might arise in the minds of those who hear us.

While we are all very precious in the sight of our Creator, there is nothing at all unique and special about us with regard to our ability to overcome sin. One individual with whom I shared a Bible study several years ago, and subsequently the doctrine of Victory, said that she believed it was possible, and she accepted my testimony, but said that she had not arrived at "that level yet." I truly believe, and last Sabbath's experience reinforced it, that in this generation, with so many close counterfeits to the Gospel, it takes more than ordinary human intelligence to understand the message of salvation.

Now, I do not mean acceptance of the Gospel; choosing to die to self is unnatural, and always required divine intervention. But today, Satan has made the lie so close to the truth, that to even see the difference between the Gospel and the corruption of modern theology... this requires the direct and powerful enlightening of the Holy Spirit. Let us pray for mankind in this dark age. Many, many are the deceptions we face as evangelists of Yah's Good News.

Peter from Canada, with whom we have some occasional contact, recently sent me a message on Facebook and asked me about Matthew 20. He was asking for an article or study in which we show the prophetic timeline that results in the CSDA Church, moving down from the Early Morning workers (the Jewish Church) to the Third Hour Workers (the Apostolic Church) to the Sixth Hour Workers (The Reformation Churches) to the Ninth Hour Workers (The SDA Church) and then finally another calling out in the Eleventh Hour, which is the Church of the 144,000, the CSDA Church. I have decided to put together a slide presentation about this subject as I did with the Two Paul's, as I believe that this is another "key" doctrine for us.

As I considered this matter, while the parable itself is very clear when understood through the lens of The Great Controversy, it is clear that it is not enough to merely identify that there IS an 11th hour set of workers, a last called-out group from Adventism. We must identify exactly who that group is, beyond all question, and it involves a clear revelation of the Gospel of Yahshua the Messiah.

Looking at characteristics of that last Church in Revelation, and last week I spoke about the impact of Revelation on Christianity, we find that there are two primary identifiers: The Commandments of Yah and The Faith of Yahshua. Thus far, this is the standard SDA approach. We actually agree with them almost entirely when it comes to the first of these characteristics.

The Commandments of God (a New Testament reference to the Ten Commandments, not a secondary and lesser set of commandments supposedly given by Christ to replace them) identify the last generation's Church. Some Sunday-keeping theologians, understanding the implications of this, have attempted to say that the 144,000 are all literal Jews, who turn to Christ in the last days. They must accept some reading other than the obvious (that the Church keeps God's Commandments), and so they ignore that the Gentiles are "grafted" into Israel, and that the "Jews" of the New Testament, those of Abraham's Seed, are the ones who have accepted Christ.

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Rom 2:28, 29)

But where we really differ from the Conference form of Adventism is when it comes to the "faith of Jesus." We understand this, not merely as faith IN Yahshua, but the faith OF Yahshua; that is, the faith that He had. We believe the things that He believed and, since "out of the abundance of the heart the mouth speaketh," (Mat 12:34) if we have the Faith of Yahshua we must also have the Testimony of Yahshua. Adventists point to this and say, "The testimony of Jesus is the Spirit of Prophecy," (Rev 19:10) and that's certainly true. They will point out that the writings of Ellen White, which Adventists generally accept as a prophet, are called the Spirit of Prophecy, and that's certainly true. However, the spirit of prophecy is also exactly what it says in the verse... it is a spirit that provides the gift of prophecy. The Testimony of Yahshua reveals what the Father knows.

We may not understand the mind of Yah or Yahshua, but we have been gifted with the divine mind nonetheless. It was the Spirit of Prophecy that led Paul to declare, "I have fought a good fight, I have finished my course, I have kept the faith." (2Tim 4:7) Paul, while still alive, and not knowing exactly when he would die, declared that his "course" was finished. This is a spirit of prophecy, which declares, "We do not sin, and we will not sin tomorrow," and it led him to declare what Christ would declare in his place...Paul had the Testimony of Yahshua.

As we testify to the sin-deluded world, these are the things that we need to make clear, for Satan will cloud their minds. We must reveal that Yahweh has a Church, a called-out people that are separate from the world. We must show that this Church has been prophesied within the time frame of the New Testament, or else we might as well go back to being Adventists, Sunday-keeping Protestants, Catholics or Jews. It is important that the world knows us as the called-out ones, set apart to finish a work that began from the foundation of the world.

How can they know that we are that Church? How can they know that the tiny, relatively poor, largely unknown, CSDA Church is that set of eleventh hour workers? This is the work of the First Angel of the Three Angels in Revelation, and it brings us back to 1 John 3:9, our familiar verse, and actually, tonight I want to focus on a part of that verse that we don't usually look at very closely. We may read it again:

"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." (1 John 3:9)

What does the First Angel, preparing us for Judgment, say about this? Normally, we zero in on the part that says the born again "doth not commit sin." We say "do not" rather than "should not" or "will not" because that is present, firm reality. We say "commit" because we point out that this is not a "holy flesh" doctrine; we do not commit, or deliberately perform, sin, but continue to be sanctified by overcoming the temptations of the flesh and learning more of righteousness.

But what of the first part? This is equally important. It says "whosoever" is born of God is free from sin. It does not say some, or those who have been specially chosen, or those who have been Christian long enough, or those who have a special talent for righteousness, or those who found the way to that "higher level," no... none of these, nor any of a thousand other, characteristics are there, or needed. "Whosoever" is born of God does not commit sin. This is a blanket statement, and it must be. It is a characteristic of all who are born of God. It leaves no excuse, no hiding place, and this is good news.

Some might say, "I accept Christ, but I still sin," but the verse here, and others like it, allow for no corner in which one may hide as the exception. Some might say, "I will come to the point where I cease from sin, but not now, not yet." Again, we look at the verse, and it indicates everyone. It does not say those who have studied theology for years. It does not say those who have lived a long time practicing to be "sin free." It does not say those who were raised in Adventist homes, with the best examples before them of Christianity. No; it says "whosoever."

It is not written, "You must be free from sin." John is not giving an exhortation or a lesson here, he is giving a description. This is important, because still others will look at the verse and conclude, "It teaches that we 'should' not sin, but that is the ideal, the goal. We strive for it, but we might not/cannot ever get there."

Let us look at a simple truth. "Fig trees produce figs." Consider the sentence. As it is, it is a description of what fig trees do. It is possible, by pausing, to make it into an instruction: "Fig trees, produce figs." Now, the sentence is addressing fig trees, and telling them to produce figs. The implication is that the trees are not yet producing figs – at least, some of

them are not – or else there would be no need for such an instruction. The trees of the second sentence need to be told what to do; they do not bring forth figs naturally, and so must be instructed. Because they are following an instruction, and not nature, some might succeed, and some might fail. In the same way, some people (whether consciously or not) read John's statement as encouragement, a description of an ideal, or as a command: "Whosoever is born of God, do not commit sin." And so they conclude, "John is telling us what to do," and even if we fail at the instruction, we're still fig trees.

But John is NOT telling us what to do.

Fig trees produce figs. It is their nature. Christians do not commit sin. It is our nature. None of that is an instruction. Certainly, there are many verses in the Bible that encourage, and instruct. Isaiah, for example, says, "Cease to do evil, learn to do well." Yahshua says to those whom He heals, "Go and sin no more." There are instructions toward righteousness, yes... to educate the unlearned. Here, however, John is very plain that "he that doeth righteousness is righteous." What we find in John's letter is a simple statement: "Whosoever (everyone that) is born of God doth not commit sin." There are instructions to follow, and righteousness to learn, but this statement is an explanation of what the Gospel does to one who has accepted it, a promise and a guarantee.

Now, there are two messages here. One is for those to whom this message is new, and one for those who have known this message for days and years. For those who are new to this, who may hear this from one of us for the first time, this is not a condemnation, it is an indication. This is the knowledge we are called to take to the world, so that they may see their sin, and repent.

It is a fair question for those who have not yet ceased to sin... "Why do you sin?" Let them examine their faith, and see whether it is a faith derived from Christianity, changed and manipulated over the years, or if it is the actual faith that Yahshua had. They might wonder, "What have my teachers in the faith taught me?" "Was their teaching accurate?" "Am I being fed Heavenly manna where I go to fellowship?"

Finding the true Church is, yes, partly about doctrine, but it is also about hearing the voice of Christ and following Him wherever He goes, even if it is to pastures one has never seen before.

If these words are new to anyone, then let them rejoice, for salvation has come to their house. Let us instruct them to believe, not with words and feelings, but with thoughts, and heart, and dedication, "There is a Covenant of faith that welcomes you to its fellowship."

For those who are not new to this, to those who have been living with the knowledge of this verse for years, what is the state of your peace? What is the state of your Sabbath?

Knowledge that those who are born of God do not commit sin (as nature, not instruction) releases us from all the pressure to "please God," to "labour for Heaven," or to have the least bit of works-based theology seep into our testimony to others.

Yes, we teach a parable of "workers," because there is work to be done, but the laborers are promised their wages from the beginning. Understand... they "receive" payment at the end, and in this way they are judged according to what their works have been, but the Master has already told them what their reward shall be, for He knows that because of their faith, they will labor according to His pleasure. He has no need to evaluate their work when they are done to determine the wage. Anyone could look at the vineyard and see the harvest, but the Master does not say, "When the harvest is over, I will count how much you have harvested, and pay you accordingly. Those who are good enough will get a coin." That is the mind of many in the World's Churches, but no... He says from the beginning, from the foundation of the world really, "I will give you a coin." He reserves that coin for us, and then, when and after the coin is already reserved, He bids us to go forth and work.

Now, what a different mindset this is. The laborers look forward to the rest at the end of the day, yes... and they look forward to that coin, which is everlasting life, yes... but they do not labor under the pressure, "I need to earn that coin." They labor because they are laborers by nature, just as fig trees produce figs.

The Master has promised. The coin is ours. We labor now to reveal our nature as laborers, and because we love the work of the harvest. This is Righteousness, not by works, not by seeking a reward, but righteousness by faith. This is the mind of the CSDA Church, and how that 11th hour set of workers may be known. These are they who have been called out, who labor for a coin they already possess, having received it because of the Master's promise, and who will receive it visibly at the end of the day of work. But that day of labor comes to an end. Even now the sun goes down on humanity's suffering, its pride, and its rebellion against our Creator.

The Three Angels of Judgment, Purity, and Unity, they all bring Gospel – from eu (Good) aggelion (Message), Good News. That is Evangelism. And as we labor, we know this: Those who are harvested become those who are Born of God, and whosoever they are... everyone, great, small, wise, foolish, rich, poor, from every tongue, and nation, and country... whosoever is born of God has ceased from sin, and may look forward to the revelation of God's promise to them in glory.

Are there any comments or questions about tonight's study?

**Adriel777:** Amen. C

**Zahakiel:** Go ahead.

**Adriel777:** Thank-you for this study, I'm looking forward to the Matthew 20 PowerPoint.



End.

**Marie:** Amen

**Zahakiel:** If there are no others, then I'll ask Bro. Luke to offer a closing prayer.

**Lucan:** C

**Zahakiel:** Go ahead.

**Lucan:** The point regarding a coin of payment reminded me of the parable of the talents... I was looking up the section in Christ's Object Lessons about that parable, and a couple of quotes stand out as relevant:

The first one: "God will accept only those who are determined to aim high. He places every human agent under obligation to do his best. Moral perfection is required of all. Never should we lower the standard of righteousness in order to accommodate inherited or cultivated tendencies to wrong-doing. We need to understand that imperfection of character is sin. All righteous attributes of character dwell in God as a perfect, harmonious whole, and every one who receives Christ as a personal Saviour is privileged to possess these attributes." [COL 330]

The second..."Let no one say, I cannot remedy my defects of character. If you come to this decision, you will certainly fail of obtaining everlasting life. The impossibility lies in your own will. If you will not, then you can not overcome. The real difficulty arises from the corruption of an unsanctified heart, and an unwillingness to submit to the control of God." [COL 331]

For those who have and those who have not heard the message, these both have something to say. <End.>

**Zahakiel:** Very good :) And for that first one, the entire quote is important. If we just stop after the first part, it sounds like she is talking about works, because she mentions "aim" and obligation to do his best. But the real key is at the end, where she says, "every one who receives Christ as a personal Saviour is privileged to possess these attributes." This is just the same as John's description, not an instruction to do righteousness, but an explanation that, if you have received Christ, you have (already) these things. Any others?

If not, go ahead when ready, Bro. Luke.

**Lucan:** Dear heavenly Father. We thank you for having given us all things pertaining to life and godliness through the Spirit of your Son in our hearts. We thank you for the opportunity to develop those gifts through diligent application; that we might see through an experimental faith greater depths of your character. Having seen those greater depths, we thank you that they are ours already upon perceiving them, that we may immediately reveal them to others. As we "see" through the light you shed on our path, may we also shed that light on the path of others. As we continue in that same light, and same path, we thank you for the same Spirit that unites your people in expectation of the soon return of your Son. In the name of Yahshua we pray, amen.

**Zahakiel:** Amen.

**Naraiel:** Amen, Amen.

**Barb:** Amen

**Pastor Chick:** Amen

**daphna dee:** Amen

**Adriel777:** Amen

**Naraiel:** Amen