

Lucan: It's time to begin. Bro. David, will you please offer an opening prayer?

Zahakiel: Dear Father in Heaven, We thank you for the week that has passed, full of your blessings, the guidance of your Spirit, and the protective ministry of your angels. May the sacred hours you have appointed draw us near to your Throne, that each may receive the special Sabbath blessing you have prepared for us. Bless our time of fellowship, that all may be done according to your perfect will. We ask this in Yahshua's name. Amen.

Barb: Amen

Lucan: Amen

Adriel777: Amen.

Pastor Chick: Amen.

Elyna: Amen.

daphna dee: Amen

Lucan: Recently, a sermon Pastor "Chick" gave called "Easier to be Saved than Lost" was shared on the CSDA Ministries Facebook page. One of the key verses in that sermon was this one:

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Hebrews 7:25)

One of the points emphasized in that message was that it is "to the uttermost" that Yahshua saves us; not barely, or by the skin of our teeth, but "to the uttermost." This word, "uttermost," is an uncommon one in Greek; it appears only twice in Scripture, and means roughly what we take it as in English. That is to say, "completely, perfectly, utterly;" absolutely and to the fullest possible extent.

Here is the other verse in which it appears:

"And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up [herself]." (Luke 13:10, 11)

In this passage, "in no wise" is literally "in no uttermost;" that is to say, it was completely and perfectly beyond the woman to lift herself up, or unbend herself from her bowed condition. To the same extent that Yahshua saves, this woman was unable to save herself. Her inability was as thorough, absolute, and as perfect as Christ's ability. Here is where the world and leavened Christianity fall short of the gospel.

To those who are yet in their sins and unable to overcome, their inability to obey is every bit as absolute as Christ's ability to obey. We often hear the excuse, "oh, but I am too weak to stop sinning against God, and live a life of righteousness; He is able, of course, but I am just too sinful and broken."

Yet what do the Scriptures say?

"Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." (1 Cor. 1:25)

The Scriptures tell us that God's weakness is mightier than the strength of man, yet this false profession sets the weakness of man above the strength of God. We know that the woman in our example was "to the uttermost" unable to lift herself; did this mean she could not be lifted?

"And when Jesus saw her, he called [her to him], and said unto her, Woman, thou art loosed from thine infirmity. And he laid [his] hands on her: and immediately she was made straight, and glorified God." (Luke 13:12, 13)

We see, then, that the perfect inability of an individual is as nothing compared to the perfect ability of Christ. This is so much so that merely a Word spoken is sufficient to heal and "save to the uttermost." Immediately, we read, she was made straight. We know for a fact that she could not straighten herself; the Scriptures tell us this plainly, and in unmistakable language. Nonetheless she was MADE straight, and that immediately; and just as immediately she set about glorifying God.

And why should she not glorify God?

She was made into something which she could not make herself, despite all her years of effort; she was "to the uttermost" incapable, and yet there she stood. Her very existence, after receiving the Word of Christ, was a demonstration of that which was previously impossible. To her, as to us, the testimony of Paul was a living one: "I can do all things through Christ which strengtheneth me." (Phil. 4:13)

Adriel777: Amen

Lucan: Yet it is not "all things theoretically," or "all things in word alone;" it is not that we merely can do all things, but that Christ DOES do all things through us. What else can one do, save glorify God, when they are made to do and be the impossible through His bidding?

It is written of a similar case:

"Now there is at Jerusalem by the sheep [market] a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years." (John 5:2-5)

Thirty-eight years is no small amount of time; this man had spent longer in this condition than some in the hearing of this message have spent alive. The hopelessness of his condition was expressed when Yahshua asked him a simple question:

"When Jesus saw him lie, and knew that he had been now a long time [in that case], he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." (John 5:6, 7)

Here was a man who was to the uttermost unable to save himself; he could not even reach the thing in which he placed his hope for healing. How many, when asked "Will you be made whole?" respond with the same! "Wilt thou be made free from sin?" we ask; "Oh, but that is impossible!" comes the reply.

Interestingly, the approach of Yahshua here would not be considered sympathetic by today's standards. He did not sit and lament the man's condition with him, or shower him with pity; He instead walked up to a crippled man at a place of healing and asked, "Do you want to be healed?" And, when the response came, He did not seem to register it, but rather: "Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath." (John 5:8-9)

How useless would Yahshua's command have been if He Himself had been laying next to the man, crippled and speaking of how He longed for the water also! How useless is the victory message and gospel teaching of those who cannot give a living testimony of their walk!

Well might the man have had reason to be tempted to doubt Yahshua's words; after thirty-eight years, it must be expected he had tried and failed many times to "rise, take up his bed, and walk." Not only was he unable to do this, but he was unable to even bring himself to the pool he laid by. Yet he did not consult his past experience or failures; he did not ask how the thing was to take place, or by what exact transaction of faith he was to perform it. Rather, "immediately the man was made whole, and took up his bed, and walked."

It is significant that these healings both took place on the Sabbath day; the thing they sought for themselves, but could not acquire, was given to them freely with a Word on the day of rest. And what was the difference in the matter? What was it that made him able to walk now, where before he could not? What was it that made the woman straight, after she was perfectly incapable of straightening herself?

Simply the Word of Yahweh, which spoke the thing as though it were already done.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth... And of his fulness have all we

received, and grace for grace. For the law was given by Moses, [but] grace and truth came by Jesus Christ." (John 1:14, 16, 17)

Yahshua both spoke the Word and was the Word; the very thought and intent of Yahweh communicated to the universe. Grace and truth came by Him; more than this, He was "full of grace and truth," and of that fullness "have we all received." Is your testimony that you have the fullest measure of grace and truth? There it is written and offered for the claiming; to have Christ is to have His fullness. And what is written of these things elsewhere?

"For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)... Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." (Romans 5:17, 20-21)

"Much more" does grace and the gift of righteousness lead to life; "much more" does grace abound than sin. The uttermost of Yahweh's salvation is, then, "much more" than the uttermost of any inability, injury, failure, lack, or sin. And what is the result? "That as sin hath reigned unto death, even so might grace reign through righteousness." Here we see the very nature of the reign of grace – it is a reign of righteousness, because it is through, or by means of, righteousness.

It is as impossible for a sinner to become righteous as it is for a paralytic to stand up and carry their bed. The very nature of the testimony of Yahshua is that the impossible is not only possible, but it has been done, and it is being done, and it will continue to be done by the power of God.

As it is written, "But Jesus beheld [them], and said unto them, With men this is impossible; but with God all things are possible." (Matthew 19:26)

This is the living testimony; a testimony of life, the very life of Christ - and all that it entails - lived out within us. We have "immediately been made straight;" we have "immediately been made whole." If this is our experience, how can we not "immediately glorify God?" Is it any less a miracle to hear and perform the instruction, "take up thy bed and walk" than to hear, "Behold, thou art made whole: sin no more?"... (John 5:14)

To heal a physical ailment is a small matter; even the world can manage it. Yet heal a man with a word and he will shout and jump for joy, telling all. No one can make themselves righteous; this can only come from One who is righteous. This manner of healing comes only from Yahshua, from whom grace and truth comes, and which reigns through righteousness. Should not a greater healing call forth a greater praise?

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither [can] a corrupt tree bring forth good fruit." (Matthew 7:17, 18)

Every day, in every walk of life we are brought into contact with those who "cannot bring forth good fruit," for they have not yet been "made straight." Every day, in every outreach we encounter those who "bring forth evil fruit" because they are "to the uttermost" unable to do anything other than this; it is their very nature. We may meet those who have been in this condition 18 years; we may meet those who have been in it for 38 years, or 108. If Yahweh had healed you of a disease by speaking a Word, would you not share that Word with every other person afflicted by the same disease? Would you not point them to the source of healing, and tell them how you yourself were once as they were, but were "immediately healed" on receiving the Word?

Ultimately, a Creation 7th Day Adventist is a 7th Day Adventist who has been created a new creature in Christ by the Word of Christ, living out the righteousness of Christ through the grace of Christ. We are "Creation 7th Day Adventists" because we testify of Creation:

"For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." (Galatians 6:15)

And again:

"Therefore, if anyone [is] in Christ, [he is] a new creation; old things have passed away; behold, all things have become new." (2 Cor. 5:17, NKJV)

"Behold," is the instruction from the Apostle. It is not, "read and hear about how all things may become new someday." It is not, "listen to a doctrine about how all things were made in the past." No; it is "Behold" – see, observe, taste, touch, handle – "all things have become new."

Are you in Christ? If so, you are a new creation; any and all may "behold" that all things have become new, for this is our testimony. And if you are in Christ, then Christ is in you; "and if Christ [be] in you, the body [is] dead because of sin; but the Spirit [is] life because of righteousness." (Romans 8:10)

Thus, the body being dead and the Spirit being life, we are "immediately made straight;" we are made into the good tree, and are saved "to the uttermost." Having received this salvation "to the uttermost," we know the result; "a good tree cannot bring forth evil fruit."

Or, more directly:

"Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him... 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 3:6, 9)

Well enough; Yahshua keeps us from committing sin, and does this perfectly, for He has saved us "to the uttermost" who have come unto God by Him. Yet this alone is insufficient; to cease committing sin does nothing to make us righteous, or to undo past sins. The good tree is not defined as such because it fails to bring forth evil fruit; it is defined as such because it brings forth good fruit. It does the thing which the evil tree cannot do, and can never do. This is how it is known.

It would be infinitely gracious were Yahweh to pardon our past sins and prevent us from committing future ones; and He has done this. Yet the gift of Christ is much more than this; the communion elements are not only His broken body for our sins, but also His blood, the very life of Christ. As it is written, "For the life of the flesh [is] in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it [is] the blood [that] maketh an atonement for the soul." (Leviticus 17:11)

It is only the life of Christ formed within that has eternal value; it is only His life that can "atone," or make us one with Yahweh, in harmony with Him and His servants. All else is vanity without this. To have the right doctrines or actions without living the life of Christ will avail nothing, for His life is the only eternal life. We cannot inherit His life in heaven if we do not receive and live it on earth.

Thus it is written, "To whom God would make known what [is] the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." (Col. 1:27, 28)

Adriel777: Amen

Lucan: It is "Christ in you" that is the hope, the earnest expectation of glory. Our hope is not merely that we are dead to sin, although this must happen if Christ is to dwell in us, for He cannot abide the presence of rebellion. Our hope is not merely that we do and say the right things, for "...by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin." (Romans 3:20)

Rather, our hope is that Christ Himself is in us through His Spirit, His divine nature, and His fullness of grace and truth. It is impossible for the life of Christ in us to fail in spiritual things, even as it is impossible for the life without Christ to succeed in spiritual things.

"According as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Peter 1:3, 4)

When Satan came to Yahshua, he spoke in the manner of, "If you be the Son of God, do this." When Satan comes to us, he speaks in the same manner; "if you really have Christ in you, do this." It is the "if" that is deadly; the word of Yahweh does not deal in "if."

What is your testimony?

If it is "I do not know whether I have all things pertaining to life and godliness," then your words will never be able to offer hope to those in sin, any more than "I do not know whether I am healed" will persuade the sick. If you do not know the Word of Yahweh is true and powerful, you will be unable to convince anyone else of it.

What good characteristic, what holy trait, what righteous mindset is not summarily described in the words, "all things that pertain to life and godliness?"

It is not "most things," nor is it "some things."

Are you tempted to question if you have "enough" of some good thing? Does that thing "pertain to life and godliness?"

If so, then you know the Word of Yahweh; "take up your bed and walk," for "He that saith he abideth in him ought himself also so to walk, even as he walked." (1 John 2:6)

"So speak ye, and so do, as they that shall be judged by the law of liberty." (James 2:12)

As we reach out to those who are yet "in no wise" able to lift themselves up, let us point them to the life-giving Savior, who "is able to save them to the uttermost that come unto God by Him."

Only as we live, walk, and speak the life of Christ will this be effective; only those who testify to being healed can effectively offer others healing, and only those who are alive can offer others life.

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matthew 5:13-16)

[Lucan](#): Are there any comments on the study tonight?

Adriel777: Amen

Zahakiel: C

Lucan: Go ahead

Zahakiel: Two things:

Elyna: Amen

Zahakiel: First, I thought the statement about us receiving not the bread only, which is the broken body, but also the blood, which is the life, was very insightful. Many speak of the cross, and its significance for our redemption, for through Yahshua's death we have forgiveness of sin. But... I have not heard many other places than here speak about the significance of the resurrection, not only as a foreshadowing of the resurrection or translation we will have at the time of the judgment, but also about the perfect quality of life that one has after one has died to self.

Second... you were speaking in the early part of the study about the perception of sympathy, and a thought came to me. Those who "commiserate" with others are those who cannot do anything to help. In such a case sympathy is all they have to offer... When it comes to the servants of Yah, however, we know and have the "cure" for the sinful condition. There is no need for us to say, "How sad to be in your situation," when there is the availability to be relieved of the curse, and merely by receiving it.

Yahshua had healing for the crippled man, and therefore He offered what He had, rather than confirming or validating his previous many years of experience with the illness. When it comes to the Gospel, and drawing others forth from a life of sin, the appropriate approach is not to offer comfort for the sinful state, but rather to ask, "Do you want to be healed?" and then testify how they are healed if they say that they do. End.

Forgivenmuch: Q

Lucan: Go ahead

Forgivenmuch: What was the significance in Christ asking the man if he wants to be healed? I'm sure Christ knew he wanted to be healed and common sense would indicate that as well. End.

Zahakiel: A

Lucan: Go ahead

Zahakiel: I can think of several reasons. First, there is the impact of Yahshua's presence. He was there to glorify His Father's name, and by engaging in the conversation, rather than simply walking up to people and touching them, healing them of their illnesses, they got to know who He was, and the purpose of His time with them.

The second reason would be the principle of agreement. Yah does not do things without cooperation, and without agreement. We are invited to come to His Throne in prayer. There is value for us in asking, in maintaining a relationship, rather than just seeing Him

as a passive source of all good things. There may be other insights that others have as well, but this is what occurs to me. End.

Forgivenmuch: Thanks

Lucan: Agreement is one that came to my mind as well. I think another aspect is that, by presenting the possibility of being healed, Yahshua drew the man's thoughts to that end, and prepared his heart to receive the instruction.

Elyna: A

Lucan: And, perhaps the simplest... it may seem obvious that a person laying by a place of healing would want to be healed; it would also seem obvious that those attending a place of worship would want to be healed from sin. But, the truth is often far from this.

Go ahead

Elyna: Also to glorify Yah the Father. Yahshua did not come to do things to glorify himself but his Father. End.

Lucan: Going back to Bro. David's comments on commiseration, I am reminded of prayer requests we have received over the years from various sources. I recall a time when someone was offended quite severely over asking prayer to stop smoking, but refusing any actual victory offer, or practical advice. And, we would not pray for them in that case. If we had nothing to give beyond empty platitudes and powerless emotional "prayer" support, their request would have been reasonable. But, to offer such empty back-patting while the cure lies right there, waiting to be accepted, would be tantamount to "having a form of godliness, but denying the power thereof."

Are there any further comments? If not, I'll ask Pastor to offer a closing prayer.

Pastor Chick: Dear Father in Heaven, thank You for saving us to the uttermost and giving us the Spirit of Life through Yahshua our LORD. In Yahshua's holy name, Amen.

Adriel777: Amen

Lucan: Amen

Barb: Amen

Elyna: AMEN.

daphna dee: Amen

Peter: amen

Peter Jr 18: Amen.

Forgivenmuch: Amen

Zahakiel: Amen