

Zahakiel: Let's begin, then. Holy and blessed Father in Heaven, we give you thanks for the week you have given to us. We thank you for the many blessings you have poured out on your children, against enemies both seen and unseen. We ask for your continued blessing, as we draw near to you during these holy hours, and may our thoughts and conversation be acceptable in your sight. We thank you for hearing and answering our petitions before you, in the name of your dear Son Yahshua. Amen.

Peter_JR_1718: Amen.

Adriel: Amen

Lucan: Amen

Elyna: Amen

Pete: Amen.

gadriel: Amen, Amen

Naraiel: Amen.

Ruthline: Amen.

Zahakiel: Happy Sabbath to everyone. Tonight, I wish to strengthen the brethren. I wish to give a message that will both encourage us to more pure speech, and also serve as a subtle rebuke should any of us be tempted to give any less glory to Yahweh than He ought to be given.

The purpose of the Christian life is, we know, to give glory to Yah, vindicating His name and character to the universe. This consists of prayer, of songs and testimonies of praise. It also consists of being vessels of His Spirit, physical representations of His character upon the earth. We are the righteousness of Yahweh to all who behold us, whether it is other people whom we wish to draw near to the Cross, or un-fallen intelligences who marvel at the love of Yahweh as revealed in His salvation of mankind. We are the righteousness of Yahweh... "the righteousness of Yahweh in [Christ]" the Bible tells us, (2Cor 5:21) and I keep coming back to this verse over and over again, because as beautiful and as powerful as that concept is, I had never once heard it before I became a Creation Seventh Day Adventist. This is perhaps one of the reasons it is particularly precious to me, because it is associated so uniquely with the Family of truth.

This is a verse at which every reader of the Scriptures should marvel... but many are prevented from doing so because they see the truth of the Word through a veil. There is a shadow over their perception, even as there was a veil over the eyes of the Israelites so that they could not recognize the Messiah in Yahshua. If they came to read, and to believe, and to understand, that in Yahshua we are the righteousness of the Holy and Almighty Father, what do you think that would do to their lives? It would transform it completely, for any sin, any transgression, any temptation that Satan might try to use on them, would immediately be shown to be foolish, for the righteousness of Yahweh is perfect, and it cannot be turned into unrighteousness.

Because the world and its religions cannot conceive of being truly without sin, even with the infinite help of the Godhead, they must misinterpret, misread, or ignore, the truth of this verse... but CSDAs do not do so. The born again believers do not do so. We embrace it, and it becomes our strength.

Adriel: Amen

Zahakiel: So, we are the righteousness of Yahweh. What does that sound like? We might say, "It is never unnecessarily unkind, or coarse." We might say, "It is never deceptive or dishonest." These things are all true, but they are still the basics. They are the "milk" of the Gospel, and we who have been in the truth for years and months ought to be looking at our refinement more closely than before.

How about this: The righteousness of Yahweh is never uncertain. In fact, I have called this study "The Uselessness of Uncertainty." Not only are we never unkind, or deceptive, but we are always certain of our course. Now, this does not mean that there aren't any "don't know" thoughts to process, but we are certain of what we know, and we are aware of what we do not know, when we are necessarily acting from estimates or with assumptions.

Consider how this approach directly affects our testimony. Most of us have had experience, in the course of our evangelism, to share the plain truth of Yah's Word with those who seem to accept it with some degree of enthusiasm. We tell them that the sinful life ends in death, but Yahshua offers us a new life, an entirely new life that replaces the old. It does not improve the life that is destined for death, but we are forgiven for that life, and provided with a new one, lived in the Spirit. The old self with its compulsions goes away completely; this is a promise of our Father to us, and therefore it is something about which the Bible believer may be supremely sure. But most do not act in a way that reflects this certainty. They do not act as if they are the righteousness of Yahweh.

Most – and by this I mean "most" of the "few" that are convinced that this is, in fact, what the Bible says – will respond with something like, "I see that this is a good doctrine, and taught by the Bible. I have decided – I am going to try to live a life of victory." This seems, at first, to be a good testimony. It shows a measure of belief, a measure of conviction. And yet, such an approach is inevitably doomed to failure. None who hold it, and do not repent of it, will see the Kingdom of Heaven, for their statement reveals that they are not Yahweh's righteousness manifest in human flesh.

When I first became convinced of the victory over sin, it was a very emotional experience. I saw that I would become truly responsible for all of my words and actions. I saw that I could no longer blame "the flesh" or "the devil" for anything I did. I saw that I was doomed to destruction if I did not walk the path that Yahweh's angels were showing me,

and I felt great fear. What if I was mistaken? What if my understanding was correct, but I could not complete the path I was about to begin to walk? But we know... "What if" is one of the snares of Satan. But we know... the love of Yah is greater than the thoughts of the flesh. We know that perfect love casts out all fear.

gadriel: Amen

Zahakiel: The flesh struggled against death; and yet, in the end, I said, "Despite my feelings, I will do this." I knew that trying, and failing, was no better than deciding not to try, and I simply put thoughts of failure out of my head. Ultimately, this is the fork in the road for those who are intellectually convinced of the Gospel. Some say, "I am going to live a life of victory," and some say, "I am going to try to live a life of victory." The second answer is given by those who are doomed already, because according to their revealed philosophy, success depends upon their performance. Sanctification and salvation depend on the right exercise of human will, they have concluded.

Now, human will is required to accept Yahweh's salvation. It is required to receive the gifts, and to agree, at every step, with the way that our Father is leading us... even if (and especially if) that way is contrary to the flesh. But success depends on the gifts and the steps themselves – and these are provided by the Creator Himself.

Which is easier to the flesh? Is it easier to do something, or is it easier to try to do something? Obviously, it is very easy to "try," because that requires only as much effort as someone is willing to put into it, which might be very little. If I try, even with little effort, and even for a very short time, to live a life of victory in the flesh, then I have successfully "tried" to do it. I will have succeeded in trying.

Hopefully you see the difference here... you can succeed at your stated goal. You can try to live that life. But even if you fail at living the life, your goal is not to live the life, but to TRY to live it. Since you did try, you succeeded. That was what you set out to do. Obviously, this is not success as Yahweh would define it, but the world is not able to see the difference between the two. The saying goes, "At least you tried." This is not a valid reaction to spiritual failure. "You didn't make it to Heaven? At least you tried." This will comfort no one. There is no value whatsoever in this, for the Second Death makes all equal in their failure.

Now this isn't all that complicated; the principle is this: Yahweh is not a God that helps people to try things. We have not one word of support for this position in any inspired work. He is a God that always succeeds at what He sets out to do, and if we are truly created in His image, and if by Christ we are truly restored to that image, then under no circumstances will Yahweh bless us if our goal is to try something, and not to actually accomplish it! In actual fact, it would be contrary to Yah's character to help someone to

"try," because "Agape never faileth," (1Cor 13:8) and if Yahweh helped someone to try, and they succeeded in trying, but not in accomplishing the goal they were trying to accomplish, then Yah Himself would have facilitated failure.

James writes, and I paraphrase, "If you didn't succeed, it is because you didn't ask, and even if you asked, you asked in the wrong way, because you didn't ask with faith." (cf. James 4:1-3)

The world has made itself an "easy" place for failure. Now, many endeavors have only a certain percentage chance of success by their very nature, so there is a complementary chance of failure. However, spiritual things must never be thought of in worldly terms. We cannot allow our thinking about the spiritual realm to be corrupted by comparing them too closely to the things of the earth.

Consider that Job and his friends said very similar things about Yahweh, and yet Job was right and his friends were wrong. Have you looked at what Job's friends were saying to him? They said that Yah punishes evil. They said that Yahweh is just. They said that sin results in destruction. What exactly is wrong with that reasoning? There is nothing at all wrong with the principles espoused by Job's friends, and yet they were wrong in applying their thoughts to Job, for they did not know the character of Yah to recognize it in His human servant.

Job, though he still required some refinement, was the servant of Yah, and reflected His image to the world. If his friends had been blessed with perception as well as merely a knowledge of doctrine, the Spirit would have prevented them from rebuking him, and attempting to draw from him a dishonest confession. In essence, Job's companions were taking a spiritual concept, and applying it to Job's earthly sufferings.

We must beware, in fact, we must pray fervently, that we do not take something that is "obviously correct," yet spiritually wrong, and use that as a basis for life-changing decisions, or to speak unwisely and thus give a false testimony. This is the very sin that kept Moses out of the Promised Land, and I may explore that in some more detail next week. May Yah save His people from idle and careless tongues.

But to my point, Yahweh is a God who leads ALL men to victory, if they are willing to be led. "Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom 5:18)

The way that those who receive the "free gift" express that victory is not by declaring, "I will try to do better than I have done before," or even, "I will try to do righteousness." Yahweh cannot, by His very nature, bless such a desire, nor can He justify such a

testimony. It is a statement of the worship of the will, of the power of the individual to make an attempt... not of His glory and power to give us success, and maintain us in success exactly as Peter began to walk across the waters to the savior.

Yahweh cannot allow the possibility of failure in His actions, including His actions in leading others to victory. If we wish to receive any blessings at all from Yahweh, we must banish from our thoughts the idea of "trying" to succeed in some spiritual endeavor just as diligently as the idea of outright failure. Our plans may be incomplete, and we may therefore encounter obstacles when it comes to earthly works. We may have a firm idea of what we are to do – even what Yah wants us to do – only to be surprised at some unexpected circumstance. That is fine, in fact, that may simply be Yah using our faithful service in ways better than we expected at the outset. Yet this does not happen with spiritual goals. This does not happen with faith, for there is no "better" than the promises of Yah. We must learn the difference, or we will not be able to speak invincibly under each and every circumstance. We will not endure the temptations of a highly-intelligent tempter, one who has set himself the task of removing the saints from the Narrow Way.

Here is another way of examining the quality of our vision of excellence: Are we satisfied with success, or are we merely satisfied with making the attempt? Do not let the world fool you into thinking that these two outcomes are equally valuable. They are not, and if success depended upon human effort, then we may well be sympathetic to those who fall short. And yet, as James tells us, we do not have, because we do not ask, or if we have asked, we have asked amiss. Those who fall short have not done so because they were too slow, or weak, or foolish. They fall short because they have not laid their trust in one who is fast to save, and powerful, and wise.

Yah has made an infinite sacrifice so that we may succeed, not so that we may plan to succeed, or try really hard to get to Heaven. These are works, and works may have degrees of value. But faith is either true or false, either absent or present. A human may hold either the Faith of Yahshua... or the deceptions of Satan. Let us be of those who hold the Faith of Yahshua, and that without wavering, without doubt, without uncertainty. There was never anything so useless to mankind as uncertainty. We may be certain of our course, and yet open to new light from Heaven. This is not a contradiction, but it is one of those apparent paradoxes. Just like the statement that we must be humbled so that we can be exalted, it is the truth from Yahweh.

We resolve, then, before the Father and Son, before Heaven and Earth, that we are of the 144,000, who perfectly follow the Lamb whithersoever He goeth. We declare, steadfastly, that we have overcome the world by the gifts that Yahshua has given to mankind. We lay claim to our Heavenly Inheritance, everlasting life and service to our Father... but more importantly, to the divine character that is given to us by Yahshua, who did not try to save mankind and conform us to the image of His Father, but who DID so in Spirit and in truth,

and set before us the Way, the Truth and the Life, the path that we now follow in His name.

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

Adriel: Amen!

Pete: Amen

Daphna: B: C

Lucan: C

Pete: C.

Zahakiel: Go ahead, sis. Barb.

gadriel: Amen, Amen

Daphna: We missed a lot so hope to be able to read it later. (Just letting you know) end

Zahakiel: Yes, thank you for coming back in. 😊 I look forward to any responses you may have... perhaps by Facebook. Go ahead, Luke.

Adriel: (Will send after we finish tonight)

Lucan: "Try" strikes me as a word that has changed definitions recently. The idea that it means "attempting something with the understanding of potential failure" is not a use found in the Scriptures, or even most of what dictionaries say about it. "Try" is the same as "Trial," to test something or someone, to evaluate, to hear and discern. It seems that "trying" to accomplish something is judging to see whether it can be done. Which, means we are "trying" whether Yahweh has given us an instruction that cannot be kept, and "trying" Yahweh's Word, to see if it "really works..." The idea comes to mind of someone hiring a worker, handing them a key, and then telling them to go open a door. The worker tries the door handle by jiggling it, and finding it locked, returns and says "I tried to open the door..." That worker will be fired, and the key given to someone who will do what they were tasked with, not "try" while ignoring the tools available. I should think that as CSDAs, we should be long past the point of "trying" Yahweh's Word to see if it is true. So, I think this study is very well taken, and I look forward to the "sure word of prophecy" in testimony. <End.>

Zahakiel: Thank you for that, yes. As you wrote...two verses came to mind. The first is: "O taste and see that the LORD is good: blessed is the man that trusteth in him." Psa. 34:8

The second is: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal 3:10

Although the word "try" is not used in either, they have the same concept that you're describing. The tools are available...the promises are given, and there is the expectation of success. In what "try" has come to mean more recently, it is an excuse for failure, and one that we may rebuke (gently) in those who give such a response to being convinced that the Gospel is true, at least on an intellectual level.

Adriel: C

Zahakiel: Go ahead, Peter.

Pete: I do appreciate this study. Because when I look at this concept of thinking and applying faith in what I do it not only affects my spiritual life but the physical one. It reminds me of an experience I had at work. The lead hand and the supervisor asked me how far I would be with my work. I told them that I will complete the ten steps by a given time, but they laughed and said before they leave for the evening I could not, but I could try. I told them I can do it and in my mind I know that God will be the one who will give me speed and the skill to do so I smiled and to their surprise I did it in less time and move on to the 15th step of production before the night was over. I give God the praise for the victory. That being said I am finding that many opportunities are arising that I must put this faith to the test and is it a blessing? Yes it is. I may not see the reason behind all this but my duty is to step forward one step at a time and Yah will do the rest. I may not see the "Why" but I can see the "What" that is the result of the "why" and that is the blessings. End

Adriel: Amen

Zahakiel: Thank you for sharing that. Go ahead, Jody.

Adriel: I just wanted to say that the same 2 verses you mentioned came to my mind as well when Luke was sharing. I praise Yahweh for the way He is leading us. End

Zahakiel: Ok 😊 any others? All right, then I will as Bro. Luke to close the study with a prayer.

Lucan: Dear heavenly Father. We thank you for the promises and principles you have given us in your Word. We are always blessed to find new examples of these at work in

the world around us. We pray that your Spirit will lead us to find ways to share these examples with those within the world around us, that they might know You as we do. We ask for your blessing as we dismiss into the remainder of the Sabbath hours. In Yahshua's name we pray, amen.

gadriel: Amen, Amen

Adriel: Amen

Zahakiel: Amen.

Elyna: Amen

Naraiel: Amen

Pete: Amen

Daphna: D: amen B: amen PC: amen

Peter_JR_1718: Amen

Ruthline: Amen