

## **The Victory That Overcometh The World**

Qinael : Dear Father in Heaven...

We thank you for the opportunity to come together on this day of self examination and sanctification

We ask for your Spirit to be with each here, guiding hearts and minds to new and greater knowledge of your character, and thus our own character.

In the name of Yahshua we pray, amen.

Barbli : Amen

Adriel : Amen

Pastor\_Chick\_CSDA : Amen.

Guest\_Daphna : Amen

Guest\_Giselle : Amen

Happy\_Rock : Amen

Guest\_Elyna : Amen.

Guest\_eagle : Amen.

CrystleM : Amen

Guest\_Ruthline : amen.

Zahakiel: Today's topic is called "The Victory that Overcometh The World." I had originally intended to entitle it, "Planning for success," but then I realized that there was a tie in to the Victory message that I had not originally seen, but that was really obvious in hindsight. As I thought about the implications when planning the study, I actually began to feel rather excited about the prospects, about how applicable the principle we are studying this month really is to every aspect of our lives... and I hope you'll be excited about it as well when you hear what I have to say.

The title for today comes from this verse, "For whatsoever is born of Yah overcometh the world; and this is the victory that overcometh the world, even our faith." (1John 5:4) Now, most of the time, when we use this verse, we are talking about what we call the "Victory Message," which is to say, righteousness by faith. Specifically, when we say the "Victory Message" we are generally using that to mean the born-again experience of ceasing to commit all known sins, and then beginning a journey of sanctification wherein we identify all that is un-Christlike in our characters, and receive atonement as we grow.

What I realized, just while putting together the idea for this study in my head, is that if we use 1 John 5:4 in only this way, we are actually limiting the intent of the Spirit in providing us with this verse. Even more dramatically, we are limiting our understanding of what the "Victory" really is. Maybe some of you have realized this already, but it was a little spark of new light for me. Yahweh is truly greater than we realize, and His promises far grander than we could have known.

Yes, the victory is a "victory over sin" that keeps us always from falling. That is quite true; but that is not all it is. Look again at what that verse says:

“For whatsoever is born of Yah overcometh the world; and this is the victory that overcometh the world, even our faith.” (1John 5:4)

It does not say that we overcome sin. It does not even say that we overcome “self” with its tendency to sin. It says we overcome “the world.” That’s actually a much broader concept than I think many of us are used to conceiving in our minds, and this is where it becomes exciting.

What is “the world” in the context that John is using it? What are your thoughts on this?

Adriel : I've always thought it was the ways of the world.

Zahakiel : That is a large part of it, yes.

Guest\_Daphna : All Power that the world is trying to keep us binding

Guest\_Elyna : Everything that the world is consist of.

Happy\_Rock : It is anything that is not of Christ.

Guest\_Elyna : devils, humans, powers, sin, evil.

Pastor\_Chick\_CSDA : I perceive people to have a grand pull on us.

Barbli : In context, it seems to be referring to anything not in agreement with keeping the Commandments of Yahweh

Adriel : yes

Pastor\_Chick\_CSDA : "Bad company corrupts good morals." The "world" calls it "peer pressure."

CrystleM : Anything that does not belong in the atmosphere of Heaven.

Guest\_Giselle : the world minset on every area people's lives, the way the world sees success.

Zahakiel: Right, those are actually all very good answers. The term truly does mean several things, but with a single motivating principle. The ways that principle is made manifest include: the system that elevates human reasoning while demoting religious duty, the veneration of policy above principle, the manner of thinking that equates wealth and success with personal merit. And of course, as pastor was saying, these things are spread from person to person through “the world” by the pressures that the unredeemed exert upon others. These are manifestations of “the world” on a collective level, which essentially represent the Beast, or Satan’s influence on human society. On a personal level, “the world” involves those works of the flesh identified in Galatians: “Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like...” (Gal 5:19-21a)

What we find, then, is that what John’s Revelation identifies as “the Beast” is the ruling power of “the world,” and this involves both the corporate symptoms, and the more personal understanding of “sin and self,” that we more commonly discuss.

What John tells us, therefore, is actually quite powerful. Because of “our faith,” we overcome not only sin within ourselves, but also those elements in the world that would cause human beings to fall short of their goals, as those goals are identified as “righteous” by Heaven. In short, we overcome not only sin in our selves, but also the effects of sin in the world as a whole.

Pastor\_Chick\_CSDA : The "world" turns out to be a tool in the hand of YAH for our sanctification...

Zahakiel15805 : For those who overcome it, yes.

Pastor\_Chick\_CSDA : Our personal character is decided in a large degree...

› Guest\_Giselle has left the conversation.

Pastor\_Chick\_CSDA : by how our soul "answers" to the call of the world.

Zahakiel15805 : Right.

And in this broader sense that we are examining, if we have this understanding, that our faith overcomes “the world,” then our faith demands that we must plan for success in *everything* we do, including – but not limited to – the personal work of sanctification, which is where my original title comes in.

Our faith demands that we must plan for success in everything we do.

In fact, to not plan for success would actually be a violation of our faith and the victorious mindset. To plan for failure, or to accept the possibility of failure, means we are not truly in full agreement with the Victory Message. Now, you have heard us saying that we are expecting tribulation, persecution, perhaps even incarceration, because of the things we believe. But the question must be asked, in case that sounds like a contradiction, “Are any of these things failures?”

Adriel : No.

Zahakiel: No. The Protestant Christian who is jailed for the things he believes is a success – one who has conquered his fear of the judgment of man. The faithful maiden who is burned before a demon-influenced crowd of policy-worshippers... she is a martyr who has overcome every impediment to the perfection of her character.

Qinael : What would be an example of "planning for failure?" I'm having a hard time visualizing that.

Pastor\_Chick\_CSDA : Planning for "failure" would be neglecting to plan for success.

Guest\_eagle : Not giving everything you do your All.

Pastor\_Chick\_CSDA : Such things as failing to do what we are now doing to prepare.

Zahakiel : Right, and as Luke was having a hard time visualizing, I can offer a specific example.

Zahakiel : There is one particular individual who was a member of the Church, but fell away and was disfellowshipped.

Zahakiel : And for a time after that, he would contact me, trying to remain on friendly terms.

Zahakiel : For a while, I thought this would be useful, since we could continue to examine the reasons why he gave up the faith...

Zahakiel : but at a certain point I asked him what his objective was, because he wasn't really trying to learn anything.

Zahakiel : And he told me (I'm not sure if I shared this with you before, Luke) that he appreciated me, and he wanted to be my friend, so that when the Church fell apart, I wouldn't feel completely crushed.

Zahakiel : That's perhaps an extreme example... but we hear minor ones all the time.

Zahakiel : Here is another example...

Zahakiel : When I was giving a series of Bible studies in Florida, I presented the Victory message to a small group that Jeannie had been studying with for several months.

Zahakiel : I spoke about walking in faith, and not considering the possibility that we would fall into sin.

Zahakiel : One man, I think he was a medical doctor, approached me afterwards, and said something to the effect that he liked the power and conviction of my message... but he hoped that I would keep a "level head" about this topic, because when the time came that I eventually did sin, he did not want me to lose my faith completely.

Zahakiel : You can see the similarity of those two instances.

Qinael : Right, I remember both of those...

Zahakiel : The individuals involved here could not even bring themselves to believe in success... and their lack of belief caused in them an unrest that practically compelled them to spread the curse to others.

Qinael : What I understood was that you were going for more practical, non-gospel-related applications of it, though.

Zahakiel : As pastor was saying, people exert a pull on one another, and we need to be very wary of this kind of leaven.

Zahakiel : Well, the gospel related applications are the ones we probably encounter most often. But you can use that to relate to anything.

Pastor\_Chick\_CSDA : The huge barrier to success for people is the repeated experience of failure.

Pastor\_Chick\_CSDA : They cannot grasp...

Pastor\_Chick\_CSDA : being dead to self in such a way that YAH "takes the reins."

Pastor\_Chick\_CSDA : And, really, that is the essence of Sabbath.

Pastor\_Chick\_CSDA : So, they are ever preparing for WHEN the failure comes.

Pastor\_Chick\_CSDA : which brings the failure.

Zahakiel : That's very true. In fact, we have discussed and identified in previous studies that one of the great barriers to the acceptance of victory is that people judge the Bible and its promises by their own experiences, rather than judging their experiences in light of the Bible. But yes, this applies not only to the Gospel directly, but the "work" of the Gospel, and those aspects of our lives that are related to it in any way. It also applies to our family lives, our jobs, and our roles within our society.

It is our faith that any obstacles that arise will – *must* – be overcome, because as long as our course is in line with Yah's will, it is a part of the Victory message itself that we will conquer those potential setbacks. And the application is an obvious one: If this is true, how can anyone who has this doctrine, and holds this truth in their heart, fail to become a member of the 144,000? It is not worth considering the possibility of failure. A vital, core aspect of the true Victory Message is planning for success.

CrystleM : So what about making short term goals? In other words, making plans for a goal but different angles in case one does not work.

CrystleM : Does that mean there is not faith by not believing that just one goal will work?

Zahakiel : Well, as I was saying to Giselle earlier, planning for success does not mean planning without caution. We must still consider that obstacles will arise; and sometimes we overcome them not by trying to go through them, but by going around them. But they are still overcome.

CrystleM : Thanks

Zahakiel : Ok.

CrystleM : So caution is okay and not considered planning for (just in case) failure in some cases? I guess it depends on the mindset of why the many plans are set for one goal?

Pastor\_Chick\_CSDA : People and many circumstances are unpredictable. The "victory" is WITHIN us... The "success" is WITHIN us... When Providence changes the course of our plan... We accept it with "success." It is all a part of our sanctification.

Pastor\_Chick\_CSDA : more...

Pastor\_Chick\_CSDA : When we KNOW God's will for our lives...

Pastor\_Chick\_CSDA : we can be confident in our plans...

Pastor\_Chick\_CSDA : BUT, if we DO misunderstand something...

Pastor\_Chick\_CSDA : as long as we are seeking the glory of YAH in it, we cannot fail.

Pastor\_Chick\_CSDA : Finished.

Zahakiel : Absolutely. As I mentioned in the examples I gave... imprisonment for faith is certainly a change in one's goals, at least the short-term ones. Martyrdom, if it comes, is a change in all that person's goals. But we must learn to see success in a more refined sense, which I think is what pastor is describing here.

CrystleM : <smiles> Okay... I understand that.

Zahakiel : And to just to give a very small, material example... if I am trying to drive from point A to point B, and one road is blocked, I take another road. I still arrive at my destination, although providence has altered my course.

Zahakiel : I do not say I "failed" to drive the originally intended way. Success is about arriving at the destination, and failure is the defeated mindset. If the first road is blocked, then, and I just go home and don't try another way, the failure in my spirit and mind has defeated my attaining the goal.

CrystleM : And then later we see how and why Providence allowed that diversion.

Zahakiel : Very often, we do see the reason for the detour afterwards, yes. From the perspective of eternity, we will see what all detours meant.

Adriel : Amen!

But now, while we are here on earth, what does this success look like? The Bible, of course, has many examples. There are quite a few we may cite, but there is one in particular that is quite illustrative of today's focus. I will post it all, and just let me know when you have finished it:

“And Joshua rose early in the morning; and they removed from Shittim, and came to [the river] Jordan, he and all the children of Israel, and lodged there before they passed over. And [the next day] Joshua said, ‘Hereby ye shall know that the living God is among you, and that He will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

“Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of Yahweh, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.’

“And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; and as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest) that the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off. And the people passed over right against Jericho.

“And the priests that bare the ark of the covenant of Yahweh stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.” (Josh 3:1, 10-17)

Pastor\_Chick\_CSDA : Finished.

CrystleM : Finished

Qinael : Finished.

Guest\_Daphna : finished

Barbli : Finished  
Guest\_eagle : Done  
Happy\_Rock : Finished.  
Adriel : finished  
Guest\_Ruthline : Finished.  
Guest\_Elyna : Finished.

Zahakiel: Normally, when people think of the Israelites miraculously crossing a body of water on the way to Canaan, they think of the crossing of the Red Sea. To be sure, that crossing was more dramatic... the Egyptians were chasing them, a pillar of fire was among them, and Moses was standing before them commanding the elements in the name of Yah. I've certainly never seen, nor even heard of, a Bible movie that depicts this crossing of the Jordan under Joshua (maybe there is one that I don't know about?). And yet, I find the incident recorded here to be at least as significant as the one in Exodus.

There are two reasons for this. First, in the Red Sea crossing, Moses was before them, having already shown great signs and wonders in Egypt, and speaking with Yahweh "face to face," as it were, having full confidence in the guidance of the Almighty. In the incident recorded here in Joshua, Moses had departed, and his successor was commanding a group of other people to go first. They did not have their visible figurehead; not even Joshua was going first. They were now being asked to step out in faith (literally) for themselves. This was a much more personal "sanctification."

Second, when Moses stretched out his staff over the water, the waters receded immediately. Before the first Israelite began to walk, the dry land had appeared, showing them the path they were to take. Of this second crossing, however, we are actually told two important things:

- a) The river was overflowing, because it was the time of the harvest, and therefore quite deep. It was likely that because of the rise in water level that there was also a strong current, making the river dangerous.
- b) It is written that "the feet of the priests that bare the ark were dipped in the brim of the water." In other words, they began to walk... seeing no evidence that anything about this river was going to change, until they were actually in it and moving forward. They didn't have to walk very far before they saw the strength of Yah revealed among them – but unlike the Red Sea crossing, they were required to make that step.

I left out a verse from my earlier quoting that I will now add here. Before this incident, "Joshua said unto the people, 'Sanctify yourselves, for tomorrow Yahweh will do wonders among you.'" (Josh 3:5)

Yah does not give idle instructions. It was important for the people to "sanctify" themselves, to adopt an attitude of prayer and expectation... and the instruction was not idle. If the people had not sanctified themselves, there would have been another incident such as took place at the battle of Ai, or with the golden calf. There would have been failure.

The instructions given to us today are quite similar. We are expecting a harvest. We are expecting a visible outpouring of the Holy Spirit. We are expecting signs and wonders to follow the work of our evangelists. But for this to happen, we must sanctify ourselves; we must put away that which is unclean, adopt an attitude of prayer and earnest expectation, and we must plan for success.

Now, this is not the same thing as the humanistic version: the power of positive thinking. Our thoughts must be positive, absolutely. We cannot have faith without a positive expectation of success, because “faith is the substance (the confidence, the reality) of things hoped for.” (Heb 11:1) And yet, we cannot simply say, “I am positive my house will survive the oncoming storm,” and make no preparations (physical or spiritual) for that storm we are expecting. Positive thinking without a promise from Yahweh is presumption.

That is actually a major point. What is it that separates the Victory message from presumption? It is the faithfulness of the One who promised us those things we are expecting. So often, when we share the Victory with others, even just limiting it to overcoming sin (much less ALL obstacles in our walk of sanctification and other goals) we receive the response, “That is arrogant,” or “That is presumptuous,” or “That is proud.” The problem is this: those who say or believe these things do not believe that Yah really has promised us a life free from sin. They are either ignorant of the promises from lack of study, or they have accepted a false interpretation of some very plain verses that tell us if we ask for a fish, Yah won’t give us a snake. If we ask for freedom from sin, will Yah give us failure, disappointment, frustration?

Absolutely not! Some will say, “No, but our flesh does frustrate the plan of God for our lives.” But here we see the power of that verse. 1John 5:4 tells us that our faith overcomes “the world.” What we need to do is ask ourselves is this, “Is my sinful flesh a part of Heaven, or the world?”

Originally, all things were the products of Heaven. After the fall, however, there was a separation between the spiritual things of Heaven and the carnal things of this (now corrupt) world. This is why Paul tells us, “There is therefore now no condemnation to them which are in Christ Yahshua, who walk not after the flesh, but after the Spirit.” (Rom 8:1) By saying “not after the flesh, but after the Spirit,” the apostle is drawing a line in the sand between these two things, and saying clearly that one is not the other.

If our flesh is a part of Heaven, it will inherit Heaven; but we are told that this corrupt flesh and blood cannot do so. (1Cor 15:50) This blood, and this flesh, (both are mentioned) are tainted with the curse of sin, and six thousand years of its outworking. We must be “changed” at the translation so that we can receive everlasting life. But the implications of this are obvious: this current body is a part of “the world.”

If that is so, then “our faith” overcomes this body, which is a part of “the world,” and this is why we see verses such as:

“But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.” (1Cor 9:27)

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of Yah.” (2Cor 7:1)

Until the judgment, we will have to deal with these bodies, and the temptations to which they render us susceptible. And yet, because of “our faith” we have overcome the strength of this body, and actually receive and maintain a life free from its domination. This is the “good news” of Christ.

What we need to do, as we saw a couple New Moon studies ago, is to expect success. We studied that sermon from A.T. Jones a while ago that showed us that many professed Christians do not receive the Victory, because they do not expect Christian perfection of themselves. If they do not expect it, Yah

cannot provide it for them, because success on the path of sanctification does not happen by accident. We do not wake up one morning free from all sins, known or unknown. We do not stumble into glorification. Yah works by agreement, and does not strip away from us those aspects of our personality that we believe define us... even if those aspects are not pleasing to Him.

Indeed, if Yah were to take away a person's ability to sin without that person's desire to do so, even if free will could be maintained, (or restored afterward) it would not be the same person, because the choices, habits and personality of the individual are tied to many of those things that were forcibly removed. This is a violation of the "self," and exactly the kind of force that Yah neither does Himself nor allows His true followers to do.

What we as Christians, as CSDAs, are doing is redefining ourselves as who we are without sin. We are finding our personalities free of the curse, and becoming who we were intended to be had there been no fall in the Garden of Eden. We are talking that "alternate route," to use my analogy from earlier, from A to B, but still arriving (successfully) at the goal. This is only possible through a complete surrender to the transforming power of Yah's Spirit, through a full acceptance of the reality of the Victory message because, going back to 1John again, it is THIS message that overcomes "the world" – the world out there, and the world in us – even our faith.

Now, we have seen what is required.

- 1) We must accept the promises of Yahweh that He sets us free from sin. His promise is what makes this different from humanistic "positive thinking" methods, and outright presumption.
- 2) We must claim and accept the Victory that overcomes the world; not just the world of sin and self, but the world of Satan's control, and his obstacles, and his trials in our family sphere, social sphere, and even global sphere.
- 3) We must believe that our pasts are truly pardoned, our present reality is the favor of the Almighty, and our future is certain because of His love for us.
- 4) We must begin to walk forward as if there were no river in front of us. We must walk up to our obstacles, and then keep walking. We must, as the original title of this study proclaimed, "Plan for success."

These are the things that are required. And what are we to expect?

When the apostles healed the sick and cast out demons, why were they able to do so? One reason was that their faith demanded success in their attempts. The other was that those whom they healed were intended to be made well. In fact, they were never intended to be sick or possessed at all! Remember, and this is so very important, sin, disease, pain, sorrow, etc., are a part of "the world." Our faith, our Victory, overcomes "the world."

Remember what sanctification really is: It is the "restitution of all things." We tend to apply that to the beliefs and practices of true worship, but it means more than that. Actually, the specific word that Luke uses means more than that. It is a Greek term *apokatastasis*, which means exactly this: "Restoration of the perfect state." In Christian theology, that "perfect state" is the time during which Yahweh said all

things were, “Very good;” (Gen 1:31) the state before the fall. It means that we are restoring things to the original plan, the original condition, in which there was no sin, no death, no suffering. When we restore all things in ourselves, we become the humans we were meant to be had there been no fall. When we restore all things in the world... we call those things “miracles.”

Healing the sick and raising the dead is nothing more than undoing what “the world” has done to people, to doctrine, and to nature. What is it that causes sickness? It is the world. What is it that causes death? It is the world (there is no death anywhere else in the universe except on this planet). What is it that causes resistance to the Gospel, hardness of heart, and rejection of Yahshua? It is the world.

What is it that our faith, our victory, overcomes?

So let me ask again... how can we fail? How can we countenance the thought that we will fail, and not only fail to obtain everlasting life, but to do those miracles that the Holy Spirit is intended to bring about?

The only thing wanting is our expectation of miracles... our true, unreserved faith that we are the ones who are designated by Heaven to “overcome the world” and “restore all things” to their sin-free state. This, to me, this a very exciting idea... because it means that “miracles” are not really so strange after all... they are just the agents of Yah reversing an *unnatural* process to restore things to their *natural* state. We live in the unnatural already; we have just lived here so long that the natural seems strange to us.

Eyes are to see. Ears are to hear. Legs are to walk. People are to live and not die. That is Yah’s will. What could be less natural than blindness, deafness, lameness, possession or death? It is sin, Satan and the world that changed these things... and these changes ought never to have taken place. When we understand that, when we believe that, then we begin to enter the mindset – the “foolishness” to the worldlings, the “insanity” to the humanists, the “fantasy” to the materialists – that make us suitable vessels for the light that will bring about these changes. We share our Victory with others, as Yahshua did. In this generation, Yah will not send forth miracle-workers who don’t already have their feet wet with the waters of the Jordan. When we do miracles of faith by how very much we “dare” to believe our Father can do, then we will do miracles of faith for others to see... and to marvel.

Remember, then, that the world is in the (unregenerate) human heart, and also in the world at large. But with that knowledge, rejoice (always!), because the Victory that we bear is the solution, the destruction, to all that ought never to have been.

Adriel : Amen!

Are there any questions, then, as we close?

CrystleM : None.

Adriel : no

Happy\_Rock : No.

Pastor\_Chick\_CSDA : No.

Guest\_Elyna : No.

Guest\_Daphna : No

Guest\_eagle : No.

Barbli : no

Qinael : No.

Zahakiel : Ok, I'll ask pastor to close our study with a prayer.

Pastor\_Chick\_CSDA : OK, let us pray...

Pastor\_Chick\_CSDA : Dear Heavenly Father...

Pastor\_Chick\_CSDA : We place our plans at Your feet, expecting the promised success...

Pastor\_Chick\_CSDA : Thank you for the "faith of YAHSHUA" that secures for us victory over the world...

Pastor\_Chick\_CSDA : In YAHSHUA's name, AMEN!

Zahakiel : Amen

Qinael : Amen

Adriel : Amen

Happy\_Rock : Amen

Barbli : Amen

Guest\_Elyna : Amen.

Guest\_eagle : Amen.

CrystleM : Amen

Guest\_Daphna : Amen

Guest\_Giselle : Amen

Zahakiel : Thank you all for being here. Tomorrow for Sabbath we are meeting at our regular time, and I've asked Bro. Luke to present the study for that day.