

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

Pastor Chick: Dear Father in Heaven. We come before Your presence with thanksgiving for the many blessings in our lives. We ask for a special refreshing by Your Spirit during this hour, and for Your name's sake. In Yahshua's holy name, Amen.

Lucan: Amen

Barb: Amen

Adriel777: Amen

daphna dee: Amen

Elyna: Amen

Ruth: Amen

Zahakiel: Amen

Zahakiel: Happy Sabbath to everyone. Tonight's study is called "Nobody Almost Makes It." When it comes to salvation, the state of each individual human being in eternity is "all or nothing." One either has everlasting life or no life at all. The Bible has many precious promises for those of us who believe in the work that the Father and Son have done on our behalf. We read:

"Wherefore [Yahshua] is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. 7:25)

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37)

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (John 10:28)

"Blessed be the God and Father of our Lord Yahshua the Messiah, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Christ Yahshua from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you who are kept by the power of Yahweh through faith unto salvation ready to be revealed in the last time." (1Pet 1:3-5)

Adriel777: Amen

Zahakiel: This is but a tiny sample of the great and comforting words that the Scriptures have for those who read it, and all that is necessary to receive the gift is to reach out and take it.

Satan knows that He cannot prevent mankind from receiving salvation from the Almighty. He knows that the conflict has already been resolved on a universal scale, and the work of restoring humanity to the grace of its creator has been accomplished. Since he has no power to prevent the gift from existing, and from being within man's power to obtain, he must instead attempt to convince man not to take it.

Salvation must be seen as something of little value, of something impossible to obtain, or burdensome to possess, and therefore humanity will refuse this great gift that has been placed before them at such harrowing cost.

Some, the deceiver have convinced, live in a universe without a Creator. Salvation, they accept, is just a myth, and it is a waste of what little time we have in living for an age that will never come to pass.

Others are permitted to believe in God, but not to understand His character. He is represented as harsh and unfeeling, interested only in those who are able to obtain victories without His help, and without requesting His intervention.

Still others believe that Yahweh is merciful, but that His mercy is conditional. It is upon this premise that many of the religions that consider themselves to be "Christian" are built. Even those who say, "Salvation is not of works," believe that they must do this or that thing in order to receive what the Father has already given to them.

The truth is, those who are saved, and do good works, do not really spend a lot of time considering the distinction between faith and actions. For them, both are one: When we know the right thing to do, when we are convinced that something ought to be done, it is done.

It requires no great effort to choose righteousness; of course, the righteous acts may require a great deal of effort and sacrifice, but as they perform these acts, the saints do so willingly, not considering for a moment the alternative of disobedience or indifference. It is only those who are on the outside of the Covenant that seek constantly to enter into Yah's rest. Those who are partakers are Sabbath-keepers already, in letter and in Spirit, and they are confident in the love, protection, and ultimately the inheritance that those quotations I have shared with you earlier describe.

But now, here is a verse that may be far more revealing than it initially appears. We read, "...we shall all stand before the judgment seat of Christ, for it is written, 'As I live, 'saith the Lord,' every knee shall bow to me, and every tongue shall confess to Elohim.'" (Rom 14:10, 11)

From a theological perspective, this is a significant passage, for it identifies Christ with "the Lord," and with "Elohim," directly quoting from one of Yahweh's own statements about Himself in Isaiah 45:23.

Many are the religions that have the Son as a lesser and/or created being from the Father. Yet here we see a perfect unity. They are not the same Being, for another, similar passage says, "Wherefore Elohim also hath highly exalted Him, and given Him a name which is above every name, that at the name of Yahshua every knee should bow..." (Phil 2:9, 10)

There is clearly a separation of Persons here, with One submitting to the Other, and a name given from One to the Other; and yet, He who receives the name and He who gives the name are both Elohim, both the subject of humanity's highest worship.

But tonight, it is the act of "every knee" bowing that I'd like to discuss. Why is it that every knee bows?

It is not a surprise that the saved should bow in deepest gratitude and adoration. It is natural for those who worship and respect the Son of Yah to bow when He appears. It is natural, yes, for the unsaved to fear and tremble at the presence of the Holy One. Even the angels are a terror to the carnally-minded. It is natural for the rebellious to feel anger, despair, and misery, when they understand that they have come short of everlasting life. Those who are not redeemed are creatures of the flesh, and we know the flesh very well. It is resentful, wrathful, self-pitying, and driven by base passions... what in the flesh would cause someone to bow to the Messiah?

Very simply, we are designed to worship our Creator. When our spirits and senses recognize the Divine, we are driven to worship.

John 18:6 records that those who came to arrest Yahshua "fell back" when His divine nature temporarily flashed forth as a testimony to the universe, and a message to the nearby angels to permit the scene before them to unfold without their intervention.

But what does it mean to recognize the divine? We have a few descriptions of this experience, one of the most dramatic of which may be found in the early chapters of Isaiah.

We read, "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Then said I, 'Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Yahweh of hosts.'" (Isa 6:1, 5)

Isaiah was not a wicked man; in fact, he had already begun to engage in his prophetic ministry. And yet, even this divinely appointed messenger, when beholding this image of the Father upon His throne, felt utterly unraveled. Here was One who knew his innermost thoughts and motives, and had a perfect record ever before him of every word he had said.

How, then, shall the truly unrighteous perceive this experience when Yahshua shall return in the brightness of His Father's glory?

When they see perfection... when they understand the righteousness that was expected of them, then every knee shall bow. They will acknowledge the righteousness of the Judge, and will see every choice that they ever made, leading them away from the gift that had been offered to them so selflessly on the part of the Redeemer. They will see that, as

"good" as they thought themselves to be in some cases, as religious, as devoted, they are infinitely far from the character of Christ that had been theirs for the taking.

The Redeemed have obtained this impossible standard, not by their own efforts – what could they possibly do to please the Father? Instead, it was Christ in them, the Son of Yah, who guided them and dwelt within them; it is He that raised them up in the presence of infinite glory, and said, "These are mine."

But the wicked, with no indwelling Son, with no intercessor to forgive their sins, with no Holy Spirit to bind them forever to the heart of Yah... all that they have is the flesh, and they will acknowledge, no flesh, however hard it labors, can earn the inheritance prepared for us from the foundation of the world.

Because no human being can earn the grace of Yah, and because no flesh can inherit the Kingdom, and because the standard of Yah's perfection is infinitely higher than even the saints in this sinful flesh can understand, nobody "almost" makes it to Heaven.

We are dead, or we are alive, and there are none dead who are "nearly living." It is a change of state, not a difference of degrees. The softest of stones is not "almost" bread, and the longest of fish is not "almost" a serpent. They are entirely different things, and one has no power to become the other. The carnal flesh cannot will itself, or discipline itself, enough to play the part of a saint before the holy eyes of the One that sees the hearts and reins of all mankind.

And we, who are alive, do not let Satan convince you that you are "almost dead." If we are saints, we are saints indeed, and unlike anything else in the universe. The works of the flesh are as far from us as the east is from the west, and our testimonies are meant to ring forth reflecting this reality. We who are alive are not "nearly" like the world, for there is an infinitely great gulf fixed between those who bow before Yahweh in joy, and those who bow before Him in amazed sorrow.

The "work" of the saint is to be a saint; righteousness is his daily bread, and his choice to do the right thing is without effort, as I have said before. Satan, however, is permitted much leeway to annoy the most saintly of people with suggestions of thoughts and feelings that he has perfected over the years. He may permit the believer to feel that the choices are hard, and that the sacrifice is a heavy one... and yet, the martyrs who surrendered all to the enemy of souls went to their reward with songs of praise upon their lips.

Once the choice has been made, to live and die for Yahshua, life becomes very easy... once we understand the choices before us, we can always confidently say, "Get behind me, Satan, for I am about my Father's business."

Elyna: Amen.

Adriel777: Amen

Zahakiel: The pains and pleasures he is allowed to show us, as he was permitted to show to Yahshua during His time in the desert, are for only a moment... and we may endure anything for a moment, if only our spiritual eyes are fixed on the scenes, perceived and understood by the Spirit, that our Father places within us.

The weapons of our enemy are deception and distraction. If our purpose is fixed, and our eyes are on the Savior, no distraction will remove our gaze from the loveliness of His character. If our thoughts are of Christ and Him crucified, and our prayers ever ascend to the Father's throne, no deception will convince us of some falsehood concerning His nature.

Some may say, "The writings of Peter ask, 'If the righteous scarcely be saved, where shall the ungodly and the sinner appear?' (1 Pet 4:18) Doesn't this mean we need to work hard for our salvation, and even then, only barely make it into the pearly gates?"

We need to give a firm answer to this understanding of the Apostle's words.

Christ's ministry was a testimony of victory to the universe, because He did not once stumble in His purpose. He did not once concede the possibility of failure. His faith was rewarded with precisely what He expected, because His cause was righteous. This is the same faith, the Faith of Yahshua, that every believer bears within.

Peter uses a word in his letter, "scarcely," which means "with much difficulty; with much hard work." He is not making a statistical statement that "few" of the righteous are saved, therefore we should count ourselves lucky to be among them. It is true that "few" are saved, yes... but that "few" are "all" who come to Christ in faith. Again, once the decision has been made, once we have seen, loved, and claimed Christ's victory over our sins and ourselves, the "self" that would make attaining Heaven impossible has passed away.

And I say "impossible," not "unlikely" or "difficult." The two are two entirely separate states. It is true that we are "scarcely" saved; in fact, it is impossible that we should be saved after even once transgressing the Law, and yet Yahshua did that hard work. He accomplished that impossible task, snatching us from the fate that Satan desired we share with him. Had Yahshua not descended from Heaven on our behalf, and offered Himself as a sacrifice, and had not the mercy of the Father been just exactly as it was, all would have followed the fallen angels to destruction.

And yet, because of this limitless compassion, and because of this infinitely difficult victory, obtained only "scarcely," with the greatest of work by the divine, all who come to the Father by the Son are indeed forever, and utterly, saved.

"To the uttermost," as it is written.

Let us not, then, doubt for a single instant the power of Christ in us that sanctifies us unto perfection. Let us not consider how the "work" we are called to do may appear to either Heaven or the world. It is simply our work, and the righteousness of Christ within us, and choosing righteousness is our very nature.

The saints may be scarcely saved, but every saint is equally and perfectly "scarcely saved," with no exceptions, for as the Son has said of those of us whom He died to redeem, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (John 10:28)

This is the belief of Yahshua. This is the faith of Yahshua, and it is a faith that we share with Him, to our everlasting joy.

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

Adriel777: Amen. C.

Zahakiel: Go ahead.

Adriel777: I wanted to share this verse about our "works". For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. 2:10

Barb: Amen

Adriel777: 😊

Zahakiel: Amen

Zahakiel: Are there any others? If there are none, I'll ask Bro. Luke to offer a closing prayer.

Lucan: Dear heavenly Father. We thank you for the perfect rest you have provided for all who will receive it. We thank you for the fellowship of those who have received it, and who continue in it. May your Spirit continue with us through the Sabbath hours. In Yahshua's name we pray, amen.

Pastor Chick: Amen.

Barb: Amen

daphna dee: Amen

Zahakiel: Amen.

Naraiel: Amen

Elyna: Amen

Adriel777: Amen

Peter_Jr_18: Amen.