

Zahakiel: Let's begin with a prayer. Dear Father in Heaven, we are blessed to be in your divine presence during these sacred hours. We give thanks for the guidance of your Spirit, and for the works you have performed on our behalf, preserving health and strength as we stand in your service. May our fellowship tonight be sweet before your Throne, and may each receive that which has been prepared from the foundation of the world for our sanctification and joy. For we ask it in Yahshua's name. Amen.

Adriel7777: Amen

Kimberly: Amen

Lucan: Amen

Barb: Amen

Elyna377: Amen.

Daphna: Amen

Gloria Bailey: Amen.

Gloria Bailey: Amen.

Ruthline: Amen

Naraiel: Amen

Zahakiel: Happy Sabbath to everyone. This is the last online Sabbath meeting before we begin the Feast of Tabernacles for this year, 2019, and the People of Yahweh have much for which to rejoice.

In ancient Israel, both the annual feasts were occasions of gathering in the crops, of seeing the physical blessings of the Creator, and of participating in spiritual activities designed to draw them closer to Heaven. It is in this spirit, and the prophetic fulfilment of these symbolic events, that the saints of these last days unite.

The Feast of Tabernacles ought to be of particular interest to any who call themselves "Adventists." This appointed time is a representation of the Harvest of the Earth, the final gathering-in of the sanctified disciples that they may return with Christ Yahshua to His Father's House, there to participate in the great Wedding, and to enter into our everlasting inheritance. Although any encounter with Yahweh must necessarily be solemn because of His immeasurable majesty, the Feast of Tabernacles is also a joyful time, especially for we who are scattered across the earth, and as we go forward with the ministry of reconciliation in its various forms, this acknowledgement of fellowship and unity is not diminished.

Tonight, our topic, which is called "His New Creation," is an appropriate one as we enter into this time of anticipation for the end of this world, and the beginning of the next. We are, ourselves, beings that are re-created in the image of our Father, and thus serve as first-fruits of what He is about to do with every particle of the physical universe. His providential blessings we review, and His coming glory we herald.

The subject of this study was prompted by a brief discussion on Facebook following my account two weeks ago of a meeting with a friend of mine and two Davidian Seventh-day Adventist evangelists. During at least two distinct points made during our encounter, I was surprised by their lack of knowledge concerning critical issues. The first was regarding statements (both Biblical and post-Biblical) that dealt with the idea of re-baptism. The second, even more important, was regarding the understanding of what "conversion" means.

Creation Seventh Day Adventists bear the testimony, "I have ceased from sin." All that is known to the saint as "sin" is purged out by repentance, faith, and baptism during the course of one's joining to the Messiah's Church family. All that awaits is the final balancing of the Books of Record in the judgment, (Dan 7:10, Rev 20:12) but the sins themselves have no power over us starting the moment that Christ and His Father enter into our hearts to establish Their dwelling place. (John 14:23)

While the Davidians and I spoke about our differing understanding of prophetic symbols and doctrinal positions as a result of a presentation about their anticipated timeline, the real "key point" in the discussion came when I gave them my testimony. They had apparently never heard anyone saying such things as I did on that afternoon, when I declared that finding the "right doctrine" is not a matter of theoretical knowledge, but that it manifests itself in a life free from sin. I said, "I know that the Gospel is taught by the CSDA Church, because I have never seen any other Church or organization whose members have ceased from sin, and that declare it boldly to the world as a fulfilment of Christ's ministry." The closest other groups come is to say, "We are striving to be among the 144,000." This was, indeed, the testimony of the Davidian evangelists, and like many within Adventism's boundaries, they believe they have some support for their position from inspired writings – but striving to be among the 144,000 does not mean to try very hard to stop sinning.

There is self-reflection to accomplish. There is the examining of one's thoughts and motives to ensure that the righteousness we perform is rooted and grown in the soil of Agape-love, and not self-interest or temporary gain. There is the reaching ever upward to the next rung of the ladder of perfection, as Paul describes in his letter to the Philippians, (3:14) and none of these ideas involves, or even suggests, falling, rising, and falling again. The "striving" is ever upward, from glory to glory. It is a journey driven by a fervent to desire to be as much like our Father in Heaven as we can understand, and then to understand Him more deeply so that our journey continues. This walk of holiness, this striving to be among the translated saints, cannot even truly begin – the first step cannot even be taken – until all known evil is put away, and Satan's mark is entirely erased from the spirit.

In this context, then, I asked why they thought to teach doctrine when the doctrine they had learned had not killed sin in their hearts, and they could give no answer. In the Facebook comments that followed after, I was prompted to say that the light that

comes to us from Heaven is progressive, and because new light is only given to those who have come up to the point in the path where that light will be shed, only non-Trinitarian, Sabbath-keeping, Victory-living Adventists will be equipped by the Latter Rain to finish the work of spreading the Gospel on the earth. Why is this the case? It is because these are the ones who have accepted the light from Heaven, and therefore receive and keep the Covenant of Yahweh.

As we have covered in previous studies, a covenant is a formal agreement that consists of four elements: the foundation, the promises, the conditions, and the token. In Christianity, for example, the foundation is the Law (for the foundation of all of Yahweh's covenants is the Law). The promises include protection from unnecessary suffering, perfection of character, and ultimately everlasting life. The condition is death to self; one must take up his or her cross and walk.

But now, walk to where? Christ said, "Follow me," and then He took His cross and walked to the location of His death, for it was not until that point that the victory was gained.

In our individual cases, we follow the pattern that He has laid out. The nominal Christian reads of taking up one's cross and thinks, "This means there will be trouble and persecution in this life if I follow the Lord." That is true enough... but that verse means taking up a cross and carrying it somewhere – to the hill of Golgotha.

Finally, the token, or the sign, of the Christian Covenant, is described by Paul: "Now He that hath wrought us for the selfsame thing [i.e., the life that swallows up mortality] is God, who also hath given unto us the earnest of the Spirit." (2Cor 5:5)

That word "earnest," is a down-payment, a pledge, a tangible sign of greater things to come. That the Christian is Spirit-filled is the very evidence that the soul has been won, the victory claimed, and the life thereafter one of Sabbath rest. Those who do not understand such things ought to sit at the feet of Christ and learn them, otherwise they will not see Yahshua in peace. Unless one says, "I must have the covenant of Yahweh," they will not be driven to understand what Yahweh says to those with whom He has such a bond.

Consider what the Father said to one of His friends: "And when Abram was ninety years old and nine, Yahweh appeared to Abram, and said unto him, 'I am El Shaddai (the Almighty God); walk before Me, and be thou perfect. And I will make My covenant between Me and thee, and will multiply thee exceedingly.' And Abram fell on his face, and Elohim talked with him, saying, 'As for Me, behold, My covenant is with thee, and thou shalt be a father of many nations.'" (Gen 17:1-4)

Let me know when you've read this.

Lucan: F

Adriel7777: F

Daphna: F

Peterson: F

Elyna377: F

Barb: F

Zahakiel: It is not insignificant that Yahweh here introduces Himself as El Shaddai at the beginning of the visitation. It is as if to say to Abram, "I call on you to be perfect, but I am the strong One. Rely on My strength." The saints of Yahweh rejoice in this, that our work, our striving, is to enter into Yah's rest, as the Word tells us in Hebrews 4:11 - "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

To the world, however, such ideas are foolishness. How can a man be perfect with Yahweh? How does one strive to enter into rest? Why does the way to everlasting life pass through either a spiritual or physical death?

Outside of the Covenant, these are contradictions, absurdities, but within the confines of Yah's love and wisdom, they are spirit and they are truth. When we receive the wisdom of Yah, for which everyone is instructed to pray, (James 1:5) we cast off the legacy of the natural man, and no longer walk in the nature of Adam, our biological ancestor. It is necessary, in order to receive the gifts of the Spirit, to separate ourselves from the legacy of Adam, and unite with the Last Adam, who is Christ, (1Cor 15:45) and Who is this Wisdom of Yahweh personified. (Pro 3:19) In doing so, we deny the sin that dwells in our flesh through our original inheritance, and thus become a new Creature, a new Creation, (2Cor 5:17) and it is on that term, "Creation," that I would like to focus tonight.

The people of Yah have been given, in this last generation, the name "Creation Seventh Day Adventist." It is with those who bear this banner that Yahweh has His Covenant, and to whom He has said, as He once said to Abraham, "Walk before Me, and be thou perfect."

While we are saved under the name of Yahshua, (Acts 4:12) we are sealed according to our spiritual "Tribe," (Rev 7:4-8) and this is not merely an invisible aspect of our characters. The names that we bear will be integral elements of our experience of time and eternity, for the names we are given will reflect a significant aspect of both our history, and our role in the world to come.

With regard to the latter-day name of the Church, we have often said that there are three reasons why the Father would name His Son's Bride "Creation" Seventh Day Adventist.

First, we are new Creations, as it is written, referenced above in 2 Corinthians 5:17. These new Creations that we have been made to be follow the light we have been given. Because of this, as light is progressive, we then receive new and greater light, "more and more, unto the perfect day." (Pro 4:18)

Second, we are keepers of the "Creation Seventh Day;" that is, we are keepers of the day that Yah has blessed and made holy at the Creation, (Gen 2:3) such that even if various countries and cultures may call another day (such as Sunday) the seventh, it does not affect the way that the saints reckon a week.

Third, the name of the Church that Yah has formed has always been a "standing rebuke" to the prevailing errors of its day. While calling ourselves "new Creations" rebuts the idea of "spiritual evolution," or growing gradually better in Christ, having the word in our name also addresses the common misunderstanding – or rather, unbelief – of the record of our physical origins. Yahweh created the world in six days as we most commonly use the word "days." He did not create a planet of primitive beasts, leave them to struggle for survival for millions of years, introduce death into the world before its cause (sin), and then finally create mankind on top of a mountain of bones.

None of that is "very good."

Yah created Adam, in His perfect image, to have dominion over the earth, to be its master, and to rule it as His agent. In rejecting the Biblical description of our origins, a Christian would be rejecting the very foundation of the Gospel message, which teaches that through the transgression of one man, Adam, death entered the world, and therefore through the sacrifice of one man, Yahshua, it has been overcome.

Adriel7777: Amen

Zahakiel: We are Seventh-day Adventists whose reason for being, whose reason for existing as a People, is the Creation, and all that our Father has done for us between the days in Eden and today. We therefore have three divinely inspired reasons why our Father has provided His children with the name Creation Seventh Day Adventist, but there is a fourth reason as well.

Yah calls His People "Creation" Seventh Day Adventists, because it reveals an aspect of His character to the world.

What is the purpose of the Creation? Why did Yah make the earth, the sun, the moon, the stars, and all the other things in the universe? We say, "God created these things out of love," and that is true... but what does it mean? How does the existence of the universe, the Creation, reveal Yah's love? And I do not mean, how do the various things in the universe reveal Agape, but rather, how does the fact that the universe exists at all reveal the love of its Creator?

Here is what we know: Yahweh does not change. (Mal 3:6) He is the Fixed Point, and the One who, though unmoving Himself, moves all things. He is beyond time, existing in Eternity, and yet He is also Love. Yah, who does not change, can nevertheless do "new" things, (Num 16:30, Isa 43:19, Jer 31:22) which sounds like a contradiction... and yet, like so many other things that only make sense within the Almighty's Covenant, it is not.

We read of what Agape is in 1 Corinthians 13. It is patient, kind, confident, humble, considerate, generous, calm, optimistic, honest, hopeful, and enduring. Love is also dynamic; it moves, and grows, and passes from one to another. Love is "contagious" among those who are not consumed by self, for "we love Him, because He first loved us." (1John 4:19) These concepts all require movement, at least movement in time, in order to be expressed. Love exists in eternity – for Yah is love, but the expression of that love requires the existence of time, space, and other creatures. Yah, therefore, formed the universe so that His love may be expressed; not merely for Him to express His love for the creatures whom He fore-knows, but so that we may express the principle of Agape.

We learn of Love from Him who first loved us, and then, through our learning (which goes on for eternity) and through our interactions with other creatures, we return it. Like the talents given to the servants in Christ's parable, (Mat 25: 14-30) the Agape that we receive from the Father is increased by the exercising of it, and then returned to the Master with an abundance to spare.

The "meaning of life," therefore, for which the natural man searches in vain through science, and secular philosophy, is found in the nature of the Father. We were created to change, to grow, to apprehend and then to represent, the Agape of Yahweh. This is how an unchanging God may yet be a loving God, compassionate and merciful, through the manifestation of that love in the Creation. This was the great Plan instituted at the beginning of the creation. Because of sin, this plan was spoiled among mankind, who were intended to be the purest expression of Yah's love, created in His very image for that purpose. In this current Creation, then, Yah's purpose for humanity cannot be fulfilled. The natural man is selfish, unkind, and intemperate. He cannot hear the voice of the Spirit, and thus cannot learn to be anything different than he is. In the same way that a sinner can never become a saint through natural processes, but must be born again, so must the universe be re-made by divine intervention in order for its purpose to be accomplished.

Some have asked, "If the universe has been so ruined by sin, why doesn't God just start over?" But hear, then, the Gospel. The beauty of Yah's Plan of Salvation is this: He has started over. While preserving the lives of His creatures, Yah has made a new start, a new Creation, so that the sinner is transformed into the Saint, born again of water, and the Spirit, in order to be a part of what we call "the world to come." Yah so loved

the human family that even though the entire world was doomed to destruction, He preserved His friend, Noah, to be a part of the new Creation. (Gen 6:8) Yah so loved the world, that He sent His only-begotten Son, so that we who believe in Him shall not perish, but shall live on in the world to come, in the New Creation in which there is no death.

Paul says that this current creation "groaneth" for release. (Rom 8:22) This is a tragedy, but there is a new Creation coming. It is one in which there is no sin, no sorrow, and the only thing approaching "loss" will be that need for fellowship that calls us again and again into worshipful and joyful reunions on the Sabbaths and New Moons. (Isa 66:23)

Adriel7777: Amen

Zahakiel: While we await the manifestation of these wonders, Creation Seventh Day Adventists are already a part of this New Creation. We read that we have been "translated" already into the Kingdom of Yah's dear Son. (Col 1:13) We are, ourselves, new Creations... that is the first meaning of our name. Additionally, we are a part of this perfect and pure universe to come. We are the fore-shadowing of what Yah will do with all humanity, those without stain of guilt, who will peacefully and joyfully inhabit the worlds after sin is finally destroyed.

Creation Seventh Day Adventists are heralds, announcers, of the coming Creation. We are called "pilgrims" here, temporary travelers as we walk the narrow path home, and the name that Yah has given us is our new nature in Christ, but also... also our destination. The Land we seek is not of this world, but the next, and the light that we receive points the way to that beautiful Country.

As we see these things, and they come into focus, we know that Yahshua's return is near, even at the door. His kindness will not permit His people to glimpse at their home for long before they are welcomed in. He will not deny us the good things that we desire of Him, (Mat 7:7-11) and therefore as the Eli-Yah People we call out, "Come, Lord Yahshua."

It is the work of the Spirit, to prepare the way of the Lord, that Creation Seventh Day Adventists do on earth. It is the outworking of Agape, for which we were created, that we give the testimony of our experience, and hope, to those who hear us. In this, we fulfil the original plan for the universe, and the purpose of the one that is to come.

As we prepare, then, for the upcoming Feast of Tabernacles, let the Father's blessing upon us be manifest in our lives. The name that a faithful father gives to his child reflects both that child's nature and his destiny. (Gen 49:1-28) As Creation Seventh Day

Adventists, therefore, we are blessed beyond measure to have been made new Creations through the power of He who loves us, and we are walking in the steps of Yahshua to the New Creation that is to be our eternal home.

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

Adriel7777: Amen

Ruthline: Amen

Zahakiel: If there are none, then I will ask Bro. Luke to offer a closing prayer.

Lucan: Dear heavenly Father. We thank you for creating us anew in the image of your Son. We thank you for the testimony you have given us to bear, both of your power and love through victory. May your Spirit be with us as we prepare to gather in person, being one always in heart. In Yahshua's name we pray, amen.

Barb: Amen

Zahakiel: Amen.

Adriel7777: Amen

Peter: Amen

Naraiel: Amen

Elyna377: Amen.

Daphna: Amen

Ruthline: Amen