

7-3-2015 What Concern of Mine?

**Topic is:** What Concern of Mine?

**Happy Sabbath! Please see our room information at:**

**<http://faithofjesus.to/chat.html>**

Zahakiel : *Ok, let's begin, then. Pastor, please open with a prayer.*

Pastor\_Chick\_CSDA\_7 : **Dear Father in Heaven. Thank You for this time we have to come before You. May our cups be filled to over-flowing... as Your Spirit teaches us. In YAHSHUA's holy name, AMEN.**

Barbli : Amen

Zahakiel : **Amen.**

Guest\_Naraiel : Amen

Guest\_daphna : Amen

Guest\_Lucan : *Amen*

**Guest\_Adriel : Amen**

Guest\_gadriel : Amen, Amen

Zahakiel : ***Happy Sabbath to everyone.***

Guest\_Elyna : Amen

Zahakiel : *In tonight's study, I would like to address a phrase, and an approach, that is commonly used in an attempt to avoid discussion, judgment, and conviction with regard to moral or spiritual issues. When a Bible-believing Christian raises any issue that is unpopular (as many are), it is often represented as the Christian "passing judgment" on the individuals in question. This is then commonly followed by any number of labels: intolerant, judgmental, narrow-minded, bigoted, and fanatical (although I haven't heard that last one so much lately).*

*For example, we teach that the Bible clearly expresses concern for human health in terms of such matters as diet, smoking, and the drinking of alcoholic beverages. Yet should we mention this to other professed Christians that may indulge in these practices, we are told, "It is not your place to judge me." While this will often effectively shut the conversation down, there are two things wrong with the statement.*

*First, the concerned Christian is not the one doing the "judging." In the Bible the word "judgment" can mean one of two things; either it means deciding between good and evil (Lev 19:35, Phil 1:9) or passing sentence upon one who has been "judged" as guilty. (Jer 51:52, Heb 10:27) Neither of these is being done by the one pointing out the concern.*

*In the matters that are politically incorrect, so to speak, no decision between good and evil is being made. It is the Creator, Yahweh, who has said what is*

*righteous, what is proper and acceptable. It is His judgment, and the Christian is merely the revealer of what has already been determined as divine truth.*

*Now, some will say, "If all things are already decided, then where is free will?" In a country that is governed by its people, for better or worse the "majority decision" of that people, or its officials, is what will hold sway. But the Christian, while members of human society (and good members, as we shall soon see) are primarily loyal to a Kingdom, one that has a King as its absolute Ruler, and who is known by His people to be both all-knowing and completely loving. In such a case, trusting the choice of good and evil to such a One has no drawbacks, except that the standards of absolute righteousness will often run contrary to the standards erected by erring, sinful, often rebellious, humanity. It is in such a context that free will comes into play; we may choose to worship and serve the Creator, or worship and serve (by obedience if nothing else) the created. (Rom 1:25)*

*So, the first problem with the avoidance statement is that it is not the Christian who judges (either in deciding or ultimately pronouncing sentence for guilt), but rather the Father. The second is similar; it IS the Christian's place to make known the judgments of the Almighty.*

*Yahweh speaks to His people in different ways. He has given His Word. He has placed preachers and teachers over His Church. He has spoken to humanity in nature. Yet for many who are caught in sinful habits (even if they are proclaimed Christians), they may not read the Word. They may not attend a Church, or give much credibility to its sermons. They may not recognize the hand of the Creator in nature.*

*What, then, shall be done? Shall Yahweh give up on such wayward children and leave them to their destruction? He certainly has the right to do so for, them having rejected Him, the on-looking universe will rightly conclude that they have made their choice. Yet His love for them is so strong that He will seek them out nevertheless. He will send them prophets and messengers, convicted to speak, to give a testimony against what they and He know to be destructive evil, though these messengers know that they may be despised and hated (while, ironically, being called despisers and haters by many who hear their words). The ingratitude, the hypocrisy, of the ultimately unrepentant sinner will only be seen on the Day of Judgment for many, who realize too late that they have surrendered everlasting life for brief, fading pleasures, will protest, "I was never warned, I was never told... I was never convinced that my life would end in such catastrophe." But at such a time, it will be brought to their mind the many times where someone said to them, "The Bible says..." or "God has told us..." and they scoffed, turned away to their passions, considering the messenger to be one beneath contempt for such outdated, primitive beliefs. This kind of skepticism is not new. Even back in the "olden days" when miracles "still" occurred, we read of those "that say in their heart, 'Yahweh will not do*

*good, neither will He do evil,” (Zeph 1:12) if they even believed in Him at all. (Psa 14:1)*

*Inasmuch as we can “dismantle” the argument against being judged, because the messenger accepts Yah’s judgment, and is merely repeating it to others, this still does not help very much as we reach out to others. The manner in which we do speak, the principles by which we live, these are ultimately even more important.*

*It is certainly the case that the judgments of Yahweh HAVE been used to harm others, to belittle, to discriminate, to divide. “For the word of Elohim is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” (Heb 4:12)*

*As with anything that is powerful, it can be used, or it can be misused. The Law of Yahweh, described as being a perfecter of men’s souls, and the foundation for love itself, can be used improperly. Paul says that “we know that the law is good, if a man use it lawfully,” (1Tim 1:8) implying that there is a way to use it “unlawfully,” becoming either legalistic or licentious about its requirements.*

*For the true Christian, for the born-again believer, the reason why we speak the truth, the reason why we defend and promote Biblical doctrines, the reason why we accept we will be misunderstood by the world, is actually very simple.*

*We have been commanded to care. Christians have been commanded, above all else, to “love.” We have been commanded to love our Father in Heaven, who is the Creator and Lawgiver, and we have been commanded to love our fellow man, who may be redeemed from lawlessness and rebellion, and sanctified for everlasting life.*

*Imagine that we have a Creator, a Commander, and His first and most important commandment is to “Love.” How eagerly this instruction ought to be followed. How gladly we should leap on this, easy, instruction... yet the world has not made it easy to obey, for the world has been destabilized, unsuited for Yah’s love by Satan’s long campaign against the principles of life.*

*When the sinner asks, “Who are you to judge me?” they are really questioning the authority by which we speak. If we say, “The Bible speaks of homosexuality as a sin,” or “The Bible teaches us that violating the Sabbath Day is a sinful act,” these two statements (and these two in particular, really) are quite unpopular in most modern societies. Those who make these statements are going to be questioned about the authority under which they speak, because – as I said last week – the god that most human beings acknowledge today (if they acknowledge any) is a spiritual “quilt,” composed of patches pulled from this source and that, designed to impose himself as little as possible on the desires and impulses of the “worshipper.”*

*Truly, it is “self” that is the god. It is self that is worshipped, and any deity to which lip-service is given exists merely to justify the chosen code of ethics since “good” must be better than “bad,” and some basis, however artificial, is needed on which to make even so basic a statement as this.*

*In other words, man knows he needs a god, but rather than turning to the Almighty Creator, who defines righteousness and sin, who judges between true good and true evil, he will invent one that is as weak and transparent as possible, simply to be the basis for an arbitrary morality.*

*Now, because Yahweh, the true God, loves humanity, He has commanded His servants, those who appreciate His character, and joyfully obey His instructions, to love our fellow man. This is not just an abstract principle; it is deeply practical, in that the Christian’s “job” is to improve society, both his immediate circle of influence, and any nation to which he may belong. It is the Christian’s job to make things better for all with whom he has contact, but because the standards of “good” and “bad” have been so badly twisted by Satan’s influence, those who truly wish to make a difference for everlasting good have their attempts increasingly misrepresented, misunderstood, and marginalized.*

*The question becomes, by those who want nothing to do with the God of the Bible, not merely “Who are you to judge,” but further, “What concern is it of yours?” “What business is it of yours,” is the question, “what other people do in the privacy of their own homes?” “Why are you speaking of your Christian morality with regard to others who may or may not even claim to be Christian?”*

*Well, avoiding for the moment the fact that much of what they would do in their “own homes” has spilled out unto the open street; there IS a legitimate answer to the question. There IS a Biblical answer to what concern we have with the “private” (but increasingly non-private) activities of others that are contrary to the revealed judgment of Yahweh.*

*Simply put, the sins of the few affect the well-being of the many.*

*Yahweh says, explaining the sinfulness of sin to the early Israelites in very practical terms, that He is One “keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.” (Exo 34:7)*

*Now, His love runs far deeper, extending “to a thousand generations” of those who are faithful, (Deu 7:9) but He does hold us accountable for the actions of those around us as well as our own. We read of the Prophet Isaiah, saying,*

*“Woe is me! I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips...” (Isa 6:5) Ezra, innocent of the intermarrying of His people with the heathen, nevertheless sorrowed greatly when he heard of their transgression, saying, “And now, O our Elohim, what shall we say after this? For we have forsaken Thy commandments.” (Ezra 9:10)*

*We may mention several others, such as Moses who said similar things, but perhaps one of the most dramatic illustrations of this principle, which today we call corporate accountability, is here:*

*“And the men of Ai smote of [Israel] about thirty and six men; for they chased them from before the gate even unto Shebarim, and smote them in the going down; wherefore the hearts of the people melted, and became as water.” “And Yahweh said unto Joshua, ‘Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them, for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.’ “So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken. And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken. “And Achan answered Joshua, and said, Indeed I have sinned against Yahweh, the Almighty One of Israel, and thus and thus have I done.” (Josh 7:5, 10, 11, 16, 18, 20) Because of one man’s sin, severe consequences fell upon the entire nation.*

*In the New Testament, as we have discussed many times, the actions of the Sanhedrin, in placing themselves under Caesar’s authority, “unchurched” the entire Jewish Nation, separating it as a collective entity from Yahweh.*

*The sins of the few have always been revealed to have consequences to the many, and whereas some may say this is not fair, it really does reflect the dominion that mankind has been given over this world, the depth of the authority that we have been gifted, and the responsibility to be our brothers’ keepers.*

*Of the “many,” it is the judges, the priests, and the teachers that receive the “greater condemnation” for national transgression, because they should know better. (James 3:1) Nevertheless, the people who place them in office, or who are content with them in rulership, these are also held accountable for their actions.*

*Why are we concerned with what happens in other people’s private lives? It is because, as mentioned, it is our job to improve society, to bring it closer to the Almighty. This has implications both to the Church, and to the members’ association with the world.*

*If we consider ourselves a unit with those among whom we live, a tribe, a people, a tongue, a nation, then we must express protest for the sins and errors of that unit, or else they will more quickly suffer destruction, and we also bear the consequences of our silence. On an individual level, if we know Yah's will, and what destruction would result from disobedience and sin, would we be loving if we maintained our silence? Would we be our brothers' keeper, even those brothers who do not like us, if we did not say, "Turn from your iniquity and live?" (Ezek 3:16-21)*

*Remember that Joseph's brothers, jealous because of their father's favor, treated him very badly... nevertheless the righteous son of Israel had compassion on them when they came to him in Egypt, and that loving kindness spared the many generations that came after to spread the knowledge of Yahweh to the world.*

*Now, let us be cautious. What we are discussing is not Yahweh ordering us to be busybodies in other men's affairs, or spies upon their freedom. We have examples of this in the Scriptures as well, and prohibitions against that ditch on the other side of the road. (2Th 3:11, 1Ti 5:13, Gal 2:4) But it is the work of the faithful to reveal Yah's will about what our society accepts, tolerates, and even celebrates.*

*We have been commanded to love. Even if we were not trying to actively help society as a whole, the love for the individual would compel us to be our brothers' keepers. When sin is revealed to us, therefore, we have a responsibility to speak. There is a balance to be had, between respect for those placed in authority over us, and our faithful adherence to the principles of our faith.*

*We are to "honor the king," (1Pet 2:17) but as those who have come in the "spirit and power of Elijah," we must also be able to say, as that prophet to Ahab, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of Yahweh, and thou hast followed Ba'alim." (1Kings 18:18) We must be able to testify, "Oh king," "Oh judge," "Oh teacher," you have forsaken the commandments of God, and followed the doctrines of devils. You have avoided conflict, and gone with the will of the people, as Aaron with the golden calf, forgetting that even if every man is proven false, Yahweh will be true. (Rom 3:4)*

*There is a balance to be had, but it is just that, a balance. It includes respect for privacy, preferences, and individuality, but it must also include being earnest about those things that lead to death, or it is not really a balance after all.*

*The Christian is commanded to love, even to love the unloving, and if that love is silent, dumb, impotent in the face of destruction and death, then it is not the love of Yahweh after all, not the love to which the Christian is called.*

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*We, as Creation Seventh Day Adventists, above all others, are called to express the love of Yahweh to the world. We are few. We are relatively unknown... but what does this matter? Elijah, our spiritual prototype, was but one man, and we are a people. He by himself – in service to Yah – he redeemed an entire nation, repairing the twelve altar stones, and putting the prophets of Ba'al to shame.*

*Tonight, I will conclude with this thought: in the face of rising apostasy, in the face of widespread popular sin, much like the sin in the days of Elijah... what excuse can we possibly have for saying nothing, when he whose mantle we have inherited – alone before the forces of the earth and hell –spoke a testimony for the vindication of our Father's faith and character? Let us learn from the Word of Yahweh, which faithfully records both the instructions of the Creator and the mistakes of the past, and let us do the perfect will of the Father in Heaven. Are there any questions or comments on tonight's study?*

**Guest\_Adriel : Amen**

kimberlykindhearted : q  
Zahakiel : **Go ahead.**

kimberlykindhearted : John the Baptist was rebuking wickedness and it got his head rolling. How do we know when and where to speak out? Done

Zahakiel : **Is this Kimberly or Dominique?** 😊

kimberlykindhearted : Kim

Zahakiel : **Ok (I am usually not sure)... 😊 Well, your question sort of indicates that we should avoid having our heads roll... and all things being equal, that's true enough... but again, look at the example of Elijah. He ran for his life after giving his testimony, but Yah's intention was not for him to die, so he had no reason to run. I think the lesson there, that the first Elijah was not slain, but the one who came after in his spirit WAS... is that what happens to the messenger is not as important as what happens to the message. If we faithfully do the work our Father gives us, the consequences will take care of themselves. Do you see what I mean?**

kimberlykindhearted : Sort of. Are you at all implying that we should consider the usefulness of the rebuke and then determine if it should be given regardless of the results.

Zahakiel : **If Yah has called us to give a rebuke, we should give the rebuke.**

kimberlykindhearted : ok

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Zahakiel : *Now, you might ask, then, how do we know if it is Yah calling us? Because we have a lot of people giving rebukes, and not all of them are from Yahweh* 😊

kimberlykindhearted : right

Zahakiel : *That comes from being familiar with the Spirit, I would say... We are faithful in the little things, so we are called to greater service. We live lives that we KNOW are in accordance with His will... and He can therefore use us more directly, more powerfully.*

Guest\_Adriel : Amen

kimberlykindhearted : 😊

Guest\_Peter\_Jr\_1718 : C (Peter)

Zahakiel : *You have a comment? Go ahead.*

Guest\_Peter\_Jr\_1718 : Satan has set things in motion these days that society ...yes... has benumbed the minds of most people so that it has a motto to kill the messenger and leave the message alone because it is not PC these days to speak in those ways so sin will be glazed with what appears to be love and truth, but it has no substance because it is not built upon Yah words. That is why the love for the word of Yah is being trampled upon today, but we must not look back but remember where we came from and what we are called to do and the example that Yahshua has set for us. End

Pastor\_Chick\_CSDA\_7 : Q

Zahakiel : *Go ahead.*

Pastor\_Chick\_CSDA\_7 : *Was your sermon prompted by some deficiency within the CSDA? END.*

Zahakiel : *I find that, even if I am addressing some "outside" issue, there is always something on which we can reflect, perhaps improve. I think there is the potential... for CSDAs to draw attention to Yah's Law, and His salvation, through things that take place in society around us. I am not sure if deficiency is the right word in this case; perhaps opportunity, potential, to seek out ways (perhaps by blogs, online discussions, etc.) to participate in the current hotly-discussed topics, and thereby potentially draw some closer to the truth. I think that... there is danger in a religious society becoming isolationist. As a Church, even at camp meeting sometimes, we have examined different groups labeled by the world as "cults," and one of the things they almost all do, is see society as so bad, that they withdraw from it entirely, give it up for hopeless, and no longer attempt to evangelize beyond some very narrow means. Well, perhaps they are not exaggerating the "badness" of society, but their approach is not one befitting a group that is truly representing the love of Yahshua. End. Any*

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***other questions or comments? All right, if not then I will ask Bro. Luke to close the study with a prayer.***

Guest\_Lucan : *Dear heavenly Father. We thank you for the responsibility you have given us for not only our brethren in faith, but also our brethren in humanity. We know that we are our brother's keepers, and we are thankful for the opportunity to labor with you for the salvation of those who are not yet "kept." As we continue to hold fast the standard of righteousness, we pray for divine insight as to our own standing, as a people and individually. We know that none will hear a messenger that does not adhere to their own message. As we seek to call others to your perfect character, we ask for your Spirit to guide our own continual work of understanding more about and revealing that character... In Yahshua's name we pray, amen.*

Pastor\_Chick\_CSDA\_7 : **Amen.**

Barbli : Amen

Zahakiel : **Amen.**

**Guest\_Adriel : Amen**

Guest\_Peter\_Jr\_1718 : Amen.

Guest\_daphna : Amen

Guest\_gadriel : Amen, Amen

Guest\_Naraiel : Amen.

kimberlykindhearted : amen

Guest\_Elyna : Amen