

**Zahakiel:** All right, let us pray, then.

Almighty Father in Heaven, we thank you for these sacred hours, both a New Moon and Sabbath, for sacred rest, reflection, and rejoicing in your presence. May all gathered here receive the blessing you have intended for them; that they may have the riches of your kingdom for themselves and also to share with others in the days to come. We ask this in the name of your Son, Yahshua. Amen.

**Adriel:** Amen

**daphna dee:** Amen

**Lucan:** Amen

**Naraiel:** amen

**Barb:** Amen

**Elyna:** Amen.

**Natty:** Amen.

**Pastor Chick:** Amen

**Zahakiel:** Happy Sabbath to everyone. Tonight's study is called "The Feeling of Righteousness."

We have spoken, in the past, about the untrustworthiness of our senses when it comes to determining right and wrong. This principle extends to our emotions as well, since they are just as dependent upon the chemistry of our bodies, and outside influences, as any other sense.

This week, I was reminded of a Camp Meeting a few years ago, in which we were informally discussing the close of human probation. As Adventists know, there is a point before the return of Christ at which His work as our High Priest ends. He takes off the robes of Redemption, and takes up the robes of Kingship. It is at that time the pronouncement goes forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev 22:11, 12)

Some who oppose the SDA understanding of redemption have said, "This is not the right way to read that passage... after all, the Bible says of Christ, 'He 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)

They make two mistakes in their use of this verse, however. First, the term "uttermost" refers to the quality of the salvation, not the duration. We know, obviously, that there IS a time for judgment, when the Father places some on His left hand and some on His right, so it cannot be the case that "uttermost" means "always and forever." It means, much

more simply, that He saves "completely." This speaks also to the quality of life for the saved.

Yahshua was named, "Yah is Salvation," "for He shall save His people from their sins." (Mat 1:21) When we are saved from our sins, which means "out of" our sins, we are no longer in them. When we repent, and are cleansed from "all unrighteousness," then we are cleaned by the best "Cleaner" in the universe, and are therefore completely clean. That which is cleansed completely has not a speck of dirt upon it, therefore those who reject the Victory, and find comfort in others who also deny it, dishonor the cleansing power of the Father, and say, in essence, "The spiritual dirt in my flesh is greater than the cleansing power of the Almighty." While few would admit to this in just these words, multitudes, multitudes claim it before the universe with their faith and their actions.

Second, those who use Hebrews 7:25 to oppose the Adventist understanding of the end-time close of human probation read too much into the phrase... that He "ever liveth to make intercession" for the objects of the sentence.

I want you to read the verse carefully; here it is again: "Wherefore He 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. 7:5)

Note that the ones for whom Yahshua makes intercession are not those who are in the world, or those who are dead in their trespasses and sins. The ones for whom the Savior makes intercession are those who have come to Yah through Him. Even the verse in Matthew tells us that He shall save "His people" from their sins, not those in the world who reject Him in either deed or in faith. Not those who are waiting for a "convenient time" to be saved. There is no redemption, there is no forgiveness, for those who do not come to the One who was given to be the Minister of our redemption and forgiveness. As the Savior said of Himself, "...no man cometh unto the Father, but by Me." (John 14:6)

Those that come to Him have salvation but, and this is important, it involves the putting away of all sins. Now, this is not a question of salvation by works. It is Christ that does this, (we cannot) it is Yahshua that saves, and not by our own efforts and works, yet it intimately involves our assent, our agreement to the process, and our choices. This is what it means to be "free" in Christ. We choose, every step of the way, to surrender "self" and to receive Christ in place of self. This is the "work of faith" that determines our actions, and the things we do as a result of this are the only actions that endure for eternity.

One cannot hold unto sin and Christ at the same time. One cannot claim to be "clean in the spirit, but filthy in the flesh." The flesh may be filthy, but we are not "in the flesh." (Romans 8:9) There are two ways of looking at that.

First, we are not in the FLESH, but in the Spirit. Our actions and motives are spiritual, and not carnal. Another way to look at it, and it is just as valid, is that WE are not in the flesh; it is Christ that dwells in our flesh, for self is dead. (Gal 2:20) We abide in Christ, and He in us. When that which is Holy (Christ) dwells within that which is carnal (our flesh), then the Spirit overcomes the flesh, condemns sin in the flesh, and we, through Christ, subdue the flesh unto righteousness. (Rom 8:3, 1 Cor 9:27)

This, briefly told, is the Adventist understanding of redemption. We know that Christ saves His people, those who come to Him, those who are willing to put away their sins, to the uttermost. We know that He has appointed a time for judgment, at which time those who have accepted Him are "sealed" for eternity, and those who have rejected Him are "marked" for eternity. We call this the close of human probation.

Before the Son of Man returns, He will conclude His priestly service, leaving the Sanctuary to collect those who are Sealed, and pronouncing tragic destruction on those who are Marked. This is a simple teaching, one obvious from Scripture, and yet it appears to be hidden from the eyes and minds of those who have turned away from, or never known, Adventism. I have not heard it spelled out this way from any but those who are Adventist, or that understanding of Victory over sin in Christ from any but CSDAs or our Pioneers...for amongst the other Churches in Christendom, there seems to be a great confusion as to what will happen leading up to the end.

But for us, "Babylon has fallen," and we see clearly. This is what we were discussing at that camp meeting I mentioned at the beginning, talking about the close of probation, and one of our visitors, who had been an Adventist, but not a CSDA, said, "I was always taught, in the SDA Church, that as long as you felt guilty for the bad things you did, your probation had not closed yet, and you could still be forgiven."

This has ever been the problem with the carnal. They believe, and teach, that feelings are sufficient to determine righteousness. While it is certainly the case that wrongdoing can (and should) lead to feelings of guilt, the statement he related, that he was taught by mainstream Adventist ministers, is full of deadly errors.

First, there is the idea that "as long as" you feel guilty for sin, you are doing "all right," relatively speaking. This notion rejects the victory, the idea that the redeemed will "commit sin" in order to feel guilty about it. This is clearly contrary to the Word of Yahweh and the Spirit of Christ. It is true that the saints may encounter guilt for wrongdoing, but it is in the context of what I have said before...that we are committed to putting away all that is unclean in Yahweh's sight. As we learn more about the Father and Son, and consequently more of righteousness, we may discover things that we once thought were acceptable, but are in reality contrary to the divine principles. When we reflect on how this may have harmed us, or others either directly or by our example, we may feel guilt – not condemnation (as the world understands guilt), but "godly sorrow." This leads us to genuine repentance, so that the action is never repeated. (2 Cor 7:10) This is the only form of guilt with which the Christian needs to be concerned.

Next, there is the idea that our feelings can accurately and consistently determine righteousness. The very process of sanctification proves that this is a false doctrine. The fact that we CAN discover things that are displeasing to Yah, and put them away when they are discovered, demonstrates conclusively that the conscience must be refined, trained, and brought into harmony with the Law. When we are first converted, we may be filled with wisdom (we certainly ought to pray to be), but not necessarily with knowledge, and it is knowledge that quite often determines our feelings. Knowledge guides our thoughts, and it is the body's reaction to our thoughts – both conscious and sub-conscious – that we describe as our "feelings."

Here is where Satan can be allowed to have great influence, if we do not watch and pray. The Enemy of souls will trick the flesh, and thus mislead the spirit. He may cause guilt over things for which guilt need not be felt, which creates fanaticism. People who go to extremes in dress, in diet, even to the point of endangering their flesh or rejecting common-sense guidelines, they have fallen victim to this deception. So deceived, they may become so used to guilt, then when they are presented with an actual sin, or a necessary reform, they have no "sense" left to feel godly sorrow. He will attempt to use this tactic, for varying degrees of sensitivity, on all who call themselves Christ's.

Many of us have encountered such a situation when presenting the Sabbath truth to groups that are very conservative in other respects. They may say, "We dedicate our lives to Christ, we have given up this food or that food... we fast twice a week, "we dress in long skirts, grow out our hair and never trim our beards..." And don't get me wrong, I am not making either an endorsement or criticism of any of those individual practices; what I am saying is that they have followed feelings to such an extent in adopting their practices that when we say, "The Sabbath is the Day of The Lord, blessed and sanctified for our everlasting good," they will say, "We have no such conviction."

Even among various Adventists...we recently had some encounters with another SDA group that, like us, keeps the Sabbath, and they also speak a great deal about being free from sin; however, when we presented them with the blessing of the Feast Days, they said, "We see no blessing in it."

The Word of Yah is our signpost to righteousness. Our convictions, and our ability to see and feel the blessings, these may be learned in the school of Christ, but they are not the way in the door. The Spirit and life of Christ is what teaches us of good and evil. When one is used to following the Lamb whithersoever He goeth, there may be insights and "feelings" that indicate a certain degree of truth, but we must never understand our thoughts, feelings and instincts to be substitutes for Biblical principles, or that which arises naturally from the outworking of the Character of Christ. That which Yahshua did, we also do. Whether it is observance of the holy days, living a life of service to others, speaking praise of the Father, dedicating our time, talents, tithes, and so on to the work of the ministry...these things are "right," whether our feelings confirm them to be or not. Now, if one's feelings are directly contrary to doctrine, then we ought to carefully examine this, and see where the false thoughts lie. If one were to say, "I am ok with the idea of the Sabbath, but when I think about keeping it, it 'feels wrong,'" or perhaps more commonly,

"I don't feel/see any need for such a thing," then such an individual may be under the influence of Satan's deceptions as I described above. They may be so led by thoughts and feelings, so used to thinking of Sunday as a special day, or the idea that the "Law has been abolished," that the very wiring of their brains resist the idea. The same may hold true for the other holy days, for making dietary reforms, or any other such thing. It is possible, and Satan would have it so, to quench the leadings of the Spirit by means of what one "feels" is right or wrong.

I'd like to make one final comment on the doctrine shared by our visitor that camp meeting. The fact that one is "testing the limits" of Yah's salvation demonstrates a wrong spirit, and a heart that is still in love with sin. If Christians were given the choice, "You may cease from sin today and be saved, or you may sin for one more day and be saved tomorrow," which do you think they would choose? The carnal, and I would say the vast majority, would say, "Let me enjoy the pleasures of the flesh for one more day, and tomorrow I will dedicate myself totally to the Lord." Such as would say this have no conception of what sin is, or who our Father is. These are not the ones that Christ is seeking; they are not "His people" whom He was born to save from their sins, and for whom "He ever liveth to make intercession."

But we are these people. Those who hear and read this study, if you have not committed to Yahweh yet, and to His faith, and to His Divine Law, and to His people: today – and not tomorrow – is the day of salvation. To those who are already Yah's people, pray for wisdom. Know the limits of thoughts and feelings in determining righteousness, for our tests are more subtle than, "Which is the day of the Lord?"

Satan seeks, with increasing cunning and ferocity, to turn those who would be the angels of salvation from the path of sanctification and evangelism. He uses every tool, including our own thoughts and feelings, against us...and if we will be firm as steel to principle, if we will seek Yah's character above all else, then we shall "know of the doctrine" (John 7:17) and the close of probation will be no source of fear or anxiety, only the next event before we see the Gates of our beloved and eternal Home.

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

**Adriel:** Amen

**Zahakiel:** All right. If there aren't, then I will ask Bro. Luke to offer a closing prayer.

**Lucan:** Dear heavenly Father. We thank you that you have delivered us from the uncertainty of a feeling-based religion. We are thankful to have been made wholly clean by your Word, and to overcome every besetting temptation. We know that in Yahshua is all power to be more than overcomers, so that those who will not do so are left without excuse. As the characters of all become fully developed and revealed, we pray that we may find those who have, or are willing to, mold their characters after the divine example. We know that the division between sinners and saints will grow only wider as we approach

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the close of probation. May your people be found pressed together unitedly in the camp of the righteous. In Yahshua's name we pray, amen.

**Adriel:** Amen

**Zahakiel:** Amen.

**daphna dee:** Amen

**Pastor Chick:** Amen.

**Barb:** Amen

**Natty:** Amen.

**Kim:** Amen

**Elyna:** (Amen, Amen.)