

**Lucan:** It's time to begin; Bro. David, will you please offer an opening prayer?

**Zahakiel:** Let us pray, then. Almighty Father in Heaven, we thank you for your love and guidance in the days that have passed. We thank you for strength, health, and safety against the many dangers and snares of the Enemy. We know that in the safety of your hands, we may rejoice. We gather now on this Sabbath day to rest in your Presence, and we ask that our hearts and minds be opened to the message you have sent for us by your servant, that each may receive the blessing you have prepared from the foundation of the world. This we ask in Yahshua's precious name. Amen.

**Gloria:** Amen.

**Pastor Chick:** Amen.

**Lucan:** Amen

**Naraiel:** Amen.

**Barb:** Amen

**daphna dee:** Amen

**Elyna:** AMEN.

**Adriel7:** Amen

**Elyna:** Danielle: Amen

**Lucan:** I would like to begin tonight with a lengthy passage from Exodus, immediately after Yahweh instructed Moses to go forth into Egypt to speak to Israel and confront Pharaoh:

"And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, Yahweh hath not appeared unto thee. And Yahweh said unto him, What [is] that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And Yahweh said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: That they may believe that Yahweh God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And Yahweh said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand [was] leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his [other] flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour [it] upon the dry [land]: and the water which thou takest out of the river shall become blood upon the dry [land]. And Moses said unto Yahweh, O my Lord, I [am] not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I [am] slow of speech, and of a slow tongue. And Yahweh said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I Yahweh? Now therefore go, and I will be with thy

mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand [of him whom] thou wilt send. And the anger of Yahweh was kindled against Moses, and he said, [Is] not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart." (Exo. 4:1-14) (LMK)

**Pastor Chick:** F

**Barb:** F

**Adriel7:** F

**Zahakiel:** Finished.

**Peter\_Jr\_18:** F

**Ruthline:** F

**Gloria:** Finished.

**daphna dee:** f

**Naraiel:** F

**Elyna:** F

**Lucan:** Why was the wrath of Yahweh kindled against Moses? The answer is related to focus and perspective, which are two things I would like to talk about this Sabbath. In any conversation, whether between two men or, as in this case, between a man and Yahweh, every word sets forth a savor of life unto life, or death unto death. What we are focused on is what we speak about; a doubtful person speaks doubt, often because they are focused on the excuses that lead to doubt. A gossip may expose others because they are focused on shame and failure, whether their own or another's. A man focused on the world speaks of the world; a man of faith speaks faith. We have spoken of this in terms of "spiritual atmospheres;" Yahshua said it this way: "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." (Luke 6:45)

While we have eternal principles here, our day to day conversation is a ripe field for application. The focus of a conversation is something that may be directed, redirected, or misdirected.

For a familiar example, this is the reason many among us will use the names "Jesus" and "God" when discussing the gospel with those unfamiliar, rather than providing a curious side-issue for the mind – and thus discussion - to be diverted into. This is in the evangelism context, however the principle has daily application; the way in which we phrase things results from our focus, and has power to draw the mind of both speaker and listener to faith or to doubt.

When Yahweh spoke to Moses, He sought to bring His servant's focus to His own power and ability. He began by providing multiple evidences of His power in the form of miracles and signs, which Moses took part in at each step. "And Moses said unto Yahweh, O my

Lord, I [am] not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I [am] slow of speech, and of a slow tongue.”

Moses, in awe of the work before him, responded with humility and self-distrust; here is no sin, and we see Yahweh’s reply: “And Yahweh said unto him, Who hath made man’s mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I Yahweh? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.”

We may note that Yahweh here redirects Moses’ attention, not to Moses’ ability or lack thereof, but to Himself as the source of all such ability, and delivers a promise beside. The subject, the focus of the conversation now is no longer Moses, but Yahweh and His power, against Whom all such concerns must vanish as trivial – for, after all, who has made man’s mouth?

“And he said, O my Lord, send, I pray thee, by the hand [of him whom] thou wilt send.” It is here that Yahweh’s anger is kindled; Moses’ focus at this point remains on the vessel rather than on the One filling it, and the result is a change from humility to unbelief. Inspired commentary offers the following confirmation: “But Moses still entreated that a more competent person be selected. These excuses at first proceeded from humility and diffidence; but after the Lord had promised to remove all difficulties, and to give him final success, then any further shrinking back and complaining of his unfitness showed distrust of God. It implied a fear that God was unable to qualify him for the great work to which He had called him, or that He had made a mistake in the selection of the man.” [PP 254]

These are serious implications. This is a very similar fear to those who doubt the victory message; “it is not that Yahweh is unable, it is that I am just too vile a sinner” is the excuse given to remain in known sin. Yet has not Yahweh promised to remove all difficulties, and to give final success?

We may take this yet deeper. For those who are covenanted into the experience of victory over all known sin, this is the same fear as those who would say, “Yahweh has others more talented and knowledgeable; I will leave the witnessing to the leaders.” Where is the focus in such a mind? Is it on Yahweh, who is the provider and source of all talent and knowledge in all of His children? No; rather, it is on the vessel or vessels receiving that grace most visibly at that moment. It is on the skill of Aaron, on the slow speaking of Moses, rather than the ability of Yahweh to freely give beyond what either man could hope to achieve.

Further still, let us consider temptation itself; it is only due to a lack of true perspective that any man or woman would choose to sin. None with a proper view of the atonement, the war over sin, the eternal service of Yahweh in ages to come, or the relatively short period of time sin will exist would truly consider indulging it for even a moment.

Satan seeks to remove Yahweh from the mind, and to turn the attention of the Christian to many other things; to past experiences, to feelings, to circumstances. As finite beings, our perspectives are necessarily limited; rarely will we have the privilege of reviewing all

eternity when confronted with a decision, and Yahshua Himself could not see beyond the portals of the tomb. It is here that faith and trust are required, and provided in full. The moment a complaint is heard from the lips of a professed child of Yahweh, it is evident that the focus is not on Yahweh, but on the circumstances through which He desires to bring and refine us. It is here, in the moment of conflict, that character is revealed – the summation of a lifetime of decisions made and words spoken, either tending towards self-denial and praise or towards self-indulgence and earthly affections.

Let us consider briefly the result of the Holy Spirit dwelling in sinful flesh: "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35)

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. 8:3, 4)

**Pastor Chick:** F

**Adriel7:** F

**Barb:** F

**Gloria:** F.

**Zahakiel:** Finished

**daphna dee:** F

**Naraiel:** F

**Peter\_Jr\_18:** F

**Ruthline:** F. (My mom's translating she said to go ahead)

**Lucan:** We see in the life of Yahshua the sure result of a life in which the Holy Spirit lives in sinful flesh; the flesh is crucified, and the life is lived, the actions are performed, the "walk is after" the Spirit. Christians practically mistake the New Covenant for the Old in this regard, and mistake Yahshua for the Law; they see the New Covenant as the one under which they have no power to be cleansed, only the ministration of forgiveness. They see Yahshua as our "perfect example," inasmuch as the example can never be attained, and exists only to show us our failure before Yahweh.

Thanks be to Yahweh that the Scriptures teach no such doctrine, neither the church of Christ. Knowing that the life of Yahshua is brought forth in us who are born of the Spirit as He was born of the Spirit, let us consider the focus and perspective of Yahshua, which lead to the testimony of Yahshua:

**Zahakiel:** (Amen)

**Lucan:** "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also... Ye have

heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I... Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence." (John 14:2, 3, 28, 30, 31)

Now here is an interesting attitude - Yahshua, about to be betrayed and crucified, tells His disciples that if they loved Him, they would rejoice, because of what would come after His resurrection.

"Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." (John 8:28, 29)

In that life, we find the most trying circumstances anyone will ever be called to bear; we find unfair treatment, disappointment, and rejection such that the description "man of sorrows" is particularly accurate. Yet in that life we do not find complaint. We do not find the words "cannot" or "am not able." We do not find murmuring, excuses, self-pity, or wounded pride. Instead, we find the truth in every word spoken for the 33.5 years He was among us – not the truth of circumstances, but the truth as it truly is, beyond circumstances. That is, the truth from the perspective of one beholding Yahweh, and viewing all else as though it were in His shadow, even the suffering of the cross itself. Because He spoke only truth, His Word has endured, and will endure.

So it is with us, as we speak the words Yahweh has given us. "Looking unto Yahshua the author and finisher of [our] faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2)

The word "despising" here is of particular interest; it literally means "to think little or nothing of," to "think against." We, similarly, "despise" the shame of the trials and temptations that beset us; when we are welcomed into the Kingdom having prepared for translation, we know that the difficulties of the last days will pale in comparison to the glory that awaits us, so that we will be unable to even bring them to memory.

In the sanctified walk, we frequently encounter trials; often these will work towards the revelation of a sin to put away, the silencing of an accusation against Yah's character within us, or some deeper application of that character which we may claim and immediately begin revealing. It is here that miracles are performed daily; it is here that the power of Yahweh is displayed convincingly in every child of Yah, as much as a piece of dead wood turning into a living creature.

Where shall our focus be at such a time? Satan would have it be as it was with Moses; he would have us focus on the perceived lack, rather than the promise of Yahweh which is above and beyond all measure. He would have us focus on the day to day, rather than the eternal. Where he cannot stop the victory, he seeks to distract from it, and turn the attention of one from the righteousness of Christ in us to the circumstances that He uses to refine us. Where Yahweh would have us grow, Satan would have us focus on the growth we had not yet achieved, and thus accuse Yahweh of leading us wrongly. Where we are told to count it "all joy" when we encounter various trials, Satan would have us consider it "all sorrow," and thus to speak of the experiences as such.

Which words will we speak? Which testimony will we give? Who will we worship?

Let it never be said that CSDAs focus wearily on the clouds while standing in the Sun of Righteousness.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset [us], and let us run with patience the race that is set before us, Looking unto Yahshua the author and finisher of [our] faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth... Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. 12:1-6, 11)

The truth is not the trial - it is the peaceable fruit of righteousness. The truth is not the suffering of the cross; it is the power of Yahweh to raise that which is dead to life. In all these things, let we who love Yahshua rejoice.

Are there any questions or comments on the study tonight?

**Adriel7:** Amen

**Zahakiel:** C

**Lucan:** Go ahead

**Zahakiel:** Thank you for providing this clear, and very apt, study tonight. Two things came to my mind while reading.

**Naraiel:** (Beautiful message. 😊)

**Zahakiel:** Lucan: He began by providing multiple evidences of His power in the form of miracles and signs, which Moses took part in at each step. Lucan: "And Moses said unto Yahweh, O my Lord, I [am] not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I [am] slow of speech, and of a slow tongue."

Later you said: Lucan: The moment a complaint is heard from the lips of a professed child of Yahweh, it is evident that the focus is not on Yahweh, but on the circumstances through which He desires to bring and refine us.

I think that is very well stated, and I also want to underline exactly the error that Moses made, lest any who hear your study miss it, and thereby be tempted.

We recall that when Isaiah describes the fall of Lucifer he quotes him saying, "I will..." do something, five times. Showing that his focus was on "self." Here, as you rightly point out, Yah is revealing His glory to Moses, but Moses' response is, "I am..." inadequate, in several ways. The focus is on self, and this is the reason why Moses sees his limitations. Truly, Moses was limited, as are we all; however, if we are focused on what Yah is showing us, we will not even see "self" to be concerned about the limitations.

This leads to my second point, where I said (Amen) in the study. Much of the doctrinal falsehood in Christendom, particularly as it applies to victory, is due to the fact that they see Yahshua as a symbol of failure. They see Him as an impossible standard to reach (you put it very well, referencing the Old Covenant) and thus the failure of the "self," whereas Yahshua's life, death and resurrection was intended only for us to acknowledge that "self" has failed, and then move beyond it, to see, as Yah was attempting to show Moses, the glory of salvation. End.

**Lucan:** Amen. :) Thanks for sharing those thoughts. Any others? If not, I'll ask Pastor to close with prayer.

**Adriel7:** c

**Lucan:** Go ahead

**Adriel7:** We will probably never know this side of heaven, but the golden calf incident may not have happened if Moses had believed Yah. End

**Lucan:** I have wondered about that... I'm not sure that the people would have been less inclined to wickedness without \*any\* supervision, but Aaron's leadership there certainly added an additional stain to the matter.

Any other comments? Alright, please go ahead when ready, Pastor.

**Pastor Chick:** Our Father in Heaven. Thank You for the Comfort of Your Word to us. May our meditations be acceptable in Your sight. In Yahshua's holy name, Amen.

**Naraiel:** Amen.

**Barb:** Amen

**Lucan:** Amen

**Gloria:** Amen.

**Adriel7:** Amen

**daphna dee:** Amen

**Peter\_Jr\_18:** Amen.

**Zahakiel:** Amen

**Ruthline:** Amen