

**Barb:** PC: Dear Heavenly Father. Thank you for bringing us together for this convocation. May Your Spirit attend us with inspiration and instruction vital to our needs. In Yahshua's Holy name. Amen

**Barb:** B: Amen D: Amen

**Zahakiel:** Amen.

**Elyna:** Amen.

**Lucan:** Amen

**Gloria-Ruth:** Amen.

**Pete:** Amen.

**Adriel:** Amen

**Zahakiel:** Happy Sabbath to everyone. Tonight's study has the title "The Sin of Moses."

I'd like to begin by sharing some of my thoughts on the 144,000, as this is a most relevant topic, perhaps THE most relevant topic, to those traveling to the Kingdom of Heaven in this generation. We have read the verses before. We have heard that this is a group of people who have the Father's name written in their foreheads, and sing a song that nobody else can learn, and that follow the Lamb wherever He goes, and that have no guile in their mouths. (Rev 14:1-5)

We have read the rest of Revelation 14, the Three Angels' Message, sent to gather this last, faithful, and perfected people into the Father's Barn, fit for translation without seeing death through a full acceptance of the Gospel Message. And yet, for all this, I cannot recall hearing a sermon or reading a study, not in the nominal Churches or in the Adventist Churches that deals with what it means to BE among this group on a very personal, individual level.

To put that another way, we have seen the "doctrine" of the 144,000, but what does the world look like through the eyes of one of them? What goes through our bodies, and what goes through our minds, as members of this most blessed group? Even the Spirit of Prophecy writings contain little about what it means to be among the 144,000 from the "inside," and yet this is where our thoughts need to be.

James writes, "Ye lust, and have not; ye kill, and desire to have, and cannot obtain. Ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4:2, 3)

There is more to "asking" than simply praying and saying words; if we do not wish to ask "amiss" we must know this. In the world of faith, to "ask" means to request a good thing of the Father, and then to claim it and act as if one has received it already. It was in the CSDA Church that I first heard, at the beginning of a journey by car, "Thank you, Father, for a safe trip." The trip hadn't even begun, and yet we were learning to thank Yah for safe arrival at our destination. Little things like this sometimes have a large impact on the way that we think about faith, and about our eternal destinies.

So then, as we say we seek to be among the 144,000, and as we say we ARE the 144,000 and the Church composed of this group of the last and most perfected Redeemed, we therefore know to speak, and to act, and to BE, as one of them. We have prayed for it, and now we testify that we have received it. So, we must consider the "mind of Christ" and have that mind. We must consider the mind of the 144,000 – which is another way of considering the same thing – and what impact this has on our moment-by-moment experience of the born-again life.

As we have said already, as we practice in our daily lives, we, in being sanctified, move beyond the "not sinning" of 1 John 3:9 to the complete testimony of Yahshua, the "pleasing Yah" in everything we do. (John 8:29) As an aid to this, Yah has given us His word. As a guide to the "perfecting of the saints," (Eph. 4:12) which is exactly what I am talking about tonight, Yah has given us gifts, including our brethren in the Church, and also a record of examples of the Sanctified. We have seen how the righteous in the past have conducted themselves, and we have seen, yes, the errors they have made in judgment, so that we by beholding may know a more perfect way.

The Bible is a most useful book to the believer, not merely because of the doctrines, but because it records the truth about Yah's dealings in the past with mankind, and our dealings with one another. We may read of the triumphs of those who trusted in the Most High, and had their faith rewarded. We have also seen when the "great men and women of faith" fell short due to misunderstandings or un-cleansed character defects. We see these things, and we are edified.

The world, which is not interested in pleasing Yah, and the nominal churches that are in sympathy with the world, will say, "We see how the Bible's heroes spoke and acted, and how they were blessed by God. What was good enough for them is good enough for us also." And yet, we must go beyond the Gospel "milk" of ceasing from sin and on to the meat of learning righteousness and those things that please the Father.

Those who adopt the attitude of "good enough" never even get to the milk. They do not accept even the victory over those sins that are past, the thing Yahshua died to provide us. They are not even newborns, not yet born-again, in order to accept the milk, for they do not desire the final goal at all: maturity, perfection, in the things of Yah.

Seventh-day Adventists do this also with the writings of Ellen White. They will say, "She called the Son 'Jesus,' and the father 'Jehovah.' We have nothing further to learn about these things." They will say, "Ellen White spoke well of the feasts, but she didn't keep them. She certainly didn't say anything about observing New Moons. And as far as she was concerned, the Mark of The Beast is the Sunday Law, and nothing else. What was good enough for her is good enough for us."

What growth can possibly come from this approach to holiness? Mrs. White herself said there were things that Adventists have yet to learn, and to unlearn, that there was a messenger yet to come who would speak "earnestly" about salvation, that the testimonies (wrongly used) would be a barrier to salvation. I certainly gave an example of that in last Sabbath's study, of those who have become so focused on the writings of our Pioneers...that their hearts have become hardened to the more weighty matters of character development.

But these things, these positive doctrines and teachings of Mrs. White, and these warnings about misusing the holy, they are disregarded, because in the carnally-minded, attitude is more important than principle, and tradition is more important than truth. The mindset of "good enough" spells the end of sanctification, and no progress can be made toward Heaven in those who adopt it. We must go beyond all this, and I have said before, in this generation, with so much light revealed, we are called to be more righteous than Abraham, Isaac, and Jacob. We must be more faithful than Daniel and Job. These all died in the faith, and we will see them in the Kingdom; nevertheless, we must be as Enoch and Elijah in sanctification. We must be like unto Yahshua Himself - an impossible task, but we will do it, we DO it, because we walk on water, we rise from the dead, and we pass through the eye of the needle.

By Yah's grace, we are wiser than the ancients, and more righteous than the great prophets...we surpass Moses, but to do this we must look at his life with clear eyes, and do what he did, while not doing ALL that he did. Moses fell short of translation. It was just barely short, and in His mercy Yah raised Him to Himself shortly after his death... nevertheless, we must make that last step, we must go that inch further, and be perfect before the Father and Son. Canaan awaits us, and we must walk where Moses was forbidden entry.

Let none say, "This is impossible," let none but the world accuses us of pride because we believe in our Father's promises, but let us say, "Because Yahshua is in us, all things are possible, and this thing we will do." The Word of Yah is faithful and true; therefore we dare not deny this faith, and this truth, by claiming anything less than this for our testimony.

What the prophets did not say clearly, we must – like Elijah – say clearly: Whosoever is born of Yahweh does not commit sin. Whosoever is baptized in the name of the Father and Son, and under the authority of their Spirit, is given a new life, one that does not choose to sin, and further... one that is kept from error by the discernment that comes from the indwelling power of the Son of the Most High. We will be kept from the sins of

even Moses, a fellow-servant like ourselves. We will see his flaw, his mistake, and we will avoid it. Because of this, we will walk into that Heavenly Canaan without seeing death.

So here is the matter before us tonight: One of the most fundamental characteristics of our Father is that of balance. Love and Judgement, Justice and Mercy – these are perfectly balanced in the character of the Father and Son. Understanding this is to “know” Them, for we will practice the balance of these in our expression of Agape to ourselves and to the world.

Moses’ sin was misunderstanding this balance, as we may read: “And Yahweh spake unto Moses, saying, ‘Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock. So thou shalt give the congregation and their beasts drink. “And Moses took the rod from before Yahweh, as He commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, ‘Hear now, ye rebels; must we fetch you water out of this rock?’ “And Moses lifted up his hand, and with his rod he smote the rock twice, and the water came out abundantly, and the congregation drank, and their beasts also. “And Yahweh spake unto Moses and Aaron, ‘Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. This is the water of Meribah [strife/contention]; because the children of Israel strove with Yahweh, and He was sanctified in them. (Num. 20:7 – 13)

Let me know when you've read this passage.

**Adriel:** F

**Pete:** F

**Gloria-Ruth:** Finished.

**Elyna:** F

**Barb:** B, PC, D: Finished

**Zahakiel:** A moment of anger, a statement uttered in frustration...and while it may seem like a “small” thing to the world, and those who read the Scriptures without a commitment to perfection, to us it means much. It is a gate between the mortal and the eternal. It is a barrier to translation. We must understand our Father’s nature; we must – as John 17 says – “know” Him in order to have everlasting life. We must not be careless for a moment, for we cannot rest on our past experiences, and the blessings of previous days, as a measure of our sanctification now. The mainstream Adventist Church does this, and it has led to her ruin. They are like the “Moses” of this generation, given the exalted position of leading the redeemed into the Heavenly Canaan...but in a moment of unwise violence, they united with the Beast and its Image, and Yah says to them, “Ye shall not bring this congregation into the land which I have given them.”

But we are Joshua. There is a significant name. As individuals, we must learn from this, and enter into the water of Meribah, the Time of Trouble. It is a fearful time... and it is a blessing that we cannot miss. As individuals, we must strive with Yah, allowing Him to cut away from us all that is displeasing, and in so doing we move beyond merely ceasing from sin, and on into everlasting righteousness.

Moses had been given much, and therefore much was expected of him. We have been given more; therefore, what does this tell you of Yah's expectations of us? We shall be innocent of the sin of Moses. We shall think, and therefore speak and act, as those who know that they are among the 144,000, who will enter the Land we have been given without seeing death.

It is a straightforward thing, really, to walk behind the Lamb, for He has cleared a path for us through darkness and sin. So, on a most practical level, we must learn that we must be firm as steel to principle, but yet, still listen to that still, small, voice.

A legalist would say that Moses did not break any "commandment," and one might have difficulty in finding a principle violated by calling a rebellious people rebels. And yet, He did not carefully heed Yah's instructions, and did not speak the words he was given to speak that would have softened hearts in that day, and saved many souls that were otherwise lost in the wilderness. Yah knows the hearts, and knows when men are ready to hear the truth; therefore, let us always be ready to speak the words of His Spirit to others.

I once thought that the "lesson" of Moses' sin was that we should always use as little force as possible. However, I have come to realize that there are times a direct testimony is truly the most loving thing we can say, and I have therefore modified my understanding. The lesson of Moses' sin, as I now understand it, is that we should always use as little force as is "necessary," and that can mean different things to different audiences, and at different times. And let me be clear, by force I do not mean the force to compel, but rather the urgency to persuade.

I would say, then, that as we fasten ourselves to principle, we must also be humble to listen to the Living Witness of Yah's Spirit. There is always new light, and this is a critical message for those who go withersoever the Lamb goeth. Let us be of the mind of Christ. Let us contemplate, daily, and cultivate also, the thoughts of the 144,000. As we consider it, and as we learn from the faithful heroes of the past like Moses, we become "followers of [them], even as [they] also are of Christ," (1Cor 11:1) but only AS they followed Christ. In the ways where they have had their own lessons to learn, let us learn it through reading, and not by experience. In doing these things, we learn those critical and sanctifying truths that our Father has prepared for us, for we are called to be that Family

that company of the 144,000 that will inherit the First Estate that so many of even the angels did not consider worthy of the utmost effort to maintain. Are there any comments or questions about tonight's study?

**Barb:** PC: Q

**Zahakiel:** Go ahead.

**Adriel:** Amen

**Barb:** PC: What would a proper behavior from Moses looked like to you? <End>

**Zahakiel:** The Scripture itself tells us. Yah told Moses to speak to the rock. This was to be a demonstration of Yah's mercy, even to a rebellious people. Instead, Moses spoke angrily to the people and struck the rock with his staff. There are times for direct testimonies, to convict of sin...but on that occasion, Yah's goodness would have led some in the crowd to repentance. (End)

**Pete:** C.

**Zahakiel:** Go ahead.

**Adriel:** c

**Pete:** I am happy that we are learning this day that Yah has made by learning (reading) as you pointed out by the spirit of Yah and not by experience. I am grateful that we are living in this time of learning that will bring continual sanctification to all who are willing to remain seated at the feet of Yahshua as he instructs us through his spirit that guides us in these last days. End.

**Zahakiel:** Go ahead, Jody.

**Adriel:** What I see is that he also took credit for the water coming out by saying "shall we fetch you water from this rock" and he struck the rock twice in anger instead of just speaking to it. (Which represented Christ) and yet Yah in His mercy still allowed the water to come out abundantly. Amazing love. "And while we were yet sinners Christ died for us." Amen. I also praise Yah for the study. 😊 End

**Zahakiel:** Yes, the "we" is another aspect of this as well.

**Lucan:** C

**Zahakiel:** Are there any others with thoughts to share? Go ahead.

**Lucan:** We are blessed to have extensive inspired commentary on this event. There is a chapter at <http://www.whiteestate.org/books/pp/pp37...> that I think is helpful reading. What it says to me is that Bro. Moses would have benefited immensely from a careful

application of the New Moon as we have been given to understand it. We are blessed to have this safeguard against a similar sin, alongside the example of it. A couple of sections that struck me while looking over it...

"The water gushed forth in abundance to satisfy the host. But a great wrong had been done. Moses had spoken from irritated feeling; his words were an expression of human passion rather than of holy indignation because God had been dishonored. "Hear now, ye rebels," he said. This accusation was true, but even truth is not to be spoken in passion or impatience. When God had bidden Moses to charge upon Israel their rebellion, the words had been painful to him, and hard for them to bear, yet God had sustained him in delivering the message. But when he took it upon himself to accuse them, he grieved the Spirit of God and wrought only harm to the people. His lack of patience and self-control was evident. Thus the people were given occasion to question whether his past course had been under the direction of God, and to excuse their own sins. Moses, as well as they, had offended God. His course, they said, had from the first been open to criticism and censure. They had now found the pretext which they desired for rejecting all the reproofs that God had sent them through His servant." [..]"Moses was not guilty of a great crime, as men would view the matter; his sin was one of common occurrence. The psalmist says that "he spake unadvisedly with his lips." Psalm 106:33. To human judgment this may seem a light thing; but if God dealt so severely with this sin in His most faithful and honored servant, He will not excuse it in others. The spirit of self-exaltation, the disposition to censure our brethren, is displeasing to God. Those who indulge in these evils cast doubt upon the work of God, and give the skeptical an excuse for their unbelief. The more important one's position, and the greater his influence, the greater is the necessity that he should cultivate patience and humility."

Now, I need to be careful here...Over the years, I have been in a position to "censure" one brother or sister, or another, on occasion. I do not recall any times that I've done so inaccurately, at least, without it being immediately corrected. But, I do see that I have had a "disposition" towards unnecessary harshness when doing so. I think that time has mellowed that to a large extent, so I do not have any recent examples in front of me; but the record strikes conviction. So, if I have unnecessarily wounded any of you, I ask your forgiveness. <End.>

**Zahakiel:** Thank you, brother, for sharing the link to that most valuable chapter, and perhaps more so... for sharing your thoughts with us. I am blessed by all you have said.

**Barb:** PC: C

**Zahakiel:** Go ahead.

**Adriel:** Amen

**Barb:** PC: It is worth being aware that in the course of obeying the voice of Yah a temptation may come to us which could undo our obedience. I recently had an experience whereby I heard the voice of Yah then obeyed the instruction but came close to killing a man in a moment of being startled. The Spirit restrained me and I escaped the temptation. We are tested every step of the way and without end. <End>

**Zahakiel:** Amen. Thank you for that... these are just the kinds of conversations we must be having,

**Adriel:** Q

**Zahakiel:** as we approach the end, as we will stand before Yah who has given us Yahshua's perfect character as the standard. Go ahead.

**Adriel:** Pastor was this almost killing a man, by accident as with a vehicle, or as physically as in breaking in the house etc. I guess I would like more details. End (If that is okay)

**Barb:** PC: A

**Zahakiel:** Go ahead.

**Barb:** PC: I had given this man a trespass notice and the police had recommended the man obey. Yah woke me at a specific time in the night and told me to make a security round outside. I was coming to the front of our tenants' quarters when someone came busting out of the front door in the dark. I had the feeling that this man was on the premises and coming out of the house to attack me. I had a machete in my hand and raised it in defense. I shined my light in the face of the person, ready to swing the machete. When I saw his face and that he was with no weapon, I merely told him that he was trespassing and the Spirit restrained my arm from swinging. He, in fear, went back into the house. <End>

**Adriel:** (Thank-you)(and wow)

**Zahakiel:** All right, if there are no others with thoughts to share... I will ask Bro. Luke to close our meeting with a prayer.

**Lucan:** Dear heavenly Father. We thank you for this opportunity to gather in your name, on your appointed day, to consider the examples and lessons you have given us. We ask that as we continue in the faith of Yahshua, our characters become so evidently identical that the on looking universe cannot tell the difference. We thank you that WE cannot see any difference, as we stand in the light diligently. May your Spirit continue to guide us individually and corporately, as we dismiss into the remainder of the sacred hours. In Yahshua's name we pray, amen.

2-5-2016 The Sin of Moses.

**Zahakiel:** Amen.

**Barb:** B: Amen PC: Amen D: Amen

**Adriel:** Amen

**Pete:** Amen

**Gloria-Ruth:** Amen.

**Elyna:** Amen.

**Naraiel:** Amen