

Guest_Zahakiel : *Ok, can you open the study with a prayer, Pastor?*

 Barbli : PC: Dear Father in Heaven. We ask for your special blessing for this convocation and for the remainder of the Sabbath. Guide our minds and hearts as we ponder eternal realities. In Yahshua's Holy Name, Amen

 Barbli : B: Amen

 Guest_daphna : Amen

 Guest_Lucan : Amen

 Guest_Adriel : Amen

Guest_Zahakiel : Amen.

Naraiel777 : Amen, Amen, Amen

Guest_Elyna : Amen

Guest_Zahakiel : *Happy Sabbath to everyone. Tonight's study is called "The Will and Law of Yahweh." A couple of weeks ago, while discussing human governance, I made a statement that I consider to be extraordinary. I said, "[The commandments of Yahweh] are absolute, and of the ultimate authority; however, in the carrying-out of these matters (and this is, perhaps, a very advanced idea) He does seem to respect human reasoning and convictions." I gave an example of this in describing the way that the Israelites saved the life of Jonathan, Saul's son, even though the king had issued a decree that he should die. The reason why kings are held in such high regard is because they are supposed to reign by "divine appointment," and their laws and judgments are intended to be the earthly representation of Yah's direct actions.*

I also made mention of Naaman, who was healed of leprosy by Elisha: "In this thing [may] Yahweh pardon thy servant, that when my master goeth into the house of [the false god] Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon, when I bow down myself in the house of Rimmon, Yahweh pardon thy servant in this thing." "And he said unto him, 'Go in peace.' So he departed from him a little way." (2Kings 5:18, 19)

The Law of Yah is clear, that you are not to bow to graven images. Even if the motive is not toward worship, in such a time as that the mere act of bowing to a pagan god in a temple provided a clear outward sign of allegiance. Despite this, the man of Yahweh conceded that Naaman would be faultless in carrying out his duty toward his king. Perhaps, one might conclude that since Naaman was a foreigner, he would not have been expected to have the same level of devotion as an Israelite, but we have similar incidents amongst Yah's own Chosen People. The degree might be less, but the principle is consistent.

Here is another example. As a testimony against rebellious Israel, Yahweh instructs the prophet Ezekiel: "And thou shalt eat [bread] as barley cakes, and thou shalt bake it with dung that cometh out of man in their sight. Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them." (Ezek. 4:12, 13)

Ezekiel, naturally, is horrified by the command, and "Then said I, 'Ah, Adonai Yahweh! Behold, my soul hath not been polluted; for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.' "Then He said unto me, 'Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.'" (Ezek. 4:14, 15)

The modified instruction was still terribly offensive, a suitable symbol of the penalty for sin within the Israelite community, but better than the original. So as I said that first week when first bringing this up, this might be considered a fairly “advanced” subject, because it can only be understood and applied by responsible, converted Christians. Those who live in the flesh will not recognize the fine line between Yah’s mercy on our perceived limitations and licentiousness. They will “bargain” with the Father, in an attempt to justify their sins and imperfections. Ezekiel’s problem with Yah’s commandments had nothing to do with selfishness or pride. He was legitimately bothered by the instruction to eat food prepared in such an obviously unclean way. In a sense, Yah was instructing His prophet to break the dietary laws He had given, because it was to be a testimony of the results of lawlessness in His people. This is somewhat similar to the sacrifice He commanded Abraham to make, slaying an innocent son to represent the penalty being paid for sin. In Abraham’s case, Yah stopped him before he could complete the terrible act. Perhaps He would have done something similar in Ezekiel’s case. Then again, knowing the end from the beginning, Yahweh had planned to submit to Ezekiel’s objection when it would, as He foreknew, be raised.

The question might then be asked, “Does Yahweh sometimes give instructions that He intends for His people to question, and perhaps, disobey?” The answer to this is, “No.” Disobedience means to act contrary to the expressed instructions of an authority figure. If Yah said to do something, and one does not do it, this is disobedience, and it is sin. In none of these examples, from Naaman to Ezekiel, is the instruction of Yah disregarded. What we DO see is the one receiving the instruction asking for mercy, for consideration, for a lessening of the load. In essence, permission was sought for a modification of the command. We find this in both the old and New Testaments.

In the New Testament, we have read of Paul asking three times for an affliction to be removed, “And He said unto me, ‘My grace is sufficient for thee, for my strength is made perfect in weakness...’” (2Cor 12:9)

We also read of Yahshua in Gethsemane, praying, “...O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt.” (Mat 26:39)

It is interesting to me that in the Old Testament, in which Yah is perceived as being “harsher,” and more wrathful, He frequently lightens the load that is placed upon His servants. In the New Testament, both of these recorded requests were denied. They were denied for good reasons, of course... the last in particular for our infinite and eternal good, but it is still worthy of note. Even Moses’ prayer granted him a concession. Aaron was sent as his mouthpiece, to speak for him in public, although this turned out to have some decided consequences such as the unfortunate incident at the foot of Mount Sinai with the golden calf.

The point here is that it is not a sin – it is not a sign of a faulty character – to ask Yah for a change in what we understand to be His instructions when they run contrary to our expectations. I can think of, and the Scriptures record, exceptions being granted even for several of the 10 Commandments. Perhaps in a future study we might look at which ones never seem to be modified, such as adultery and covetousness, while others such as stealing and the keeping of the Sabbath have had some situational considerations. But it is very important, and a sign of Christian maturity, not to assume that because Yah’s instructions DO run contrary to our expectations at times, this means that there must be an exception. To do as we believe is best, and disregard Yah’s instructions and principles, is rebellion. It is a sign that the Father and Son are not our Friends, if we cannot speak with Them and share our heart and concerns, humbly accepting Their response.

When we are born again, we are of Their Spirit. This does not mean that we need not talk. The Father and Son, who are “One” in ways that we cannot yet understand, spent hours in conversation during the latter’s time among us. Yahshua “...went out into a mountain to pray, and continued all night in prayer to Elohim.” (Luke 6:12) If it was necessary for the Son of Yah, who never knew sin from experience, and was perfect of character from birth, to speak so often, earnestly, and intensely, with the Father... how much more do we depend on an open, flowing communication in order to please Him in our thoughts, words, and actions? Yahshua’s example shows that one never “outgrows” prayer. One never becomes so holy that the need for these precious times of communion fade away.

If, then, we find that the Law of Yah runs contrary to what we might think, or if His revealed will would cause us to act in unexpected ways, then we have an opportunity to show the universe the converted heart. We have the opportunity to speak to the Father and Son, and lay out our difficulties before Them. We expect them to be merciful; and in this we honor Them. At the same time, we also recognize that They know more than we do, and that Their judgment is perfect. In this, we also honor Them. If, like Paul and Yahshua, our requests are not clearly acknowledged and accepted, then by faith we do the thing we are commanded to do. Anything other than this would be destruction, and the Spirit forbids us from walking such a path. If, like Moses and Ezekiel, the Almighty provides us with an escape from some of the more difficult aspects of the path He sets before us, then we are free to walk in this new way.

The key word here is “clearly,” and as we have seen in previous studies, the child of Yah must come to know His true voice, whether through direct inspiration, the rightly-divided Word, or the wisdom of the Bride. Whether Yah grants us mercy in our requests, or whether we are instructed to obey the originally revealed task, we honor the Father in Heaven. There are times when He shows mercy, and times when He shows firmness. These are both aspects of His character, one being more appropriate than the other at different times, and depending on which will have the greatest positive impact on observing souls.

And I say this again: “clarity” is the key, lest we err in such a delicate matter as this. We must be sure that we understand the original instructions. What we perceive as a “lessening” of the requirements might simply be a clarification, such as when Yahshua explained that an “eye for an eye” was an upper limit on revenge, (Mat 5:38, 39) not the best way to live in a peaceful society. What we perceive as a “lessening” might be a response to changing circumstances, to which Yah is sensitive. We do not stone adulterers to death in the modern age, not because the sin is any less deadly to the individual, guilty souls, but (at least partly) because the impact of such swift punishment is unlikely to bring the modern witness into a closer relationship with the Almighty.

Then again, what we perceive as a “lessening” might, indeed, be Yah’s acknowledgement of our requests. In Ezekiel’s case, he would not have come to harm if he had used human waste to bake his bread as Yah intended, but in his circumstances, I imagine I would be very relieved to not have to do it. The symbolic meaning of the prophet’s actions was not significantly lessened by Yah’s concession to the messenger’s convictions, whereas in other cases, the actions of the prophet did cause a disruption in His intended purpose (e.g., Moses striking the rock in anger, or the unnamed prophet of 1 Kings 13 being tricked into eating and drinking before returning home).

I find it incredibly generous of our Father that He does not directly tell us what our preferences and convictions ought to be. Yes, if our consciences would violate a principle, He will bring us to correction. His people must live by His Law, and His Word must be the foundation for their lives. At the same time, He created us as individuals, with our own perceptions, preferences, and limits. Divine

graciousness does not ask an honest soul to do anything that will destroy that individuality, or harm that personality.

We have had studies recently indicating, quite clearly, that “sincerity” is not enough to perfect the soul. This does not indicate that sincerity is without value; it may move the hand of Yah to our blessing and benefit. Whether or not it does so in any visible way, it may at least draw one to the full truth if the heart is open and the mind is willing to be taught.

I will conclude with this: It must never be forgotten that although Yahweh the Almighty is a Judge, and a King, and a Consuming Fire... He is also our Father. He is also our loving Protector. He is also the Guardian of our most delicate characteristics, who feels our pain and discomfort even when He instructs us to do some necessary, difficult task.

Because Yah is Love, He is worthy of our trust. Because He is Love, He is deserving of our worship, our obedience, and our friendship. Let us be friends indeed with the Creator of the Universe and our Savior, for such an invitation is the greatest and highest honor that has ever been extended to humanity.



Guest_Adriel : Amen

Guest_Zahakiel : Are there any questions or comments about our study tonight? If there are none, then I will ask Bro. Luke to offer a closing prayer.



Guest_Lucan : Dear heavenly Father. We are thankful for the reminder of our responsibility before you as petitioners and intercessors. We know that our requests have weight in the heavenly courts. We are thankful to know that you are mindful of each one, granting those that may be granted. May your Spirit be with us as we depart into the remainder of the Sabbath hours. In Yahshua's name we pray, amen.



Barbli : [Amen PC: Amen](#)



Guest_Adriel : Amen



Guest_daphna : Amen



Guest_Zahakiel : *Amen.*



Guest_Elyna : Amen.



PETER_fR_18 : Amen.