

Zahakiel: Let's begin. Pastor, please offer an opening prayer.

Pastor Chick: Dear Father in Heaven, we are blessed to be before Your Presence for worship. We are thankful for the advancements made in the past week and we expect Your Spirit to pour additional wisdom upon us this hour. For this, and every gift from above, we praise You. In Yahshua's holy name, Amen.

Barb: Amen

Lucan: Amen

Gloria: Amen.

Elyna: Amen.

daphna: Amen

Zahakiel: Amen.

Ruthline: Amen

Marie: Amen

Adriel7777: Amen

Zahakiel: Happy Sabbath to everyone. This is the fifth and final part in the study series "The Subtle Snares of Satan." We have one more to go; I believe it was the final one suggested in the study group during the Feast, and it's also perhaps one of the most different from the others among the new six. The final snare is a question that is also an implied complaint, and it is often worded, "Why me?"

We actually find that even the heroes of faith in the Scriptures have fallen prey to this particular snare on more than one occasion, which speaks to its effectiveness among even the chosen champions of Yah. It is apparent, then, that this is one of the snares that will be employed against the 144,000, and one which we, through education in the Faith of Yahshua, entirely overcome as we are made meet to walk perfectly in the footsteps of the Savior.

One of the first places the phrase appears – almost word for word – is in the record of Exodus, and spoken by Moses himself. Just before the departure from Egypt, Yah sent His prophet to the Pharaoh, requiring that the Israelites be released from their slavery in order to properly fulfil the requirements of their religion. The King of Egypt was not, understandably from his earthly perspective, inclined to dismiss his reliable workforce; thus, he rejected the message that Yah had sent to him, and even increased the Israelites' labor. We then read,

"And the officers of the children of Israel did see that they were in evil case, after it was said, 'Ye shall not minish ought from your bricks of your daily task.' And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them, 'Yahweh look upon you, and judge, because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.' And Moses returned unto Yahweh, and said, 'Adonai, wherefore hast thou so evil entreated this people? Why is it that thou hast sent me? For since I came to

Pharaoh to speak in thy name, he hath done evil to this people; neither hast Thou delivered Thy people at all.” (Exo 5:19-23)

Let me know when you've read this.

Adriel7777: F

Lucan: F

Ruthline: F

Barb: F

Pastor Chick: F

Elyna: F

daphna: F

Gloria: F

Zahakiel: Another example is found in the Book of Job, during the description of this faithful man's trials at the instigation of the Enemy of Souls. We read of his case, his response to the fierce trial, "Why did I not from the womb? Why did I not give up the ghost when I came out of the belly?" (Job 3:11)

As we consider this snare, this asking of the question, "Why me?" or as an extension of the same spirit, "I would rather be dead than experience my current situation," we must consider some of the very finer points of the faith, and also the way that the Scriptures express them.

It is an "easy out" at times for the worldly mind to say, "Nobody's perfect." In fact, we recall that this is the first of the new snares we covered in this series. A common misuse of the phrase is actually to relate it to a Biblical figure when confronted with some doctrinal rebuke.

We have heard it said in opposition to the Gospel, "David sinned in the matter of Bathsheba and others." "Moses erred and was restrained from entering the Promised Land." The idea being advanced is, "If even these great and holy men were not flawless in their understanding and application of the faith, how can we be expected to be victorious at all times, and in all ways? "Surely, Heaven cannot have so high a standard for entrance into Its gates?"

But Heaven's standards are indeed impossibly high. If it were not so, then humanity would have no need of the Savior. Yah would simply say, "Here is my Law. Do your best." It is because all have come short of Yah's glory that there was the necessity of the cross. Unfortunately, as we have discussed at times, many people's Christianity ends there.

As Paul writes, however, "If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. And if Christ be not raised, your faith is vain; ye are yet in your sins. "Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all

men most miserable... but now IS Christ risen from the dead, and become the First-fruits of them that slept." (1Cor 15:13, 14, 17-20, emphasis added)

Paul does not pin the Christian's hope on the cross, neither on the three days spent in the grave. Oh, how multitudes who claim to be Christ's have missed this great principle... Yes, the cross was necessary, and the death of the Messiah; but the Apostle says that our hope is not in Christ's death, which opened the gates of forgiveness, but in His resurrection as a pattern, a First-fruits, an example that extends beyond the grave to a new and holy life into which we are all gathered as a hen gathers her young.

Yah does not say, "Here is my Law. Do your best." He says, "Here is my Law, and I have provided you my Son's life for your own, for all have already come short of my requirements." Had He ceased speaking there, the work of redemption would be incomplete; or at least, it is necessary to understand what it means that the Father has given us the Son's life "for [our] own." It is not merely the death of the Son that redeems but also, as Paul explains, His resurrection. It is the new life, the glorified life, the life that is free from sin, the life that we follow as a pattern, that leads to the Inheritance, for it is the "new birth" that the death of Yahshua provided, not the "new life" in its entirety.

The New Birth, the very first step, is made possible by Yahshua's death, but it is entered, the New Life is obtained, when we step into His resurrection, and not His grave. It is the resurrection through the grave into which the Father invites us, and not the grave itself...for anyone can die, but only divinity can rise again to life.

This is knowledge that has been kept in reserve, as it were, for those who would be translated without seeing death. Moses, David, and Paul will enter the Kingdom of Heaven through the grave. Abraham, Isaac and Jacob were gathered to their people.

It is not sufficient to say, "They were not called to the translation," for we know of Enoch, Elijah, and others, who believed on the Father and Son with their entire beings, and thus physical death held no claim upon them. Satan's accusations against them were so entirely rebuffed, so perfectly shown to be false, that His pull on them into the darkness and silence of Sheol was without effect. They were taken into Heaven without closing their eyes in mortal sleep.

The Faith of Yahshua is not a new discovery of the Creation Seventh Day Adventist Church. It is, however, our peculiar doctrine, our unique ministry, for no others (however close they may seem initially) currently bear this light to the world. And yet, though faced with this incredibly weighty destiny, and the promise of persecution to come because of our faith, we do not say, "Why me?" We do not even say, as I was alluding to earlier, "Well, Moses hesitated and complained. King David permitted his spirit to be 'cast down' at times because of his responsibilities. Job said, 'Even if Yahweh should slay me, I will nevertheless serve Him.'"

These are the records of the past, the imperfect prototypes of which the Perfect is now come. Christ Yahshua is manifest in His people, and just as it did not enter into His mind,

or escape from His lips, "What was good enough for Moses and Abraham is good enough for me," so these thoughts are banished from the mind of the truly born-again believer.

We may read, and be educated, about the Faith of Yah through the history of His servants. We read, as we have many times before, that they stumbled so that we will not. They made mis-steps, so that we might, through the light of Christ, see the strait and narrow path to Everlasting Life. Moses could not see the victory into which Yah was leading His people, and so he hesitated. David did not understand his role as a type of Christ to the Israelites under His reign, and so he erred. Job did not have a clear picture of the loving face of Elohim, and so he thought that Yah might slay him, or permit him to be slain.

And if Job erred in his understanding before the time of the 144,000, how much greater an error would it be for someone in this generation, who is promised to be among those who are alive and remain, to think that they will be permitted to come to deadly harm?

No... for His people, Yah has promised life, and life abundantly. Abundant health, abundant joy, abundant peace, abundant holiness. This is the life that is found in the Covenant of Yah's new Creation, the Covenant of Trust and Obedience to all of His principles; not for reward, but because those principles are righteous.

The Scriptures lead us to the Face of Yah. They are His Word, but expressed in imperfect human language, and thus we dare not read without prayer, without care... not that only "certain people" should read the Bible. The Scriptures are for all... old and young, wise and simple... but let the Spirit always be called to bear witness to the light that Yah shines upon those who seek His face from the throne.

And so, as we read, let us recognize the errors as well as the triumphs, that we may, like Christ Himself, choose the good and refuse the evil, so that our faith will be shown perfect in the light of the Judgment of the Living.

And so in this matter of the final snare, the people of Yah may read of heroes past asking, "Why me? Why was this permitted to come upon me?" And we may see that, subtle as it was in the past, and effective as it was in the past, there is nothing in Christ to which such a thought may attach itself. There is nothing in us that would afford the Enemy a purchase as he seeks to draw souls off the Path of Salvation. The seeds of destruction scatter on the ground but, like the Seeds of the Gospel in unreceptive soil, they find no place to set down their roots and flourish.

Adriel7777: Amen

Zahakiel: Let it not once be heard among the people of Yah, "Why Me? Why should we have to endure such trials?" Let none say, "It is enough for me to sleep before Yahshua returns, and so avoid the tribulation."

No... such a thought does not come from holiness; it is not a part of the resurrected life, for it indicates either that one does not wish to be entirely cleansed of sin, or that one fears the trials to come... neither of which may remain in the holy flames of Yah's presence.

Perfect love casts out all fear. Those who have entered into Christ's resurrection know neither failure nor discouragement. Let this faith become your testimony. It is not enough for me to give a testimony of the faith and then fall asleep until my Savior appears. I do not wish to break out of a grave to meet Him in the air. To be sure, such is a high and holy honor... but I – and my brethren with me – are called to an honor even higher and more holy... to be filled with the life of Christ so that "self" is entirely eclipsed. Death is swallowed up in victory, and the flesh cannot be seen because of the brightness of the Spirit... and so, in that state, we shall greet the Son of Man when He returns to gather up His treasures.

Adriel7777: HalleluYah!

Zahakiel: We read of another of Yah's prophets thus:

"In the year that king Uzziah died I saw also Adonai sitting upon a Throne, high and lifted up, and His train filled the Temple. Then said I, 'Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, Yahweh of hosts.' "Then flew one of the Seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, 'Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.' Also I heard the voice of the Lord, saying, 'Whom shall I send, and who will go for Us?' Then said I, 'Here am I; send me.'" (Isa 6:1, 5-8)

Is this not the experience of utter, complete, overwhelming conversion? We see Yah and know our need, our wretchedness, and the filthiness of our own selfish "righteousness." Then we hear the voice of salvation, saying that our sins are taken away. And then do we sit, kings and queens, saying, "I am rich, and increased with goods, and have need of nothing?" (Rev 3:17) No, rather we know an even greater drive, an even greater need... to be One with the Father and Son, One with His people, and One with our brethren who are yet sick and dying from sin... they must be called into the Unity of Faith, for all are to be One in Yahweh. The basest sinner is called to be One with the Almighty, and we are called, sent, to be agents of the Atonement that makes this miracle come to pass.

Who shall say to this, "Why me?" What tribulation, what difficulty, even what suffering, can compare to the glory to which we are called?

We read, "'Your father Abraham rejoiced to see My day: and he saw it, and was glad.' Then said the Jews unto Him, 'Thou art not yet fifty years old, and hast thou seen Abraham?' Yahshua said unto them, 'Verily, verily, I say unto you, Before Abraham was, I am.'" (John 8:56-58)

Abraham, Moses, Daniel and many others saw with their prophetic gift, the Day of Yahshua. We may read of it in the Gospels, and we may see it with the eye of faith in our very own souls. Today is the Day of Yahshua. Today is the day that He reigns as King in the hearts of His people, and soon that Kingdom shall manifest, as a mountain that covers all the earth.

Next time, we shall speak more of this Kingdom that comes as a stone and stands as a mountain... but those who see it will overcome all of Satan's snares and stand gloriously with the Father, and Son, and all Their holy angels.

But this I will say... as with all the other snares, there is a time, and a context, in which they are true and faithful declarations. The question, "Why me?" may legitimately be asked by a Christian, but with a spirit of prayerful wonder, and overwhelming gratitude. King David, under the inspiration of the Holy Spirit, wrote, "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" (Psalm 8:4) and again, "Yahweh, what is man, that Thou takest knowledge of him! Or the son of man, that Thou makest account of him!" (Psalm 144:3)

Who am I, that Yah might favor me with His grace, and His salvation, and the great work of the Gospel? This is a mystery we shall explore together in eternity. The people of Yah shall have everlasting life... not for any merit of their own, but because they are the beloved of Yah, and respond to Him likewise in love. The people of Yah shall succeed at the tasks to which they are set... not because they are more skilled, or more powerful, or more naturally intelligent, than the other human beings that Yah has made, but because He Himself is perfect. Because He knows who to call, and who to send, His perfect choices are borne out in the results.

He chose Moses because Moses would succeed. He chose Abraham because Abraham would succeed. He chose Elijah, because Elijah would succeed, and be taken bodily into the Heavenly Kingdom. And Yahweh chose you, and Yahweh chose me, with that very same divine wisdom... not because we have any merits that He did not specifically give us, but because He knows, with perfect knowledge, just what we shall do, and how we shall rest in His perfect Sabbath peace, and how we shall joyfully receive His healing miracles, and how we shall speak a word in season to a friend and neighbor to turn the lost and dying toward Him who has pledged to wipe away all tears. (See Rev 21:4)

Why has Yah chosen us? "Why me?" we may ask in wonder... but the question is not as important at the moment as the fact that He has, indeed, chosen each of us to walk with Him, and to make others aware that they, too, are chosen, and called, and precious; very precious, in His sight.

Are there any questions or comments about the study tonight?

Adriel7777: HalleluYah!

Ruthline: C

Zahakiel: Go ahead.

Ruthline: Often I have asked myself the "why me" question, and this study is an answer to my question. I thank Yah for that. End.

Zahakiel: I am happy you have found the answer to that. 😊

Are there any others?

Adriel7777: Q

Zahakiel: Go ahead.

Adriel7777: You mentioned "for we know of Enoch, Elijah, and others, who believed on the Father and Son with their entire beings, and thus physical death held no claim upon them." Who were the others who were translated? I was only aware of Elijah and Enoch. End.

Zahakiel: The Spirit of Prophecy writings refer to individuals from "every generation" (I believe is the term) who have held a similar faith, and experienced similar results.

Adriel7777: C

Zahakiel: They are not named there, but I have mentioned one or two in some of my earlier articles and books. Shem, the son of Noah, was one. Go ahead.

Adriel7777: Wow! I have never heard of that. Do you happen to have that reference handy? If not I will look it up. Thanks and end. 😊

Zahakiel: I can look for it and share it with you afterwards.

Elyna: C

Zahakiel: Go ahead.

Adriel7777: Thank-you. 😊

Elyna: I like this line or thought to contemplate upon: "Zahakiel: for anyone can die, but only divinity can rise again to life." End.

Naraiel: (He was Melchisedec)

Elyna: Also... to Sis Jody's question, there were all they that resurrected when Yahshua did and were translated. End.

Adriel7777: C

Zahakiel: Go ahead.

Adriel7777: Right, but they died and were resurrected. 😊 Bro. David was talking about others besides Elijah and Enoch who were translated without seeing death. End.

Naraiel: C

Zahakiel: Go ahead.

Lucan: C

Elyna: (Oh, I missed that part, thanks.)

Adriel7777: 😊

Naraiel: Another example or extension of "why me?" is: Why am I my brother's keeper, like Cain did. End.

Zahakiel: Go ahead, Luke.

Lucan: I am seeing a slightly different aspect to "why me..."

Adriel7777: Q for Sis Giselle.

Lucan: I heard this phrase/attitude much in my younger years; I recall a man who took on many needless expenses, then asked "why me" when they required attention and payment. When one sees themselves as a victim, either of chance or malice, "why me" assumes there is no good answer. But, as overcomers, we may encounter perplexing circumstances and situations, miscommunications, etc. It is important to ask, "why me" in those situations. That is, "have I contributed to this?" "Is there a way Yahweh would have had me done something differently here?" When we honestly examine our thoughts and actions, we see the "why" in many difficulties... AND, the "why" may often reveal something to be cleansed in "me." <End.>

Adriel7777: 😊

Zahakiel: Thank you for adding that, yes.

Go ahead, Jody.

Adriel7777: What was your Melchisedec reference to? End.

Naraiel: Shem, the son of Noah. End.

Adriel7777: (Ok, thanks)

Zahakiel: If there are no other questions or comments, I will ask Bro. Luke to offer a closing prayer.

Lucan: Dear Father in heaven. We thank you for the blessing of Sabbath fellowship, and the approaching New Moon. We rejoice as we trust in Your guidance, seeing the unrolling of the scroll in prophecy and our daily experience. We are thankful for all we are permitted to endure, knowing it is for our benefit. May your Spirit continue with us in worship and holiness. In Yahshua's name we pray, amen.

Pastor Chick: Amen.

Zahakiel: Amen.

Barb: Amen

Elyna: Amen.

Ruthline: Amen

Gloria: Amen.

Naraiel: Amen

daphna: Amen

Adriel7777: Amen

Marie: Amen