

A History of Rebellion

Introduction

Zahakiel: Well, let us begin. Bro. Luke, will you offer the opening prayer?

Qinael: *Our holy and loving Father,*

We come before you in thanks for this appointed time of cleansing and examination.

We pray that your Spirit will be with each one as we make use of all avenues placed at our disposal for our sanctification.

In the name of Yahshua we pray, amen.

Barb: Amen.

Zahakiel: Amen.

Adriel: Amen.

Pastor "Chick": Amen.

Eagle: Amen.

Daphna: Amen

Abraham: Amen.

Giselle: Amen.

Peter: Amen.

Crystle: Amen.

Zahakiel: This month, we are going to be looking at a history of rebellion, and seeing if we can learn to identify it based upon principle, rather than specifics. Why is this important? It is because, when we think of the word "rebellion," most of us form a conception of violent struggle, of powerful resistance... perhaps the shedding of blood – or at least sweat, to oppose the will of another. But the truth of the matter is that rebellion, like most sin, has both a "letter" and a "spirit." As a counterpart to any good virtue, the vices also have an open and a subtle version – and as usual the subtle version is the more dangerous for its ability to avoid easy detection.

The Rebellion in Heaven

Zahakiel: The history of rebellion begins, not on earth, but in Heaven. While we aren't given too many details in the Bible itself, subsequent inspiration has filled in some of the particulars. Of course, for our purposes in this study it is to our advantage that Lucifer's actions before the Throne are only provided in broad strokes; it helps us to see the principles involved, rather than being tempted to be caught up in details.

This is actually not a minor point. The Scriptures tell us, "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O Elohim, beside thee, what He hath prepared for him that waiteth for Him." (Isa 64:4) This is repeated by Paul in his letter to the Corinthians,

so it obviously has some doctrinal significance. While its primary function is to cause us to anticipate with great curiosity the wonders of Heaven, there is a secondary meaning to this statement as well.

Many of the things of the spiritual world simply cannot be properly perceived and understood by our current, limited senses. And yet, it is vital that we learn the things that the Spirit has to teach us. In order to teach spiritual lessons, therefore, Yahshua would often use parables. Even the parables can potentially be misinterpreted, such as the famous example of Luke 16, but for the discerning mind the meaning can be obtained. Similarly, when the record of the rebellion is opened up to us in the Bible, it is layered in symbolism and parabolic language. If the prophets had seen the specifics of Heaven, their description of it would not be nearly as useful as their symbolic representation has turned out to be. And we, reading it, would be so caught up in the description itself that we might well lose the lesson that was intended.

So of this first rebellion, the beginning of darkness, we read (and let me know when you have finished with the post): “Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

“Thou [art] the anointed cherub that covereth; and I have set thee so. Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

“Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.” (Eze 28:13-18)

Qinael: Done.

Pastor “Chick”: Finished.

Abraham: Done.

Daphna: Finished.

Crystle: Done

Eagle: Done.

Adriel: Done.

Peter: Done.

Zahakiel: I left that [art] in parentheses, to indicate that it was added by translators. Everything else in that passage is past tense, yet the verse (if read with the translators’ insertion) appears to say that the creature in question is still “the anointed Cherub that covereth.”

But what we get from this, without spending too much time on the specifics (*e.g.*, “What does this stone mean?” and “What is a sardius?”) is that the Cherub that once covered was highly exalted, beautiful to

behold and mighty in wisdom. We find that because he became prideful of these characteristics, although they were gifts from the Creator, he did not give praise to the Almighty for his talents and adornment. Because of this, he set his will against Yah's will, and introduced the concepts of transgression and rebellion into the universe. We also read, of course, the inevitable consequences: fiery destruction that will leave nothing but ashes.

Interestingly, when we read of Israel's rebellion against Yah, we find a lot of the same language employed, and that is a major point of this study. There is a lengthy passage in Ezekiel 16 that is worth extensive examination, but to just highlight a few key points:

1) Jerusalem was taken from a state of nothingness and given life by Yah (verses 3-6). In Lucifer's case this nothingness and life were literal; in Israel's case it was taken from an unremarkable and small group of people and brought to the very pinnacle of spiritual significance.

2) Jerusalem, as I've just mentioned, was given a position of great spiritual importance. (verse 8) Lucifer was the "Covering Cherub;" he was the one responsible, as later inspiration revealed, for maintaining the overpowering glory of the Father and keeping It from consuming all creation with its brightness. While Yah could certainly have prevented Himself from destroying His own work, He chose to employ this means of allowing the universe a perpetual memorial of His infinite strength. Israel, it is said, had the "skirt" of the Father spread over Her, and a covenant provided to her. For those who are unfamiliar with the terminology, in Biblical times covering a woman with one's garment was a symbolic sign of engagement.

We read in the Book of Ruth, "And it came to pass at midnight, that the man [Boaz] was afraid, and turned himself; and, behold, a woman lay at his feet. And he said, 'Who art thou?' And she answered, 'I am Ruth thine handmaid. Spread therefore thy skirt over thine handmaid; for thou art a near kinsman.'" (Ruth 3:8-9)

Ruth was not asking for a blanket because she was cold. This would have had nothing to do with her being a near kinsman, as her later explanation indicated. She was asking for the protection of his house, as he had the right to redeem his kinsman's widow.

So just like Lucifer, Israel was taken from nothingness, given life, and raised to a key spiritual position within a holy covenant. We continue:

3) Israel was "anointed," the same language used to describe the first rebel, and covered with the finest clothing. Jewelry, fine ornaments, and even a crown, were added to this array. (verses 9 – 13)

4) Israel became renowned for her beauty, and was described as being "perfect." (verse 14) Interestingly, for Israel Yah specifies that her beauty was a direct result of His beauty, or comeliness. Lucifer, of course, would have no excuse to not be completely aware of this all along.

5) Just like Lucifer, Israel came to "trust in [her] own beauty," (verse 15) and it was because of this that her heart was lifted up. She neglected to give praise to the Father for her gifts, and this led to the beginning of the rebellious spirit.

6) Because of the rebellion and infidelity that resulted from pride, Israel would be burned with fire (verse 42) and brought low before peace could be restored.

Now, because there is a savior for humanity – largely because they did not fall from as high a position as the first angel – Yah has vowed to re-establish His covenant with Israel; (verse 62) and we see this fulfilled ultimately to the saints in various books including Revelation. But though the ultimate fate of Lucifer and Israel are very different, the beginning of their problem was the exact same. The parallels are truly remarkable if Ezekiel 38 and 16 are thoughtfully compared.

So considering this parallel as we look at the “origins” of rebellion, what is it that we learn from this pair of passages?

What are your ideas about this?

Eagle: The idea that God has “vowed to re-establish His covenant with Israel” does this mean mankind as a whole?

Zahakiel: Yes; it means mankind as a whole. However, the covenant is with Israel, as Jeremiah and several other passages specify. What this tells us is that Yah’s connection to humanity, while in some cases can be considered a one-on-one relationship, also has a covenant that is directed through a specific people.

Ellen White, for example, wrote that the Church was THE connection between Heaven and Earth.

Did you have an answer, Crystle?

Crystle: That pride is rebellion.

Elyna: PRIDE is the root of all rebellion.

Zahakiel: Good, yes... that is certainly something that comes through clearly. Whether human or angel, if we cease to give thanks for the things that we have received, we become prideful, thinking that the merits we display are originally our own. We have nothing that we have not received.

Adriel: Amen!

Elyna: Amen.

Zahakiel: So we see pride as a root. Are there any other thoughts?

Elyna: What about the love of money?

Zahakiel: Well, that does not directly factor into the passages we are examining here... I suppose, we could consider greed for money a symptom of pride, since the money would be used to help the “self”: bigger houses, fancy clothing.

Elyna: Yes.

Eagle: Rebellion brings us to a “dead end,” salvation is not sure.

Zahakiel: Right, yes. We also see the ultimate consequence of rebellion, right at the beginning. Utter destruction.

Pastor “Chick”: Is it possible that rebellion is progressive?

Zahakiel: I think it would have to develop over time. The passages there explain that it begins with thoughts of self-sufficiency, which is a corruption of contentment. But then it does indeed progress... to spiritual adultery, to conflicts of interest, and ultimately to separation.

Eagle: Would rebellion against a corrupt government be one of those subtle “ins?”

Zahakiel: Well, I suppose that would have to depend on specifics, both of the actions taken in the “rebellion” and in the spiritual state of that government. What we need to ensure is that our actions are in harmony with Yah’s will for us.

Elyna: Amen!

Eagle: Amen.

Zahakiel: We are told to “honor the king,” or whoever the ruler is; but this is until the point where loyalty to the human laws would involve treason against the divine ones.

So in terms of what several of you have said before, we find that those who are given great power, beauty and wisdom (as have all the saints) are in danger of trusting in these things.

Pastor “Chick”: When we replaced the church signs, many, if not most, perceived that to be a “rebellious” act, and in “defiance” of the court.

Zahakiel: Yes, good. And I’ll be bringing that up soon as well. Thank you.

Crystle: I was noticing the comparisons between Lucifer and Israel are the same as those of the SDA church.

Zahakiel: We will certainly see some similarities, yes. Which particulars were you noticing?

Crystle: Rebellion leading to a disloyalty to Yah and a separation or a removal of her coverings.

Zahakiel: Right. And as pastor’s question indicated, it can be progressive. It can begin very subtly... and then grow until it becomes a great gulf.

One of the striking things that I can draw from the two passages we have seen is this: It seems that a spirit of thankfulness and humility are a key to avoiding the sinful slide into rebellion. If we are always praising our Father for the blessings He has given to us – both the obvious ones and those that are more subtle – how can the heart possibly be lifted up against Him?

Adriel: Amen.

Rebellion in The Wilderness

Zahakiel: Now that rebellion has entered the human experience through Lucifer's temptation of the first pair, we have taken evil-speaking, murmuring and ungratefulness to terrible new depths. Some of the most dramatic scenes of rebellion played out during the trip through the wilderness under the administration of Moses.

Moses was a very meek person, as the Old Testament directly states. (Num 12:13) He did not rise up when his authority was challenged, nor did he strive for the mastery when others believed that they were better suited to lead the refugees from Egypt.

We find rebellion in the time of Moses by such figures as Korah, Dathan and Abiram. "Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men. And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown." (Num 16:1, 2)

"And when Moses heard it, he fell upon his face. And he spake unto Korah and unto all his company, saying, 'Even tomorrow Yahweh will shew who are His, and who is holy; and will cause him to come near unto Him. Even him whom He hath chosen will He cause to come near unto Him.'" (verse 4)

Skipping down a few verses we read:

"And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods." (verse 32) While Korah is the only one mentioned in that verse, we read from the passage leading up to it that it was the tabernacles of all three that were involved in the destruction. (verse 27)

There are several other instances of rebellion during the time of Moses that can be mentioned, but they all followed a very similar pattern. So then, looking at these verses, what is it that we can learn about rebellion from this?

Adriel: That rebellion can take the form of going against someone who Yah has set up as a leader.

Zahakiel: Certainly.

Elyna: The psalmist says: 'Trust in the LORD with ALL your heart and lean not on your OWN understanding...' and so on

Zahakiel: Yes.

Eagle: They did not trust in God through Moses their leader.

Zahakiel: Right.

Zahakiel: Several of you are picking up on the idea that Yah's authority can be transferred to representatives, and they are worthy of the respect that this conveys.

Well, also see that it can start with a small company. But something about the excitement of rebellion appeals to the flesh of mankind, and those small companies can swell quickly. Now, in looking at the origin of rebellion, both in Satan and in Israel, we don't see a lot about the process of how we are to react

to it. Those first examples are wonderful for pointing out the principles we can use to identify rebellion in ourselves... but what if we are the ones being faced with rebellion? And we need not think of it as some large-scale thing. Just imagine small incidents that can happen to us on a daily basis; for in terms of character-building, there is no difference between a huge, national uprising and a small event where someone under our authority resists our instructions.

We find that Moses first and foremost fell on his face. This is a sign of both sorrow and prayer. Moses was rightly sorrowful that his people had brought forth a rebellious group, but instead of arguing with them, or contending for his position as leader, Moses immediately took it to the One who had made him the visible “head” of Israel in the first place: Yahweh Himself.

We then see that it is Yah who took matters into His own hands, and in such a way that not only was Moses vindicated, but he was shown to be correct without the need of violence that was so common (and IS so common) in deciding matters of leadership.

Now, this is the spirit of one who worships Yahweh.

Elyna: Amen.

Eagle: Amen.

Zahakiel: If we take a very practical modern example, which has actually been mentioned before, we would be the first to admit, as CSDAs, that we are seen as “rebels” by the mainstream church – and probably many onlookers as well. In a sense, we are; but what we are rebelling against is not Yah’s authority or true doctrine, but instead the chronicled and demonstrable changes made to the religion of Adventism by those who are currently in power. We have not raised a hand in anger, nor have we sought to convince anyone by means of subtlety or deception. We simply ask the very basic questions, “What does the Bible say?” “What do the life and teachings of Yahshua reveal?” This is enough to earn us (as in fact it earned the Savior Himself) the title of “troublemaker.”

Pastor “Chick”: It is the “spirit and power of Eli-YAH.”

Zahakiel: Exactly, and just as his ministry brought him into conflict with Ahab, so has ours brought us into conflict with the modern Ahab.

Elyna: So a group or a person can be wrongly accused of rebellion, depending who is looking at it.

Zahakiel: In a wicked world, any faithful Christian will be called by that name eventually.

Elyna: Right.

Pastor “Chick”: I think we must guard against the very rebellion we are discussing, because if we bring this down to the family level, who is going to “judge” it? There is “safety in the multitudes of counselors.”

Zahakiel: Can you expand on that a little?

Pastor “Chick”: For example, I can say (within myself) that my wife is rebelling against authority (mine)... and who is really qualified to “judge” that?

Eagle: Witnesses.

Pastor “Chick”: We might need to include a witness or two from a neutral source (such as the church members) to find the facts of it.

Zahakiel: Ah, I see, yes.

And that is the solution prescribed in the Scriptures. So, that is actually a good thing to note, that such things as the Gospel Order are provided to us as a way of guarding against many of these dangers.

Crystle: It seems that all rebellion is caused by a thought which is not processed properly. Such as, “I know a better way” or even from praises from others which can feed those vain thoughts.

Zahakiel: That is the subtle way it can begin, yes.

Eagle: Satan is very active in getting into people’s minds through many means, i.e., television, movies, books...

Zahakiel: Right.

And now in terms of doctrines, if we ask ourselves those questions above, “What do the Scriptures instruct us to do?” and if we answer honestly, we see that the only valid interpretations of any Biblical doctrine are those that remove us from sin, and draw us closer to God. That will separate us from the world and the worldly.

It simply cannot be any other way. Any doctrine that makes excuse for sin, including the common, “We all sin,” “We are only flesh,” “Everyone slips up sometimes...” those who bring us messages like these should be told, “Get behind me, Satan!” And it really doesn’t matter who they are, or how famous, or how much of a following they have, or the size of their congregation. The Holy Spirit rebels – in righteous rebellion – against the spiritual wickedness that allowed such ideas to be blended with the purity and simplicity of the Gospel message.

Pastor “Chick”: Amen!

Zahakiel: But now, we admit, we acknowledge, that those who are corrupt in doctrine will see us as rebels. Well, then, even from their perspective, if they are followers of the God of the Bible, what should they do? Should they bring to bear the forces of civil government? Should they seek legal remedies, and attempt to extract a penalty of finances and property for our blasphemy against their institutions? I read here that Moses fell on his face, and Yahweh revealed who the true rebels really were.

But what is happening today? The ones called rebels are they who are falling on their faces, sighing and crying for the abominations that are being done in Jerusalem. And truly, just as in the days of Moses, destruction will fall upon those who are not on Yah’s side. Yahweh is a God of mercy, to be sure, but He will have a clean people, and woe unto those who take His name upon themselves without also taking His character into their hearts.

Pastor “Chick”: Amen!

Rebellion in The Time of Kings

Zahakiel: Continuing our history... there was certainly much rebellion in the time of the Kings of Israel. One of the most famous examples was when the rebel WAS the king. We know full well of David's sin with Bath-sheba, compounded by his plotting the death of her husband so that she could be his.

We do not need to take much time here to describe it, but let us discuss it for a bit.

Interestingly, David's sin is often described as "adultery," and sometimes as "murder," but what we need to understand, as those called to be among the 144,000 is that these labels, these specifics, are not as important to the soul's development as the spiritual condition that allowed them to come to light.

How do we know this to be doctrinal fact? It is because of the way that he begins Psalm 51, which is understood to be a song of repentance after the prophet Nathan revealed the truth about his condition to the King using a parable.

He says, in response, near the beginning, "Against thee, thee only, have I sinned, and done this evil in thy sight." (Psa 51:4) Now, this might seem an incredible statement, considering what happened to Uriah. At that point, however, Uriah's forgiveness could not be sought, as he had already died. Furthermore, David realized that his true transgression, his primary guilt, came not from what he had done to one man – Uriah – regardless of how grievous that crime was. No, as the king, he had set this example of rebellion against the laws of Yah before the eyes of ALL Israel. We read in the later chapters of the confusion and transgressions that came upon his family. What we don't read about is the impact that these actions had on the other members of the nation... and certainly, if other spiritual records of kings' failures are any indication, the effects were far-reaching and destructive.

What happened to Uriah was terrible; but Uriah was a faithful servant of the theocratically elected King of Israel. As far as we are able to tell from this earthly perspective, the death of his body was the last death Uriah ever needed to experience. But what of the souls that were eternally lost because of the king's faithless example? Truly David could have said, "Against thee, thee only, have I sinned." He was not his brothers' keeper, when he was called to be the chief under-shepherd. Souls for which the very Son of Yah would later be sacrificed, were drawn down into darkness because of one person's rebellion.

So what do we learn from this? What do we say here?

Elyna: Just terrible!

Pastor "Chick": I think this example should remind us that CSDA members are a spectacle to the world, and that IF we are not properly reflecting the image of Christ to others, we are magnifying the kingdom of Satan rather than increasing the Kingdom of YAH, and the negative influence is impossible to judge.

Zahakiel: Quite true, yes.

Daphna: Be very careful and prayerful that you do not deceive yourself as it seems that David deceived himself in the beginning that his act was not so bad.

Zahakiel: Certainly, yes. For those who even claim to be seeking the Heavenly Kingdom, rebellion has to begin with some degree of self-deception.

Crystle: That one cherished sin (rebellion or prideful act or thought, etc) can lead to the demise of many souls that we may not be aware of.

Eagle: What I've learned from your examples above is that we always need to be aware of our example anytime, anyplace.

Zahakiel: Thank you, yes.

We certainly see that rebellion has far-reaching consequences. Yes, there are some immediate consequences, and people such as Uriah himself, can be hurt. Yes, there are some direct consequences, such as the death of the first son of David and Bath-sheba. But it is the less-obvious, the longer-lasting consequences that can often have the most dramatic spiritual impact. Furthermore, the more favored one is by Yah, the more disastrous the effects of rebellion tend to be. All the universe suffered from the rebellion of the first example, Lucifer. All of Israel suffered for David's rebellion. If we are not diligent to seek out and destroy rebellion in our own lives, all over whom we have some kind of spiritual headship will suffer for that neglect; and as pastor so rightly said, the CSDA Church and its members are called to be a "spectacle" to the entire universe as well.

Pastor "Chick": I am wondering if carelessness is not a subtle form of rebellion?

Zahakiel: If we are instructed to be careful, then I would consider neglecting to do so would be a form of subtle rebellion.

Pastor "Chick": So, "neglect" itself becomes a form of rebellion.

Zahakiel: Right.

Rebellion in the New Testament

Zahakiel: Now, there is one more stage of the history of rebellion I would like us to consider today. When finding these examples of rebellion to discuss here, we benefit the most from those that the Spirit has drawn particularly into focus. This holds equally true in the New Testament. There are many we could choose to discuss here, but the incident from Acts 5 tends to stand out for many people. This is, I think, because it is one of those rare examples of immediate consequences that reminds those who might be tempted to carelessness and lightness when dealing with spiritual matters that Yah is the same One who spoke with lightning and fire from atop the mountain.

We read from this relevant passage that actually begins in the previous chapter 4:

"Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet, and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet.

"But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, 'Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the

price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.’

“And Ananias hearing these words fell down, and gave up the ghost; and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him.

“And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, ‘Tell me whether ye sold the land for so much?’ And she said, ‘Yea, for so much.’ Then Peter said unto her, ‘How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.’

“Then fell she down straightway at his feet, and yielded up the ghost, and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.” (Acts 4:34-37, 5:1-10)

Say when you have finished with that.

Crystle: Finished.

Abraham: Done.

Pastor “Chick”: Finished.

Adriel: Done.

Daphna: Finished.

Eagle: Done.

Peter: Finished.

Zahakiel: Alright, so we have been discussing the meanings of passages all morning. Without any additional commentary, and based on the principles we have already identified, what can we learn from this example here?

Ruthie/Peterson: Not to lie and tempt the Holy Spirit.

Zahakiel: Certainly true.

Eagle: God does not look on deception and injustice lightly.

Pastor “Chick”: It is better NOT to vow than to vow and not pay.

Zahakiel: Right.

What I get from this passage is this, in addition to the comments you have made... This set of verses certainly tells us that rebellion, no matter how subtle, is a serious matter to Yahweh. The time in which this took place was one of great power, and of great joy – but this incident was recorded as a way to remind the church in general that it was still a time for self-searching, for the putting-away of sin, for the cleansing of the soul from all rebellion.

And in this case, we learn about the subtlety of rebellion. Ananias and Sapphira did not speak out against the apostles, as Korah, Dathan and Abiram did. They did not go forth praising their own beauty and wisdom to members of the congregation. Technically, since no one knew the original price of the land, their crime was not even setting a bad example for Church members – because they would no doubt have

been seen as generous to be giving the full price (so they would think) of their land's sale to the people of Yah. What makes it even more subtle is that no one was compelling anyone to make these sales. The Spirit of Yah, while it may request aid from His people, and while we vow to give of ourselves to the work of the Gospel, never seems to make demands of this type.

Nevertheless, this pair, seeing the gratitude given to those who made this sacrifice, apparently wished to get a "good name" for themselves, but at the same time they did not want to give the full price of their property. Well, that was fine. They could have kept the land for themselves, and it would have been no sin. We are directly told that due to the overall generosity of the group, everyone had everything that they needed. So it is not as if keeping their own land would have deprived the Church of any necessary funding. What they did was purely out of a desire for attention and praise.

But it goes even further. After they had sold the land, they could have said to Peter, "We wish to donate 50% of our sale price to the Church." That would also have been fine. Again, all members had enough, none were starving, and no doctrine said, "You must sell all your land and give it to the work of the Gospel." At that time, the converts were many, and the funding was sufficient. But what happened was that they gave a portion of their sale (it doesn't matter how much, it could have been 95%) and pretended that they were making a greater sacrifice than they were – saying that this was all they made from the sale.

That, subtle as it is, was rebellion of a kind that prompted an immediate and dramatic response from Yahweh.

It is important for us to recognize that rebellion need not be a violent or even outward set of actions and words. It can be a subtle attempt to deceive others, and present ourselves as greater than we are. It can be a lack of honesty with those around us, for we wish to remain in the good graces of our fellows, but at the same time we desire to break the laws of the Almighty. For those of us who are to have no guile, and to speak a pure language, and to have our conversation (which means actions as well as words in the Bible) heavenly in nature, rebellion of this nature is as important to purge as any other sin.

Rebellion in The Last Generation

Zahakiel: So, by way of a brief summary, we have learned from our first example about the origins of rebellion, and also its ultimate consequence. From the rebellion in the wilderness, we see how we are to respond to rebellion in others. We need not resist it, but take it to our Father, and He will "repay," as Paul tells us in his epistles. We learn, as you have pointed out, that Yah can place His authority on another, and that person becomes worthy of the proper level of respect.

From the rebellion in the time of kings, we learn that even before the ultimate penalty is experienced, the consequences of rebellion can be far-reaching, and often corresponding to our degree of spiritual authority. We are reminded of the responsibility we have in this last generation as bearers of the Gospel message. We also learn that a rebellious spirit can be hard to detect in ourselves; it requires the insight of the Holy Spirit, and perhaps the discernment of another member of the Body (as Nathan did for David). This, of course, is why we are a people of the Covenant, with Yahweh and with each other.

From rebellion in the New Testament, we learn that subtle rebellion is as important to cleanse as dramatic rebellion, and that we must be active to seek out this poisonous character trait, and to remove it so that we

are not only in agreement with the laws of Yah, but we obey them joyfully, with our hearts in tune to the divine principles.

Are there any further questions and comments, then, about this final section of today's study?

Pastor "Chick": I praise the Most High for this study which is the perfect study for New Moon.

Adriel: Amen!!!

Eagle: Amen.

Crystle: Amen.

Zahakiel: Amen.

Peter: Amen.

Elyna: Amen.

Abraham: Amen.

Barb: Amen.

Zahakiel: Will you offer the closing prayer, then, pastor?

Pastor "Chick": *Dear Father in Heaven,*

We thank you for your "heart-searching Spirit."

Cleanse us from all iniquity, for the sake of YAHSHUA and Your Kingdom, in the holy and precious name of YAHSHUA, AMEN!

Zahakiel: Amen.

Qinael: Amen.

Barb: Amen.

Daphna: Amen.

Adriel: Amen!

Abraham: Amen.

Eagle: Amen.

Crystle: Amen

Peter: Amen.

Elyna: Amen. My power will go soon. I look forward to the transcript.

Zahakiel: Thank you all for the excellent discussion, to everyone who contributed their thoughts and asked questions. I will have the transcript out soon.