

Episode_117_2020.09.27 - Stephen A. Chronister

Joel 117: Moses Displays Christ's Life! Moses tells us to look at his life and Find Christ!

Lecture Discussion Number 117 on The Book of Joel

September 27, 2020 • Stephen A. Chronister

(This Transcription was graciously provided to us by Dime Box Dan)

Begin Transcription (Edit Begins 09/28/2020 @04:11 CST)

- Have I seen the Magic Thumb yet? Yes! Ok, How do you rap? Ok, I can see it. Stop. OK, well here we are. We're a little bit late, which means we're exactly on time. I'll start really fast couple of things I gotta few letters not too many couple 3 maybe asking me to go into whether or not this coronavirus had any human influence in it? Obviously, I do not believe that it was a natural event in the sense that I do not believe a bat flew 600 miles away from where its indigenous area was and drowned itself in a pot. I've said that before, I don't think that is reasonable. Occam's razor tells me that that facility is the, is the origin of this particular virus. whether or not it has been manipulated or militarized... another thing completely. I'm beginning to study the sequences of the genetic elements of it, as much as I can. It takes me a little while. But um, beginning to get a grasp. I know I recognize that there are two sides here. Both of them seem to have some kind of merit to them, and I'll try to do my best to figure it out. It's not my field, but. I will do what I can with it as time goes by. I've got all the research accumulated and now I'm about ready to go through it. And let's see, the other thing of course, is, let's see. I had two things that I wanted to talk about in that regard. And I can't remember the second one. Should have written it down, but I didn't. Don't have time, even if I did.
- So, let's get going here. Today, September 27, 2020 lecture discussion. #117, I believe that's true on the book of Joel, Daniel, Revelation, Ecclesiastes. And we last, and this is going to be. This is going to be how do I put it more disconnected than our normal disconnecting? As I read it earlier today, I realized. I had a tendency to wander around because there's so much information. I had the tendency to find 1 little piece of it and say, OK, I need to do that, and then I forget where I was, and I'll just keep writing. And then finally when I do review it, I try to review it before I come up here so it's not. This would I how do I place this? What's a good word? Dyssynchronous, incongruent, pick one of those. That's all I've got today. As usual, it would be so that's my point. It's not going to be as breve, ok I can't take anything out of it, but it doesn't quite fit together the way I hoped. We last left off with the Christ, Moses comparison. That's what we're doing. Christ, Moses, Adam comparison. But we focused on Adam, Christ, and we're focusing on Moses, Christ, and we're working our way through the entanglements that result from [Deuteronomy 18:15](#), so this this is the foundation of it. If you will, [Deuteronomy 18:15](#), let's make that more of U and not an M. Moses at [Deuteronomy 18:15](#) gives the nation of Israel in my opinion, and I think it is non, there's no controversy here, perhaps the most definitive methodology for identifying the coming Messiah, the Messianic King. He says, the Lord, Your God will right raise up for you a Prophet, or The Prophet it's a singular term there. There's no plurality to it, so keep that in mind. the Lord Your God will raise up for you The Prophet like me from your midst, from your brethren and that's what he says [Deuteronomy 18:15](#). And that is a gift, therefore to Israel he gives them a gift and to the

Gentiles us. By extension, it comes through the Jews and we benefited from that. The Prophet can be recognized therefore, by his deliberate, willful, revealing of Moses' words and actions. What, Moses literally and actually said these things. Inside them, if you wish to, hidden inside them is this are these evidences of the Prophet that is to come the Messianic King, and Christ took these things of Moses, and applied them to himself. So, they apply to the Messiah. And obviously to for someone to do that, take somebody else's life. I granted it's in scripture, but to take somebody else's life and find those things inside of it then that apply thousands of years later. That would require an extensive knowledge of Moses. You have to really study Moses to find all of these pieces cause there are hundreds of them. So this has got to be somebody who knew Moses say somebody or someone who was face to face with Moses, so that would be pretty handy with you can find somebody who would transcend time was outside of time and with know Moses face to face and then place these things, if you will, in his life or take these things that are in his life and then apply them. At this extraordinary level later on, thousands of years, and so at anybody who has that kind of capability without the ability to unflinchingly demonstrate Moses life as it portrayed the Prophet. So, the Prophet all of this is the Prophet had to know Moses, and the Prophet had to be the one, that is involved in the writing of Moses, his life as it as it portrayed, the Prophet and Moses says this effectively. I am an example, hidden in me, he is saying hidden in me, Moses the Great Prophet of God, the Great Prophet intends to announce himself to the nation of Israel and to the world by attaching himself in a much more significant way to my experiences. That's what Moses is saying here, The Great Prophet will elevate that which Moses began. We want to think of it that way. Moses put all of this stuff in front of us and he said this is going to be the great Prophet. He'll take it and he'll move it up here. And all of the aforementioned. That I just said is something that 95% of all of the Cliffside Congregation, Analog and Digital. You already know that I'm not giving you anything you don't know. I've done [Deuteronomy 18:15](#) many, many times. But people come for one sermon and they never come back, and so I want to make sure they get that at least so that they will have this great gift to Israel, to the Israelites, and to the gentiles so. Knowing that you already know what they gave you, let's see what else Moses had to offer him. And phew, these little things, ah there it is I got it out. Breakfast, I eat very badly, but I mean by that is I eat terrifically well now. But the food is terrible. I eat Unsalted Sunflower and pumpkin seeds every day. In order to get my medication and potassium levels to be stable, cause magnesium, potassium, calcium, and sodium and electrolytes to cooperate the Bio site in heart. So, I'm very cognizant of what I'm eating. None of it tastes good and it sticks to my teeth excusable and occasionally I spit it out. In a way that is, how do we put this disrespectful? Immature? I don't know, [we're very concerned...], but anyway, Moses didn't stop at [18:15](#), the prophetic statement of [Deuteronomy 18:15](#), he could have stopped, but he didn't. And therefore, we should read further see what he added to this incredible statement. And then he added information just in case. It just in case there's always a possibility that Moses adding more appreciable information, even though again [Deuteronomy 18:15](#) stands alone as extraordinary is incredible. OK, keep in mind the subject this Sunday is the same as last Sunday. And yes, I know that could be said of every single Sunday I have ever Sundayed. I know that I can hear everyone right now shouting at the computers. Everything is the same if I got told how many times you repeat the same subject, so I would have lot better motorhome and I have no motorhome. But that's just how the Bible is. Obviously and there's nothing I can do about it. I

must say there has been some unforeseen benefits of doing these lectures to the three people wearing masks that would be you three. There's a lot of benefit here. I didn't realize it when I started. I thought this is gonna be terrible. I have to have people visually responding to me and my fantastic sense of humor. I can't see anybody and there's nobody that I should say there's nobody here, but there's very few people. I have three people wearing masks. As I said, I think the good benefit, of course, is the decibel level of the snoring is significantly reduced, has been fantastic. The mask. It's kind of prophylactic tool to the sound is the sound barrier. Big plus there and that the morale therefore of the H.T.R.P. has improved and I've started to like this. OK, [Deuteronomy 18:15-22](#), but still do that. I put my glasses on top of my head even though they are completely worthless to me. I don't know why I do it with some form of insanity. the Lord Your God will raise up for you, The Prophet like me from your midst from your brethren. Now he beats that into you, doesn't he? He's trying to tell you something from your midst from your brethren. Who's he talking to? The Jews, why does he say from your midst and then go ahead and say from your brethren? Because there are many of Egypt in this midst, there are gentiles here, so he makes it very specific from your midst, and then he makes it absolutely undeniable what he means from your brethren. Him you shall hear, according to all you desired of the Lord Your God. In Horeb ah, we're going to start out with Horeb. [Deuteronomy 18:15](#), when the subject is the Prophet, he brings up Horeb, he could have brought up any place but. This is the place he brings up when he is in the context of the Prophet like unto me. According to all you desired of the Lord Your God in Horeb in the day of the assembly saying, let me not here again. The voice of the Lord my God, nor let me see this great fire anymore. Remember, we talked about fire, why does he say he will test with fire last week? This great fire anymore, lest I die. Who's the great fire? The Great Fire is obviously being attached to the God to God at Horeb. And the Lord said to me, what they have spoken is good. I will raise up for them a Prophet like you, Moses from among their brethren, and I will put my words in his mouth, and he shall speak to them all that I commanded him. How many words are in God's mouth? He's going to put them all into the Prophet. So, what does that mean about the Prophet? Let's see where am, I and it shall be that whoever will not hear my words when he speaks in my name, I will require it of him. In other words, there's accountability here, but the Prophet who presumes to speak a word in my name, which I have not commanded him to speak, or who speaks in the name of other gods, that prophets shall die, who is that Prophet? I have this juxtapositioning don't I, of the Prophet and a dying Prophet. How shall we know the words which the Lord is on spoken when a Prophet speaks in the name of the Lord of the thing does not happen to our come to pass, and that is the thing which the Lord has not spoken. The Prophet has spoken it presumptuously, you shall not be afraid of him, so you shall be afraid of the Prophet. What fear we have to, of the Great Prophet, should we have? What is the appropriate fear that he speaking up? OK to repeat that is a continuation of the body of Moses in the body of Christ investigation that were on [Deuteronomy 18:15-22](#) predicts that predicts that the death of Moses. The burial of Moses would be certain to have some kind of resemblance to the death and burial to come of the Prophet. This absolutely impossible not that for that not to happen. If anything were to occur. That is the same between someone who is a type of Christ designated as a type of Christ. In this case, the Prophet will be like meaning, so the Prophet will obviously be like there will be a resemblance there will be congruency to the death of Moses and the death of Christ in the burial of Moses and the burial of Christ, and hopefully you

notice the pieces that Moses included in this incredible prophecy. The Prophet Like Unto Me, the Prophet s going to be a Jew, that's a cold hard fact. People don't like that. The world is not like that. Salvation is the name of the Prophet, and Salvation would come through the Jew. I got really nasty letters when we first went on the Internet from people that told me that I loved the Jews. They were, they were very angry at that. There's a lot of hatred for the Jews and for Israel, but that's there's [18:15-22](#) saying Prophet, the savior of the world, the one who has the word of God in his mouth, which means he has to have the word of God in his person, which means he has to be of the Triune God. The Prophet will be a Jew. That's the brethren, he would see the nation of Israel as his brethren. So that would fit, which then will explain not only a part of the third saying, of the [Seven sayings of Jesus Christ from the Cross](#) right, he had [Seven Sayings](#), do you remember we've been doing that. We have this incredible saying, though I'm not sure I've got them numbers right, though I'm pretty confident that is the third saying. Yes, it's a third saying. So what he says from the [Cross of the Seven sayings of the Third one](#), he says something that is explained by [18:15-22](#). This is what he says. This is what Jesus God says from the Cross. This is what he says, God in the flesh says [Mark 3:31:35](#), Christ says, asks, God asked a questions from Cross. This is Omniscient God, from the Cross, asking questions. Oh! What does being elevated on the Cross, where in Moses' life, is Moses and Christ tied together? Because clearly, being on the Cross has to have some relationship to Moses, "Prophet like unto me". So where is Moses in a Cross like condition? Yeah, this is the process of the death of Jesus, so I looked at the process of the death from of Moses. Christ says God himself in the flesh, asks a question again, always pay strict attention when Christ asks the question. He says this from across who is my mother, or my brother? What he really doesn't say that from the Cross does he, he says, this "[woman behold thy son, behold your mother](#)". That's the one. Did the Timeless Omniscient, Jesus Christ. Remember that [Mark 3:31-35](#) and [Luke 8:19-21](#) and [Matthew 12:46-50](#). Oh, that's cool. [Matthew 12](#). Did he remember [Matthew 12:46-50](#)? That's the context of the rejection of Christ by the religious leaders of Israel on the basis that is possessed by Satan. That's the sign of Jonah, did Christ remember that when he said "woman, behold, thy son, Behold, my mother", did he remembered that he said, who is my mother? Who are, who is my brothers, that he remembered that? Did he put all of them together? How good is he? Did he know? Please? What I'm saying to you is that the Third Saying, goes back into [18 Deuteronomy](#). And all of that is attacked, the Third Saying, is attacked. [Deuteronomy 18:15-22](#) through [Mark](#). And if only we had time. I should say this really fast. I know you saw the Anti-Christ in that [Deuteronomy 18:15-22](#), that the Prophet that does NOT speak for God who does the Prophet who does NOT speak for God, who does he speak for? Alright, so far, how far did we get Jesus would be a Jew, The Prophet would then be a Jew, the God in the flesh is a Jew, what's the question? Why? Why the Jew? Well, everyone says Abraham, why Abraham? Why is Abraham a Jew? The Islam obviously, their Abrahamic. Is it Abraham? Is that the reason? Or does it predate Abraham? When did God decide that he was going to be a Jew? Or does the Bible say [Revelation 13](#), "Before the foundations of the Earth"? So again, I say the question, why is a Jew? Did he have to be? Trick questions there, he's Omniscient God. So, the answer is, Yes. Is this [Genesis 3](#)? I always say everything goes back to [Genesis 3](#). Anyway, set that aside, note that Moses in his life, as the King if you want to think of it that way, the Prophet he's the Prophet of Israel, note that he was isolated from Israel. When he began, before he began his ministry, he was separated away. Israel was in Egypt and Moses was in the Kingdom, if you will. Egypt is in

the Pharaonic Establishment, so he is isolated. He's isolated from Israel until he kills an Egyptian, an Egyptian who was beating a Jew, and Moses kills him, and that killing of that Egyptian leads to Moses fleeing from the Pharaoh. I have isolation and then I have him fleeing, as he comes to Israel, as he wants to be a part of Israel, he ends up having to flee, [Exodus 2:11-15](#). And also note that the Jews rejected Moses, the first such examples [Exodus 2:14](#), where it says, "Who made you a prince and a judge over us?". Two Jews were fighting amongst themselves and you fully tried to break it up, essentially I guess that would be appropriate way to describe it and they say, "Who made you a prince and a judge over us?", who made you a prince and a judge over us? The obvious answer or this rhetorical question is no one did. We don't have the right to judge us. You don't have the right to rule over us. That is exactly what they say to Christ, to this day. He is not the Messiah; he has no right over them. They rejected Moses. The question they ask of Moses in that particular incident was, "Do you intend to kill me, as you killed the Egyptian?" And that of course panicked Moses said he recognized everyone, knows that I have killed it Egyptian, that Pharaoh will come after me. That leads to him fleeing. So, he goes into the. Yeah, until some would say the desert, others would say the wilderness. In any event, he goes away as far as he can get. And I want you to notice the similarity of Israel's accusation and [Exodus 17:3](#) to [Exodus 2:14](#). "Who made you a Prince and a Judge over us?", "Do you intend to kill me as you kill the Egyptian", they said to Moses, when he came on their behalf to save them, that he, they wanted to know he was a murderer. Remember [17:3 of Exodus](#) where Moses struck the rock, it where? Where did he strikethrough rock? Oh, look, right there [Horeb]. How much do you think that place is going to come up for us today? Over and over again. Why? Moses struck the rock at Horeb [Exodus 17:6](#), and what was Israel doing there? Why did he strike the rock? They wanted water, and Moses smote the rock, he killed the rock. The rock being Christ, but prior to that [Exodus 17:6](#), Israel is blaming God, accusing God of the lie of Satan essentially, of a premeditated murder. You brought us out of here just to kill us. Such ruin our life. That is the testing of the Lord. God tests with fire. So, I asked last week what is the testing? Why is your testing with fire? Why is fire equal to God? What is fire to God? Where does? Why does he use it? Is the way he does. So that happened at Horeb, I have this represent representation of [Exodus 2:14](#) and [Exodus 17:6](#), at Horeb, Horeb. Didn't Moses stand before the Angel of the Lord? He did, he stood before the Angel of the Lord. What was the Angel of the Lord doing? Well, he was fire. What kind of fire was he? He was fire in a what? In a Bush. So, the Angel of the Lord was at the Burning Bush, where was that? That was at Horeb. That's where The Angel of The Lord says that he is the "I AM that I AM". That is where the Holy Ground Moses take off your sandals because you are on Holy Ground that's Horeb. I am the God of Abraham, the God of Isaac, the guy that God of Jacob, that is all said. Let me say it again, I AM the God of Abraham, the God of Isaac, the God of Jacob. That occurs that I AM that I AM, I AM occurred in [Exodus 3:1-14](#), and all of that was at Mount Horeb. Mount Horeb is called the mountain of God Haha, Haha Elohim, Elohim is just one, one of the mysteries too. That's the triunity of God that is the mountain of the Triune God is Horeb. All of that happened, coincident. All that happened in the exact same place. Well, we have no other places. And a much more. I have new beginning, scratch, what's there? Is it not so that Mount Horeb, [Deuteronomy 1:2-6](#) is the location from which Israel begins their journey? Rhetorical question implies the positive. God, there's a mountain and a lot of you already know that's not a really great mountaintop that really, that makes it hard work a lot more press. If there's a

really big trees, that's a really big mountain. It looks like they got. Never mind. I won't get distracted. There is a mountain. There's a Burning Bush on that mountain. There's Holy Ground on this is where Moses had his mouth. Here's Moses long hair, a staff. Gosh I'm good at this. Burning Bush, The Angel of the Lord Is there I AM that I AM. The most incredible statement ever made in human history that we're aware of. I AM that I AM occurs here. This is also the place for the nation of Israel starts its journey from. Again, probably coincident. What is Horeb to God? This, the mountain of the Elohim God. Horeb carries a meaning, the name Horeb. This is attached to Desolation. The Mount of Desolation of the Elohim. Mount Desolation would be the literal translation. Therefore, the nation of Israel initiates their walk, their march to the Promised Land, or the Promise of God from the mountain of Desolation. Why begin the journey at the walk, of the nation of Israel from the place of Desolation? Why is this the Holy Mountain of God that we call it the Holy Mountain of God? He also calls it a Place of Desolation. And therefore, the most obvious of the obvious questions. Now starting to fly out and whup us upside the head. Let's just go over the facts, I'll reraise most of them, why does God call this Mountain the place of Desolation? Why does God name this mountain the Mountain of the Elohim? Why does he choose to reveal his name the I AM that I AM at the Mountain of Desolation? What's going on? In fact, we go to the fundamental question that we've been asking before about Adam. What happened at this place? Something happened here, is the first time? Did God say, OK, I think I'll pick a place to meet with Moses. I'll pick a place who will pick this place has no significance to me whatsoever. Or does this place have incredible significance? And who would know of its significance besides God? What happened here at this place? First, this place of holy ground [Exodus 3:5](#). Because it only rare I AM that I AM proclaims what is he saying when he says I AM that I AM his proclaiming his timelessness. This is the timelessness of God. He conceived and he installed time. This is what he says to Moses, I am the one who conceived and installed time. Time is a function of consciousness. Therefore, God is the one who is the Bestower. If you will, of all consciousness, all consciousness comes from the I AM that I AM. This is the truth of his given to Moses at Mount Horeb, [Exodus 3:2](#) and it is the Angel, the Angel of the Lord who appears to Moses [Exodus 3:2](#) and Jesus Christ is the Angel of the Lord. There's your beginning. The beginning of all of the connectivity, Jesus Christ therefore, is the I AM that I AM does he ever say that? Does he ever say I AM that I AM well he does; [John 8:12](#), [John 8:24](#), [John 11:25](#), [John 10:7](#), [10:11](#), [10:14](#), [15:1](#), and that's just the easy ones. He says the word I AM, I AM, I AM, over, and over, and over. Every time he says I AM he is saying I AM that I AM of [Exodus 3:14](#) every single time and the Gospel of John, therefore if you read it, you see all of these I AM's in the Gospel of John. OK, medicine, it isn't really medicine. I used to have medicine, really good medicine, made by the Coca Cola Company. I haven't had one of them. My gosh over a year now. I love my medicine, as you know. The Gospel of John pours I AM that I AM all over itself. Want you to know that's the focus? Everything about the Gospel of John's screaming, yelling at us. [Exodus 3:14](#), [Exodus 3:14](#) is the point. The whole point of the Gospel of John he is proving he is giving the evidences of who Christ really is, and again you must believe Christ, or you will perish in your sins. That's what he says, "For if you do not believe I AM?", and let me say it the way he meant it that it, I shouldn't say that, ok let me say it the way that it could be extended element of it, "For if you do not believe that I AM that I AM, you will die in your sins", as [John 8:24](#) those were the words of Christ. So, John goes about proving that he is the I AM that I AM. So therefore, I hope therefore to hope I made the case. I

AM that I AM that phrase that name of Christ that named God that named the Elohim. Are tied directly there inseparable from the Mountain of God, the Mountain of Desolation, Mount Horeb, so I'm saying is like his timelessness in his consciousness. Again, time is a conscious. As a conscious origin, there must be consciousness for there to be time. Physicists think that humanity produces the consciousness that is installed time, that's not true, our consciousness comes from consciousness. So, Timelessness and Desolation are put side-by-side here at Mount Horeb. Now I suspect that many if not most, if not all of you are aware [Deuteronomy 4:44](#) thru [5:22](#), and you also have [Deuteronomy 4:7-14](#), these are passages that established the interchanging of Mount Horeb with Mount Sinai. In other words, Mount Horeb is the same exact mountain as Mount Sinai. That's where the 10 Commandments came. How much stuff is happening on this mountain? There's a lot of stuff. Why is it so much? It's like he took a dump truck of all of his. He just put it on Mount Horeb slash Mount Sinai. Mount Sinai, Mount Horeb. same mountain 10 Commandments and I know there are. There are commentators that think otherwise, this Do they insist that the two mountains of distinctness, of there not the same mountain. I said that back if they insist that there are two mountains, and I'm saying that no, there is 1 Mountain with two names. And it's clear to me that there is 1 mountain that has two names. Now when I say two names, I mean two names that I think. Are the names to consider the Jewish theologians have attached other names? Sinai as you know, it's called the wilderness. The Sinai Wilderness is the desert. The first in scripture and then it becomes Sinai Mountain Mount Sinai, but the wilderness Sinai is how it's established in the beginning and [Exodus 19:2](#). And obviously something of great importance is occurring here, occurs here, occurred at this exact location. The Angel of the Lord the I AM that I AM the fire. And fire again is an emblem of God. Is this the same fire as all fire? We have fire, is that an emblem of God is that God is God in all fire, or does he have his own fire? So I fire I have Thunder in future languages that's the 10 Commandments, I have the covenant with Israel, through whom would come the seed of the woman, the savior of creation, [John 3:16](#), [John 3:16](#), says for God so loved the creation. It is said world so many times now, that's how it's usually thought, but it did the word in the Greek is the entirety of the creation. So, to repeat the central question, I'm just firing stuff aren't I, today? That's what I tried to tell you, but there's nothing I wanted to leave out, so it becomes this big, disoriented thing. And the question is, how is that different from every other Sunday? Again, rhetorical question, so to repeat, this central element here component Moses takes off his shoes, sandals in order to stand in this Holy Place. The place of Abraham, Isaac, and Jacob, where they are declared to be alive, awaiting resurrection. I am the God of Abraham, Isaac and Jacob. Again, this is [Matthew 22:29-33](#), where he answers the question because the Sadducees said that there is no resurrection in the Old Testament and he says why don't you know the scriptures? Of course, they didn't know the scriptures, if they had known the scripture, they would have recognized the I AM that I AM the God of Isaac, Jacob and Abraham. That out of order. I AM that I AM is the God of the living. He says that in [Matthew 22:29-33](#) and destroys the Sadducean sect, and it never rises up again. Some people think that they are the writers of the Dead Sea scrolls. They were so humiliated. We don't know if they should. I hope they were. Why did Jesus Christ choose Mount Horeb this place? This location and asking that question about all kinds of things. Here comes the big Kahuna, if you will the [Magilla Gorilla](#) if you will. Christ calls out, as you know, Moses, Moses, [Exodus 3:4](#). Does that remind you of anything? Christ is there, he calls out to a man, and he says, Moses, Moses,

and Moses answers. What's he saying? Here I am. Who else had this kind of experience? [Genesis 3:9](#), the Lord God calls to Adam, where you? That's what he says, where you? Sounds like Hawaiian pidgin English, I would know. Where are you, if you wish? Adam was afraid, [Genesis 3:10](#). Moses was afraid, [Exodus 3:6](#). Probably just a, just ignore it. Adam hid because he was afraid [Genesis 3:10](#). Moses hid his face where he was afraid, [Exodus 3:6](#). Again, more of the same, coincidence upon coincidence, move along, nothing to see here. Pay no, never mind. Don't go back and start reading [Romans 5:14](#) and [Deuteronomy 18:15](#), and see what the implications are theologically. Don't do that. That would be, who cares. Well, I submit that these things are purposed. Again, coincidence is not possible. Coincidences contradictory with Omniscience and Timeless. There is nothing arbitrary or incidental in scripture, not one thing, not a jot, not a tiddle, [Matthew 5:17-18](#) shall passed away. These are the words of Christ himself, the Lord of God. Emphasizing the Lord God. Emphasize in the source of Scripture and the endurance of scripture, as well as the authority. The authority of scripture is absolute. It is perfect in its original full, and when I worry other man's toils. I didn't write that, why I didn't write that, I had spoken it. Twenty-five years ago, or better, I had class, twenty-five years plus, I actually had someone hold up a sign, "Who Cares?", during one of my lectures. I refer to the simpler times over the years. I was surprised when I saw it. Even though hecklers were encouraged, at beautiful downtown Cliffside, which is neither beautiful downtown, nor on the side of a cliff. Anyway, the holder of the sign was annoyed by my enthrallment with respect of the kinds of subjects I am doing right now, going about finding pieces seen if I thought you figure out what's what is underneath all of this. What are the secrets, what are the mysteries? By finding all the pieces. I had a long conversation with somebody couple hours, maybe at least an hour and half on the difference between Angels and men. If you're going to study Angels, your gonna have to study [Genesis 6](#), you have to study [Ezekiel 28](#), you have to study [Isaiah 14](#), you have to go to [Sodom and Gomorrah](#), you have to figure out how they fight Satan, you'll be in [Jude 9](#), you will be in [Revelation 12](#), you'll have to do all of these things is to figure out, why do, why do Angels, they kinda look like men but they don't have size? Why do we judge Angels? Why are they messenger of God? Why do they come and get us when we die? All of these things. How are they the same and how are they different? That's a tremendous subject, you have to go and get all the pieces in the bay. You can't get very many pieces. I got, I told him to take four, out of hundreds. I've always, like I've said, the holder of the sign was annoyed because I've been enthralled with these kinds of subjects ever since I started trying to do this. My perspective is that in this particular instance is that the Adam, Moses, Christ relationship is evidentiary. It's a defining proof that the Bible is the work of an unfathomable, an unimaginable, intelligence. This is an intelligence that when you start figuring out what he's done with his word, with his book, and just go my gosh, actually my God. So it's proof that that the writer of the Bible is a consciousness is an intelligence that we can't comprehend it, and it also proves the courses that I would try to say now is that Christ is the I AM that I AM of [Exodus 3:14](#), he's the breath of life for [Genesis 2:7](#), he's the resurrection and the life. But my heckler, when I was doing these kinds, he thought it was tedious and worthless and therefore he was holding up his sign, "Who cares". And at the time I was actually pleased that someone in attendance was not only still awake but was motivated enough to construct scrawl out a question cause, you know, I really like questions. And I don't remember what I did, I'm pretty sure I responded to the, "Who cares", because I would. If somebody raises up the sign now, I

would definitely take note of it, so I'm pretty sure that I said something. And if I said something, I would probably be a question, because he asked a question. So, I would answer this question with a question. Because I love questions. I can't be certain, I can't remember if I did that, but hopefully I did do that. Today would be different, if somebody would hold up a sign today saying, "Who cares?", I know you're thinking it [TAP, TAP, TAP, TAP]. You're not taking the time to write it down on the placard and hold it up in the air in mid lecture. But you have to give him some enthusiasm, but ah, there's an anatomy there, he's sitting there going, "I hate this so much" that I'm going to get a piece of cardboard, and I'm gonna get a felt marker, a Sharpie, and I'm gonna write, "Who cares?" on it, and I gotta hold it up where he can see it, I hated it this much. That's a tremendous amount of, again enthusiasm, process, which I couldn't help but delighted in. But today I would point out that caring is a relative term. Insert a list of caring. How much caring? Can you have infinite caring? Can you have zero caring, if I have any kind of caring at all, is it caring? So, it's a relative term. Everyone has its own, their own, definition of what caring is, and therefore, who cares cannot be known. Can it? Because the true measurement is impossible inside of time, which leads to the obvious question. What are the theological implications of the direction and irreversibility of time and the impossibility of true measurement because they are locked together? How are they connected? That's how I would respond to, "Who cares?" today. I suspect my antagonist would then submit to be collectively awaiting mental health professionals in the white coats. OK, let's have another component to the Moses problem, [Deuteronomy 5:44-46](#), says this, "Now this is the law which Moses set before the children of Israel. These are the testimonies, the statutes, and the judgments which Moses spoke to the children of Israel after they came out of Egypt, on the side of the Jordan, in the Valley opposite Beth Peor", in the Valley opposite Beth Peor. That is [Deuteronomy 5:44-46](#) and you are now jumping up and down with great delight, aren't you? Ah Ha, Beth Peor, you all know what Beth Peor means. But really it isn't about Beth Peor is it? No, it's about the Valley. If you went to Beth Peor you would be looking in the wrong place. You should be paying attention to the Valley. Yes ma'am, is that all I have left? Oh, My Goodness! Gotta hustle now. So this is more specifically the Valley opposite Beth Peor, in the land of Moab, Mount Moab, [Deuteronomy 34:6](#) is what we're talking about here, aren't we? This is where God hid buried the body of Moses. So here we go again. What else happened in this Valley? Opposite Beth Peor, what happened first here? Why did God choose this place to bury the body of Moses? Is anybody else buried here that no one knows about it? If so, who? What happened in Beth, the Valley opposite Beth Peor first? Why did the Omniscient, Omniscient, I'm sorry, Timeless God of all creation, choosing this place to bury his beloved Moses? And how does this explain [Jude 9](#), Michael and his Angels, contending with Satan and his fallen Angels, over the body of Moses? How does that, how does where he buried him, help explain [Jude 9](#)? Is God choosing the locations that he choosing to show the Angels that he is systematically step by step restoring if you will be correcting, maybe better, perhaps cleansing might be the what I really should say, that might be the more accurate. That which was previously defiled, and if so, when did they defile it in how they defile it? In other words, what is the theological purpose? To me, it appears that God is checking off boxes, so to speak, to what end? Again, what purpose is that? Am I right about this? I will leave it up to you to decide, yes. Moses gives two addresses, two speeches to Israel, reminding them of their history. Post Exodus from Egypt two speech. Why two speeches? Why not get done in one speech, but he doesn't, he gives two speeches. He

mentions his burial site in both of his speeches, both of his address is [Deuteronomy 3:29](#), is his burial site. He mentions, I'm sorry it says one of his addresses, he mentions his burial site. That's the first address, [Deuteronomy 4:46](#) is a second. Did know Moses know? Did Moses know that this is going to be, he's gonna be in this Valley when he died? How much time did he spend face to face with God? How many sets of tablets did he bring down two sets of tablets? How much time does Moses have face to face? Nobody with him, but God? How many days? What do they talk about? [Deuteronomy 3:23-29](#) is incredible. I wish we had time rather than to say, the Lord, as described by Moses, the Lord was angry with me on your account. That's what Moses says, there, [Deuteronomy 3:23-29](#) to Israel. the Lord with angry with me because of you. Moses prayed to be allowed to crossover and see the good land. I know you know that the Pleasant Mountains in Lebanon, he was not, God forbade it, and he forbade it on account of Israel, because of Israel, that which should have been assigned to Israel therefore was instead transferred to Moses. Does that make sense? Israel should never have seen the Promised Land. But they were allowed to see the Promised Land, and Moses the Prophet, was not allowed to see it because of Israel. And so something was transferred to Moses, the Mediator, the Prophet [Deuteronomy 18:15](#), typology is, I hope, clearing up for you. The Prophet to come, would bear the sins of the saved. The death of Moses and the death of Jesus would be aligned. Though the death, in other words, they would, they would have this incredible relationship as to. See what they're accomplishing. Israel gets to go in the promised land. What's the reason they get to go? God is angry with people on your account. You've already put it together, you don't need. I can see through the masks. And listen, there would be a similance. There will be similarities, but the death of God in the flesh is incomparable. And it cannot be known. You can't know the death of God. There's an unknowable aspect to the death of Moses, and the death of God. This probably, just pullover, move on, nothing, pay no never mind. I like saying never mind because it's a double negative. That said, Beth Peor the meaning is, is somewhat murky. Did Satan know about the Valley opposite Beth Peor? Just asking for a friend, if I had one. Did Adam ask about what surely die meant? Did he say when God said don't eat from that tree, or you'll surely die, did Adam say, "Hey what's that mean?". Did Moses talk to God about his death? When Moses wrote [18:15](#), you think he understood the totality? Beth Peor, why the Valley opposite Beth Peor? How much did Moses know about the valley opposite of Beth Peor, is what I'm asking? Did he know what happened there first? Once he found out that this is where he's gonna die, did he ask, why am I going to be put here??? Where is it gonna be buried? You gotta come up with this. Ah, I'm getting old and all disoriented, it's coming up around here is no problem climbing up the mountain. He has no diminishment, but before that the second is able to climb a mountain. That 120. I'm not able to under stairs at 67, things are going bad for me, but he ran up the mountain I'm confident that, he had no difficulty going up that mountain. Did he ask God why this mountain? Did he ask God, why that mountain? How smart is it? Did he know what happened in the Valley? And do you know what happened to that mountain, Nebo? How much did Adam know about the fall of Satan and the Angels? Why probably did he ask? Did he know the answer? Absolutely he did. Did he ask God why am I the second being? What happened with the first being? Tell me the story. How much did Adam know; how much did Moses know? Considering Satan mobilized his demons to seize the body of Moses, that the body that had no natural diminishing that it can have say that enough the eyes were not reduced or not affected all Moses physical capabilities were intact, somethings very mysterious

about this, isn't there? And Satan knows what it is. I think that's evidenced by [Jude 9](#) again, [Deuteronomy 3:26](#). Emphasize is the substitutional aspect of Moses' death. If you didn't get it when I first said it, I hope you got it now. He was the reason Israel was able to go into the Promised Land. If he doesn't die, they don't get to go. Does that make sense? And that ports, supports with Christ on the Cross, doesn't it? In the place of Israel, the man of humility that, [Numbers 12:3](#) he is no the man. Moses was very humble, more than all men who were on the face of the earth. How many men is Moses more humble than? Everyone that who, says that God says that. [Numbers 12:3](#) when you're considering what happened, at [Numbers 20](#), where he struck the rock twice, and you're looking at [3:26](#), where he says God is angry at me on your account and it God said it's because you do not believe me. What does he mean God, says to Moses, because you did not believe me? Believe what? Did you say that to Adam? Because Moses and Adam gonna be closed. But [Number 12:3](#) were Moses is meek and very humble more than all men who are on the face of the Earth. You gotta consider that when you're evaluating Moses, especially [Deuteronomy 3:26](#), [Numbers 20](#), don't have an opinion on [Numbers 20](#) and [Deuteronomy 3:26](#), until you understand what [Numbers 12:3](#) is saying about this man Moses. The overwhelming consensus, though, among theological commentators, is the rush to condemn Moses similar [Numbers 20](#) and I think that's a terrible mistake. I think it takes out [Deuteronomy 18:15](#), they don't see the relationship between Israel entered into the Promise and Moses dying. They don't see it. Moses is ah, I suggested that they not go so fast in their condemnation. Invited, [Deuteronomy 34:6](#), [34:10](#), [Number 12:3](#), the memory of Moses, the honoring of Moses, [Deuteronomy 18:15](#). At his death he is face to face with the Lord God himself, I submit that this is, this is a tender moment. I believe, it is an incredibly tender. God, Moses knew God face to face. There is none like Moses, he says that knew God face to face. Except it, none. There's another man that knew God, face to face, who also had the same kind of tenderness, and I think given to him. Those face to face, nobody's humbler, nobody like Moses. Those are extraordinary statements in scripture. And when you compiled them and be take account over to totality here, [Deuteronomy 3:26](#), becomes substitutionary, in other words, Moses sought to save Israel. Who is Israel to God? It's a wife of God, [Numbers 20](#), so Moses sought to save the wife of God and take apart himself the consequences. Even though he wanted to see the Promise, this of course would fit with who? Adam. Adam sought to save the wife given to him. Was Israel given to Moses? Absolutely, was the woman given to Adam? And untimely this is resolved at the highest possible level with the Lord Jesus Christ. OK quickly, Beth Peor, I said that before, something about Beth Peor had this word opposite in there. Ah, Beth Peor, house of the opening, oh and I've been meaning to read [Numbers 25](#) to yet, it is really important, [Numbers 25](#), "Now Israel remained in Acacia Grove and the people began to commit harlotry with the women of Moab. They invited the people to the sacrifices of their gods and the people, ate and bowed down to their gods. So, Israel was joined a Bael of Peor", Bael of Peor, so Moses is not going to be buried at Beth Peor, he's going to be buried opposite of Beth Peor, "and the anger of the Lord was aroused against Israel. Then the Lord said to Moses, take all the leaders of the people and hang the offenders before the Lord, out in the sun, that the fierce anger of the Lord may turn away from Israel." so again, you see this, death substitution, right? It's a principle, "So Moses said to the judges of Israel, every one of you kill his men, who were joined to Bael of Peor." So, Israel committed harlotry Beth Peor associated with Bael. Bael is who? That's right Bael is Molech, [Leviticus 18:21](#). No one said that, but just in

case you're on the Internet, just to throw that in won't hurt. Bael is Molech, Molech is Child Sacrifice, the Great Sacrifices, [Numbers 25:1-5](#), is the is the sacrifices [Numbers 25:1-5](#) is the Great Evil of Burning Children alive to Molech. So, let's go back here, and the people ate, what's the question? What did they eat? Who did they eat is the question? Eating of children, God hates the killing of innocents? [Proverbs 6:17](#), those who kill innocents will hang in the sun before the Lord. Anyway, Moses is buried opposite in the Valley, no one knows where. Do you suppose the man who knew God face to face would have asked him when and how he would die? And the other man Adam, who knew God face to face, would he ask? Surely, he would ask, don't call me Shirley. Do you supposed that he asked his creator what's the meaning of surely, surely die, I think, again let me repeat, the answer is obvious? The obvious answer is always obvious, Mount Sinai, it ain't Sinai, is said to have the meaning of the [ladder](#). It is said to add the meaning of the ladder. Oh no, who's the ladder? Just in case you think I don't tie all this together eventually. Sinai means ladder, that was so ladder would connect to Mount Sinai, and therefore to Jacobs vision, the ladder that is Christ, in which the Angels ascend and descend. The ladder which reaches from Earth to Heaven, [Genesis 28:12-15](#), connects the Earth to Heaven, If you wish to think of it that way. Mediates between Earth and Heaven. Recently I made the case as you know, the ladder, [John 3](#), symbol of Christ, [Proverbs 30:4](#), and I associated the ladder of the broth, bronze serpent that Moses and held up. Moses held up a bronze serpent, that's associated with the ladder, who hires associated with Mount Sinai, Mount Sinai is Mount Horeb. In the ladder, [Genesis 28:13](#), once Christ said there, it's [28:13](#), about the ladder, behold, the Lord, that's Jesus Christ, stood before the ladder, and what do you think he said, he said, I am the Lord God of Abraham your father, and the God of Isaac. And who does he say that too? He says that to Jacob. So I have Abraham, Isaac, and Jacob, so back we go to [Matthew 22:23](#), [John 11:25](#), [Luke 20:27](#) resurrection. That's all about resurrection. So, the recap. Moses lifts up the bronze serpent, which Christ connects the Jacob's ladder, [John 3](#) both are symbols of the one who is the resurrection and the life, Mount Sinai has within its name, ladder. Moses, again, naked attack, Mount Sinai is considered by the Jews as the meaning of Jacob's ladder. Mount Sinai is actually Mount Horeb, Angels are all over the ladder. The body of Moses buried opposite of the place of great evil ladder is resurrection, and it couldn't be obvious than that. And that's where he stops for today. See you later exit stage left right.

End Transcription @14:06 10.03.2020

Dry Eraser Board

1

DEUT 18:15

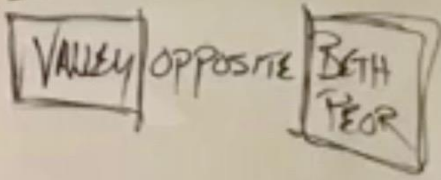
DEUT 4:44-5:22

JANUARY 2001

HOREB

3RD

FIRE = GOD



TEST WITH FIRE