

WEBVTT

1

00:00:00.390 --> 00:00:10.679

Carole Copeland Thomas: Great one again welcome everybody we're starting off with some black history facts, today, we thank you for being a part of this Bible study on February 16.

2

00:00:11.010 --> 00:00:18.630

Carole Copeland Thomas: We hope you're doing well i'm Carol Copeland Thomas and you're going to have a wonderful lesson here Reverend Carrington more is here we're very glad that he is here.

3

00:00:18.990 --> 00:00:32.400

Carole Copeland Thomas: we're going to give you a couple of black history facts before I turn it over to him, so if I were talking about a famous black history figure that's part of the me church, who could I possibly be talking about you can just shout it out.

4

00:00:34.620 --> 00:00:44.610

Carole Copeland Thomas: Who could I possibly be talking about me hero important figure we wouldn't be part of the AMA church if it weren't for this figure.

5

00:00:44.940 --> 00:00:45.690

Linda Mells: Richard Allen.

6

00:00:46.110 --> 00:00:59.370

Carole Copeland Thomas: There you go Thank you our resident scholar sister Linda males off right excellent yes very good, we are talking about Richard Allen a couple of facts and i'm what i'm going to do, I have a two page.

7

00:00:59.790 --> 00:01:09.330

Carole Copeland Thomas: fact sheet that at some point during this Bible study I will drop in the chat and what i'll also do because i'm uploading our sessions now.

8

00:01:09.720 --> 00:01:20.100

Carole Copeland Thomas: I will put it with Wednesday teaching calm, which will include the recording from tonight, and this handout this to page handout will be there as well.

9

00:01:20.640 --> 00:01:33.390

Carole Copeland Thomas: As a remarkable person Richard Allen was born in set born on valentine's day so that's why it's such a significant date for us, he was actually born on.

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00:01:33.540 --> 00:01:39.420

Carole Copeland Thomas: February 14 1760 in germantown actually he was born in Delaware.

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00:01:40.470 --> 00:01:42.450

JONELL JOHNSON: Can I can I add to that because.

12

00:01:42.780 --> 00:01:51.270

JONELL JOHNSON: Richard Allen selected that date for his birth, because he doesn't know when he was really born the exact date because at that time, he was a slave.

13

00:01:51.780 --> 00:01:59.490

Carole Copeland Thomas: Very good, and also Frederick douglass the same thing, who was born at some point, but also selects February is his date of birth.

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00:01:59.880 --> 00:02:08.100

Carole Copeland Thomas: And for that and other reasons we look back at Carter G woodson that's why he chose February, because Abraham Lincoln was born.

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00:02:08.640 --> 00:02:20.520

Carole Copeland Thomas: In February, but he was also looking at Frederick douglass probably Richard Allen as well, and so that's why we have black history month in February, so thank you very much for that, yes, but he was born a slave.

16

00:02:21.000 --> 00:02:27.900

Carole Copeland Thomas: And remained a slave until he was able to raise enough money oftentimes slaves were able to be farmed out.

17

00:02:28.470 --> 00:02:37.290

Carole Copeland Thomas: And they could work their craft, he was a blacksmith and he was able to work, his craft he raised the huge sum of \$2,000 actually freed himself.

18

00:02:37.890 --> 00:02:53.760

Carole Copeland Thomas: was deeply embedded in the Methodist episcopal church that's our origins and as a freed man working as a minister gathering people and evangelizing as well at St George Methodist episcopal church.

19

00:02:54.390 --> 00:03:00.120

Carole Copeland Thomas: He, like others, wanted to go down from the balcony to the main floor to pray.

20

00:03:01.050 --> 00:03:16.710

Carole Copeland Thomas: And that was not allowed, because of the discriminatory practices, during that time, so in 1787, along with others, including absalon Jones he walked out of St George Methodist episcopal church in Philadelphia.

21

00:03:17.400 --> 00:03:23.040

Carole Copeland Thomas: Ultimately, like any groups, whether you're talking in the 1700s or the 2000s.

22

00:03:23.460 --> 00:03:34.320

Carole Copeland Thomas: People have disagreements, they want to look at things differently and so people like absalon Jones went the Episcopal route he wanted to stay closely connected with his fiscal roots.

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00:03:35.070 --> 00:03:43.890

Carole Copeland Thomas: And eight and Richard Allen was really a race man He was a man who was a social justice oriented.

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00:03:44.370 --> 00:04:06.540

Carole Copeland Thomas: He was a very proud black man, he did not want a white congregation or a white domination, a denomination over a newly formed black denomination, and so one thing led to another, and so mother Bethel amy Church was founded in 1794 and then ultimately in April of.

25

00:04:08.370 --> 00:04:14.640

Carole Copeland Thomas: The African Methodist episcopal Church was formed and incorporated and that's very important.

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00:04:15.510 --> 00:04:19.620

Carole Copeland Thomas: Bishop eventually the first consecrated and elected Bishop.

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00:04:19.980 --> 00:04:28.950

Carole Copeland Thomas: In our Church was Richard Allen he was not the first elected Bishop Bishop coker was, but he chose not to stay with our denomination he went.

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00:04:29.340 --> 00:04:38.310

Carole Copeland Thomas: Elsewhere, he wanted to stay in the Methodist tradition, and so the first elected and consecrated Bishop is Richard Allen and that took place.

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00:04:38.640 --> 00:04:51.180

Carole Copeland Thomas: In April of 1816 so every four years, we have a general conference and it started in 1816 when Bishop Allen was actually elected.

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00:04:51.930 --> 00:05:01.290

Carole Copeland Thomas: And so that tradition has carried on we just had our last General Conference last year because of the pandemic and would have been held in in 2020.

31

00:05:01.830 --> 00:05:09.000

Carole Copeland Thomas: But the next gen conference will be held I don't quote me i'm not going to say the place, I think I know where it is.

32

00:05:09.330 --> 00:05:18.660

Carole Copeland Thomas: But it's going to be in 2024 so that's going to be our next gen conference he died, and he was very industrious man, we could have a whole session on him, he was an entrepreneur.

33

00:05:18.960 --> 00:05:24.870

Carole Copeland Thomas: And amazing person one of his clients was the White House, when the White House was in Philadelphia.

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00:05:25.470 --> 00:05:36.030

Carole Copeland Thomas: He actually died on march 26 1831 at the age of 71 he had two wives one his first wife passed away flora his second

wife is Sarah Allen.

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00:05:36.750 --> 00:05:47.340

Carole Copeland Thomas: And so you will hear a lot about Sarah Allen with the women's missionary society so we'll talk more about probably her and a couple of women next week and that's your.

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00:05:47.970 --> 00:06:00.480

Carole Copeland Thomas: Black history fact on Richard Allen today, I would encourage you to get a copy of this book, I actually have an right here and i've had to study it, because one of our.

37

00:06:00.960 --> 00:06:06.900

Carole Copeland Thomas: Sunday school Members ask a question about who laid hands on Richard Allen.

38

00:06:07.320 --> 00:06:22.290

Carole Copeland Thomas: And was he consecrated similarly to the Episcopal church So yes, it was similar but, basically, based on the election process that we currently follow, and there were five people five ordinary.

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00:06:22.830 --> 00:06:32.220

Carole Copeland Thomas: Regular ministers who put their hands on Richard Allen very similar to our ordination process today.

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00:06:32.700 --> 00:06:42.420

Carole Copeland Thomas: And one of them was absalon Jones the other four we don't know and I get that information out of this book, this is a tremendous book Dr Dennis dickerson.

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00:06:42.870 --> 00:06:49.500

Carole Copeland Thomas: Is our retired historiography for the connections amy church, he also is a professor.

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00:06:49.860 --> 00:06:59.490

Carole Copeland Thomas: At vanderbilt university his daughter just wrote a book and i'll probably be talking about her a little later on at another session, but this is a great book, you can get it at your famous.

43

00:06:59.850 --> 00:07:05.460

Carole Copeland Thomas: favorite black bookstore like frugal back bookstore or Amazon or elsewhere it's pretty thick book.

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00:07:05.850 --> 00:07:22.740

Carole Copeland Thomas: Heavy references, but if you want to know more about our Church and the importance of our church, this is a great book to get so that is all that I have to share with you today about black history or Richard Allen any quick questions before I turn it over to Reverend more.

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00:07:23.850 --> 00:07:26.820

Carole Copeland Thomas: And there's so much to talk about our church so much.

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00:07:29.460 --> 00:07:30.840

JONELL JOHNSON: what's the price of that book.

47

00:07:32.160 --> 00:07:33.330

Carole Copeland Thomas: That book.

48

00:07:37.290 --> 00:07:41.130

Carole Copeland Thomas: I will put it in the chat because I don't have i'll look it up i'll put it in the chat.

49

00:07:42.240 --> 00:07:48.600

Carole Copeland Thomas: Great and i'll put the link an Amazon link and in the chat also any other questions.

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00:07:51.750 --> 00:07:59.010

Carole Copeland Thomas: Alright, well, thank you very much, and I will now turn it over to the Reverend Carrington more please give it up for Reverend more.

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00:08:01.800 --> 00:08:10.800

Carrington Moore: Good to see our web favor can clap it up for sister Carol Copeland Thomas who want to the time to make that presentation for us.

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00:08:11.310 --> 00:08:19.770

Carrington Moore: Describing our history as a mirror, so thank you so

much to care for that and we're going to jump right into the Bible study today we'll jump right into the Bible study.

53

00:08:20.220 --> 00:08:35.040

Carrington Moore: Do me a favor can assume your posture of prayer so they were talking about maximizing the miracle we own our theme for the month of February for black history month and type of the miracle memory our first week we really looked at this idea.

54

00:08:36.150 --> 00:08:46.500

Carrington Moore: of how do we build was the build up for revolution what was happening in the text that was leading to the to their own liberation as Israel iris Hebrew people.

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00:08:46.800 --> 00:08:53.100

Carrington Moore: Last week we talked about this idea of what happens when, God remembers right, if you look at the online broadcast.

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00:08:53.370 --> 00:09:00.360

Carrington Moore: That happens every Thursday at 7pm we actually change the title is what happens when, God sees you we we appointment texts, where.

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00:09:00.720 --> 00:09:07.530

Carrington Moore: God says to God self that he's talking to Moses says, I have seen I have remembered.

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00:09:07.800 --> 00:09:17.070

Carrington Moore: I have observed the oppression of my people so we've talked about practically then also what it means for for the text, and what that means for them how it was lifted up.

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00:09:17.430 --> 00:09:25.830

Carrington Moore: Then today we're talking about maximizing the miracle and really looking at the life of Moses particular particularly what's going on and chapter for.

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00:09:26.130 --> 00:09:36.300

Carrington Moore: That Moses, he has this long dialogue with with a yard way and we were looking at Chapter four as God or yahweh is doing particular miracles actually three miracles.

61

00:09:36.570 --> 00:09:47.730

Carrington Moore: In the midst of Moses as you're always trying to convince Moses that he needs to go back to Egypt, but then we weren't we find ourselves in Chapter four you i'm be honest with you run into a conundrum.

62

00:09:49.440 --> 00:09:57.840

Carrington Moore: The end of the Bible study, because we, like the last 15 minutes literally i'm consulting you to help me make me have this text i'm not a lot of you have been dealing with this.

63

00:09:58.200 --> 00:10:08.940

Carrington Moore: i'm going to reverse it is we're dealing with this verse all week I caught a couple of friends, I looked at all my commentaries lot know we're going to make meaning together you all, are going to give me some answers, because I need some.

64

00:10:09.450 --> 00:10:19.650

Carrington Moore: Because it's a particular verse in Chapter four then we went to ascertain and understand because I think it helps us understand what's going on with Moses, and the liberation.

65

00:10:19.920 --> 00:10:25.800

Carrington Moore: Of god's people, so let us pray your own way, please assume a posture of prayer it's good to see sister join Tyson.

66

00:10:26.160 --> 00:10:34.800

Carrington Moore: it's good to sister natalie rice Harris it's good to see pastor talia it's good sister cash sister Ashley it's good to cease to Joyce marshals.

67

00:10:35.250 --> 00:10:41.070

Carrington Moore: it's good to see brother oops it's good to see everyone, let us pray let's pray god of heaven or.

68

00:10:41.580 --> 00:10:49.680

Carrington Moore: god of liberation love blessed us as we make meaning together this we pray the name of Jesus the Christ our risen savior live everyone say.

69

00:10:50.220 --> 00:11:00.480

Carrington Moore: amen amen I want to, I want to begin with the question family there's a particular question that we have to ask ourselves as we're thinking about this thing maximizing the miracle.

70

00:11:00.840 --> 00:11:17.460

Carrington Moore: here's the question you can put in the chat you can unmute yourself with a question simply as this next there's two question i'm gonna give you two questions, whose responsibility is it to bring the Hebrew people out of slavery, out of genocide, out of captivity.

71

00:11:18.570 --> 00:11:25.800

Carrington Moore: And let me ask you this question what responsibility belongs to God and what responsibility belongs to the Hebrew people.

72

00:11:26.340 --> 00:11:32.940

Carrington Moore: When I asked that question i'll put it up on the chat button, which has actually three questions to go to answer any one of the three.

73

00:11:33.870 --> 00:11:41.490

Carrington Moore: But I want to get your take on this as we're at the heart of liberation found was to build out the Book of Genesis or the Book of exodus the Book of exodus.

74

00:11:41.760 --> 00:11:51.690

Carrington Moore: from Chapter one through chapter 12 here it is so important, it is dealing with the liberation of the Hebrew people are the Israelites if you watch actually most books.

75

00:11:52.140 --> 00:12:02.850

Carrington Moore: Most books or if you watch most movies, you actually see whether it be god's what's it called gods of Egypt, almost every movie that you see regarding.

76

00:12:03.360 --> 00:12:14.790

Carrington Moore: The book of exodus it actually spends the entirety of the book talking about the liberation moment but here's the thing here's the thing the rest of the book I believe chapters 12.

77

00:12:15.270 --> 00:12:28.950

Carrington Moore: Or you could be like this chapters one two chapters

12 deal with liberation chapter 12 and 16 is this transition period, the chapter 16 through 40 actually deal with the Hebrew people's relationship.

78

00:12:29.640 --> 00:12:38.160

Carrington Moore: to God and so when I asked this question real quick i'm putting in the chat for the chat again put in the chat here this.

79

00:12:39.540 --> 00:12:48.510

Carrington Moore: There it is whose responsibility is it to bring the Hebrew people out of slavery, out of genocide, out of captivity for responsible belongs to God.

80

00:12:49.290 --> 00:12:59.910

Carrington Moore: or responsibility belongs to humanity let's jump into that question that's gonna lead us into our conversation around maximizing America go ahead and mute yourself want to put your responses in the chat want to hear from you.

81

00:13:02.100 --> 00:13:03.450

Carrington Moore: whose responsibility is it.

82

00:13:08.970 --> 00:13:09.330

Oh.

83

00:13:20.460 --> 00:13:29.520

Christine Rose: I thought immediately when you said it, that it was Moses, and I see shawn ahead and put that in there was his responsibility to move leap mean the Hebrews.

84

00:13:32.310 --> 00:13:35.580

Carrington Moore: What What do you say that just rose talk to your.

85

00:13:36.210 --> 00:13:55.080

Christine Rose: Well, I just remember that he was one that he was talking directly to God and he was told that he was this was his his journey was the people were cast out for 40 years and that's I don't remember everything but that's what I I just recall that.

86

00:13:56.730 --> 00:14:01.740

Christine Rose: Moses was the one that you know parted the Red Sea and

brought everybody back.

87

00:14:02.730 --> 00:14:08.370

Carrington Moore: that's good that's good rose Thank you so much i'm not looking for any particular answer i'm just looking for us to think together.

88

00:14:08.640 --> 00:14:17.280

Carrington Moore: that's good rose, thank you for getting started off thinking for being the courageous point and get started anybody else I see this, just as Susan said Moses, plus Aaron God provides.

89

00:14:17.340 --> 00:14:26.070

Carrington Moore: guidance to safety obedience belongs to humanity that's interesting sister Susan, thank you for that comment anybody else go ahead and unmute yourself put in the chat want to hear from you.

90

00:14:27.720 --> 00:14:35.280

Ashley Porter: And I said i'd say Maybe it was a shared responsibility, so I, I agree with what's in the chat.

91

00:14:36.570 --> 00:14:38.220

Ashley Porter: About like Moses and Aaron.

92

00:14:39.240 --> 00:14:47.310

Ashley Porter: But I also do know that in order for God to provide the way, like people have to be willing to follow and so.

93

00:14:48.780 --> 00:15:00.780

Ashley Porter: that's where humanity or that's where the Hebrews come in, like they had to be like willing to take the instructions to take the guidance from one God and then Moses and Aaron.

94

00:15:02.670 --> 00:15:02.910

Ashley Porter: yeah.

95

00:15:06.630 --> 00:15:15.090

Carrington Moore: that's good Thank you so much, just actually for sharing that with us appreciate a comment that's good that's good anybody else going to mute yourself, we want to hear from you.

96

00:15:16.680 --> 00:15:18.450

Carrington Moore: We would ask another question after this one.

97

00:15:20.550 --> 00:15:21.000

Carrington Moore: Though.

98

00:15:21.420 --> 00:15:24.300

Joyce Marshall: Well, I don't think i'm.

99

00:15:25.380 --> 00:15:45.180

Joyce Marshall: Moses or Aaron could could have brought them out of Egypt, I mean God knew that the pharaoh was was not he was going to be hard hearted, and he wouldn't let them go, so they needed God to do what had to happen for the pharaoh to release them but.

100

00:15:47.400 --> 00:15:59.970

Joyce Marshall: But because Moses went already he went and said, you know that might be for let the people go and Pharaohs like no so there was Moses wasn't gonna be able to do that on his own, but once they got out, then they needed to.

101

00:16:00.990 --> 00:16:04.620

Joyce Marshall: embrace their freedom and move forward, I think that's where I think.

102

00:16:05.760 --> 00:16:14.820

Joyce Marshall: Moses needed to be responsible for leading them away from captivity and moving on we're doing what he told them to do.

103

00:16:17.010 --> 00:16:29.550

Carrington Moore: as good as to Joyce that is good to join us, we get our wheels turning Now this is good we'll take a couple more responses that will jump into our next question that's also going to help guide the Bible study anyone else.

104

00:16:36.870 --> 00:16:47.970

Carrington Moore: While he was saying Moses interesting Moses was to Jamil says Moses was to gather people, but the people have to have faith to believe it could be done interesting interesting anybody else.

105

00:16:54.060 --> 00:17:04.110

Carrington Moore: Alright, let me ask next questions family now we're looking trying to make meaning of the text regarding how whose responsibility is it.

106

00:17:04.590 --> 00:17:15.630

Carrington Moore: For the liberation of the Hebrew israelite people, you have to ask ourselves this question, as we see ourselves in the text right, I mean we talked about this before that this idea that you read the text.

107

00:17:16.590 --> 00:17:26.850

Carrington Moore: As an objective person is it's not true that happen, we all bring our experiences are bringing our culture understanding aware of being even our politics we actually bring it.

108

00:17:27.270 --> 00:17:32.190

Carrington Moore: into the rendering or the understanding of the text and so i'm not saying that's necessarily wrong.

109

00:17:32.790 --> 00:17:41.190

Carrington Moore: The the thing about, that is, you have to be mindful and mindful how you're bringing your experience yourself to the text so we're going to place ourselves.

110

00:17:41.460 --> 00:17:52.110

Carrington Moore: In the text because exodus, we all know where black history month has been used as the meaningful story to galvanize the liberated efforts and energies.

111

00:17:52.410 --> 00:17:57.570

Carrington Moore: of our ancestors, particularly our ancestors who found themselves and debug slavery.

112

00:17:58.080 --> 00:18:04.260

Carrington Moore: Try who are indoctrinated with the Christian tradition and the brilliance of.

113

00:18:04.590 --> 00:18:17.040

Carrington Moore: Our melon native ancestors is there were able to

adopt particular readings of the text to galvanize their efforts for liberation, so let me ask you this question, whose responsibility right now.

114

00:18:17.910 --> 00:18:29.790

Carrington Moore: We find ourselves living in certain forms of oppression oppression seeking liberation, whose responsibility is it for our own in our own liberation in this moment is it God.

115

00:18:30.660 --> 00:18:39.720

Carrington Moore: Is it us, or is it both or unmute yourself want to hear from you the same question is directed towards us a little bit yourself, but in the chat window here for you.

116

00:18:40.560 --> 00:18:50.970

Albert Coombs: yeah I think it's us with the guidance of God, I mean you know we have to kind of you know you can pray for many different things, but if you don't take any action you know.

117

00:18:51.030 --> 00:18:52.500

Albert Coombs: you're not going to accomplish anything.

118

00:18:52.920 --> 00:19:01.980

Albert Coombs: So I think is we're the ones that have to liberate ourselves, but we asked for God god's guidance and directed in that endeavor.

119

00:19:02.670 --> 00:19:09.630

Carrington Moore: that's good for the Albert you get a lot of people are agreeing with you in the moment anybody else let's hear from you.

120

00:19:17.220 --> 00:19:19.170

Carrington Moore: Put in the chat going to meet yourself.

121

00:19:28.290 --> 00:19:37.530

Carrington Moore: we're gonna move on, no one else was respond this particular question these particular questions become extremely important.

122

00:19:38.430 --> 00:19:47.700

Carrington Moore: Because we're able to maximize the miracles in our

lives, based upon how we understand this particular question now i'm not.

123

00:19:48.060 --> 00:19:56.070

Carrington Moore: criticizing anyone if you believe in the text that was Moses his responsibility or even aaron's responsibility i'm not necessarily saying you're wrong.

124

00:19:56.430 --> 00:20:06.450

Carrington Moore: i'm just saying it's interesting if you think the total responsibility is on your way he loving God self to deliver god's people i'm not saying necessarily wrong or.

125

00:20:07.170 --> 00:20:14.700

Carrington Moore: Right i'm saying interesting it was both I think that's interesting too i'll let you decide what you believe, but I want to submit to you.

126

00:20:15.090 --> 00:20:24.600

Carrington Moore: that the process of liberation happens with your understanding of these questions in the text as we're looking at the relationship.

127

00:20:24.990 --> 00:20:46.110

Carrington Moore: Between your way, who was revealing god's self or Galloway self to a man who does not, who has not come into contact for over 40 years with the rituals or practices of the Hebrew people oh I got nervous, so you guys are self the question here.

128

00:20:47.280 --> 00:21:01.950

Carrington Moore: How a, why does God summon someone who is unlikely candidate for leadership to deliver god's people, so we want to go back.

129

00:21:02.760 --> 00:21:13.980

Carrington Moore: The last week we're talking about when, God remembers this has got to two points I want to give us the last two because they're going to help us understand this idea of maximizing the miracle last week we talked about four things.

130

00:21:14.580 --> 00:21:24.510

Carrington Moore: For things done in the last week we talked about

god's remembrance brings you closer towards vulnerability, we talked about winning the presence of God we've been we've been we've been.

131

00:21:25.620 --> 00:21:38.550

Carrington Moore: conditioned to contort our bodies and our minds to appeal to the status quo, to appeal to white supremacy culture, so that we might fit in and survive, but the the text reveals.

132

00:21:38.850 --> 00:21:53.310

Carrington Moore: With Moses, and his dial up with your way that the relationship or the intimacy is brought it has brought forward to us because Moses is place face to face with God.

133

00:21:53.700 --> 00:22:01.140

Carrington Moore: And sometimes we're face to face with God, the best thing that we can do is to be vulnerable and to share what we believe.

134

00:22:01.560 --> 00:22:11.190

Carrington Moore: And to share what we don't believe and to share the things that we're dealing with through to get to this even more than on the Bible said, but what I love about the dialogue between.

135

00:22:11.520 --> 00:22:15.360

Carrington Moore: Moses, and God or Moses Galloway is that every question.

136

00:22:15.870 --> 00:22:30.210

Carrington Moore: Every retort every anxiety that Moses looks up got a tends to us, so we said pointing up one for last week bows remembers brings you closer towards vulnerability Point number two he says god's remembrance brings you closer.

137

00:22:30.780 --> 00:22:39.240

Carrington Moore: To Community i'm a settlement time we said god's remembers brings you closer closer to Community we talked about the importance.

138

00:22:40.050 --> 00:22:47.370

Carrington Moore: Of god's language telling Moses, that the God that Moses was going to deliver the message to.

139

00:22:47.610 --> 00:22:59.280

Carrington Moore: For liberation was a God that was steeped in memory of God that was steeped in the Community, the ancestral community of the Hebrew people, and so we said in this text that that the.

140

00:22:59.730 --> 00:23:00.600

Carrington Moore: That the that the.

141

00:23:01.050 --> 00:23:12.630

Carrington Moore: remembrance of God brings Moses one face to face with vulnerability and brings Moses face to face with his own community, meaning that Moses had deserted his people for 40 years.

142

00:23:12.810 --> 00:23:21.120

Carrington Moore: And here's the thing family here's the message we're going to talk about this on Sunday as well here's the message, right here, God tells Moses.

143

00:23:21.630 --> 00:23:35.970

Carrington Moore: To go back, we can we can preach right there let's stop right there we gotta pause parenthetically improves this particular frequency, because this path of purpose power potential, the presence of a perfect God family here's the thing Moses.

144

00:23:38.070 --> 00:23:50.280

Carrington Moore: Moses had just murdered somebody and Moses makes the greatest scape he leaves he finds a booth thing he has a son in gershom and he's living well.

145

00:23:51.060 --> 00:24:13.740

Carrington Moore: He he is he is married to a to a woman of high class would say like this Moses mary's up well most guys that he has going on his brother his brother he marries up he's a he's a runaway fallon and met Moses mary's here it is he marries the daughter.

146

00:24:14.910 --> 00:24:20.340

Carrington Moore: The daughter who's who's the priests them the person's name but what's the person's name oh Jesus.

147

00:24:20.610 --> 00:24:22.380

Linda Mells: it's a text family current cash out.

148

00:24:22.800 --> 00:24:27.810

Carrington Moore: There you go there you go resident scholars had a long day family work, it is not it is.

149

00:24:28.440 --> 00:24:29.490

Carrington Moore: There is a daughter.

150

00:24:30.060 --> 00:24:39.330

Carrington Moore: sapporo, who is the daughter of jethro right, and so, who is the priest of one of the priests of medium and so Moses finds himself leaving.

151

00:24:39.720 --> 00:24:53.010

Carrington Moore: The privileges of his priests leaves the preeminent privileges of the palace of pharaoh and finds himself being married to support and he's left he leaves leftist good.

152

00:24:53.910 --> 00:25:14.730

Carrington Moore: he's left this mistake he's left his problem he's left his anxiety he's left his calling his love to his purpose his left his family, but God or his circumstance gives them something to Moses is living good but here's the thing family, we talked about liberation it's a big point here.

153

00:25:16.080 --> 00:25:38.280

Carrington Moore: When Moses comes face to face with God Moses has going on life is good for him and what happens the liberate of moment causes Moses, to have to confront all the things that he ran away from i'ma let that sit right there all szaky ducky quiet quiet family.

154

00:25:39.420 --> 00:25:44.700

Carrington Moore: Let me say it like this in a very practical way the foods that you've been running from.

155

00:25:45.690 --> 00:25:59.460

Carrington Moore: The things you start to put out of your mind your mistakes your problems your own circumstance your own situations your friends your family your own hangups your old your old proclivities.

156

00:25:59.730 --> 00:26:14.580

Carrington Moore: You have to understand that when, God is trying to

deliver you and the people connected to you, you will find yourself face to face with the things that you found yourself running away from, let me say it to you like this.

157

00:26:15.630 --> 00:26:19.110

Carrington Moore: i've learned this in my life when something good happens to you.

158

00:26:20.250 --> 00:26:30.450

Carrington Moore: There so slowly with something good or break through a blessing, is about to happen all the craziness starts popping up, so my own life when people start acting funny.

159

00:26:31.350 --> 00:26:53.400

Carrington Moore: People start acting silly circumstances start popping up and lets me know I know what's going on, that means God is in the atmosphere right God is in the space, and so, so what what what what God does to Moses, here it is God, you might like this God inconveniences Moses oh man.

160

00:26:54.720 --> 00:27:14.190

Carrington Moore: The calling over Moses life isn't great inconvenience, how do we know that it's in the text God says Moses do this do that first Moses says well wait wait a minute you're away, how do you know they're going to believe me, and then he says that i'm not sure if i'm the one.

161

00:27:15.480 --> 00:27:20.790

Carrington Moore: And we're going to this brings us to our third point here it's good to our third point.

162

00:27:22.020 --> 00:27:32.550

Carrington Moore: Last week, that we didn't get a chance to get to a third point is this guys remember it's it brings us face to face here, it is with the problem oh.

163

00:27:33.240 --> 00:27:45.090

Carrington Moore: Oh gods remember it brings us face to face with the problem because here's the thing the problem that Moses found himself in was it because he killed someone.

164

00:27:45.930 --> 00:27:56.940

Carrington Moore: What the problem that he finds himself in is a systematic problem then Moses was only upon responding to the hegemonic.

165

00:27:57.480 --> 00:28:01.440

Carrington Moore: powers and principalities that were oppressing his people.

166

00:28:02.220 --> 00:28:17.610

Carrington Moore: So he's not running away from the Act or the mistake but he's running away from the systematic problem that was plaguing his people, and he was privileged enough it is to get away from the problem, both for the live with Egypt and when he ran away.

167

00:28:18.630 --> 00:28:28.710

Carrington Moore: So sometimes family you gotta have you gotta show yourself, here it is sometimes you got to show yourself that's the point, a little bit of grace, because sometimes.

168

00:28:29.190 --> 00:28:43.800

Carrington Moore: Your mistake your problem problem your proclivity your circumstance your hang up or even your sin that you're dealing with it's only a cyst a symptom of a bigger problem that's happening society.

169

00:28:45.000 --> 00:28:49.890

Carrington Moore: Please let me bless you real quick, let me bless me bless you real quick.

170

00:28:50.910 --> 00:29:01.530

Carrington Moore: Sometimes, and our work, culture, some of us my struggle with imposter syndrome, meaning that we try to work, the 5060 hours a week.

171

00:29:02.040 --> 00:29:12.420

Carrington Moore: Meaning that we try to do our best on the job, meaning we try to network like crazy, meaning that we do everything that's required of us and it still feels like it's never enough.

172

00:29:13.110 --> 00:29:23.400

Carrington Moore: And we will internalize that and say I am good enough for i'm a lazy or I didn't work hard enough or the folks don't

like me know the problem here, it is.

173

00:29:23.700 --> 00:29:31.680

Carrington Moore: it's not you the problem often is the system of overwork and the exploitation of Labor that we find ourselves in.

174

00:29:32.010 --> 00:29:39.390

Carrington Moore: So the problem that we deal with the day to day, is it really the real problem, the real problem is the system, let me go a little deeper.

175

00:29:39.870 --> 00:29:44.940

Carrington Moore: There it is, let me help you out real quick, let me go a little deeper I talked about relationships, because.

176

00:29:45.540 --> 00:29:53.640

Carrington Moore: I like talk about relationships, some of us might find ourselves with the problem defined the booth at church i'm not trying to come up before.

177

00:29:54.300 --> 00:30:05.910

Carrington Moore: they'll get it twisted I wouldn't know problems that email me don't call me say forevermore was you talking about I cause no problems here, it is one of the things i've been trying to study.

178

00:30:07.260 --> 00:30:13.320

Carrington Moore: is, why is it so difficult for this generation to find a partner oh.

179

00:30:15.120 --> 00:30:24.840

Carrington Moore: And sometimes we internalize that as another thing i'm not throwing no shade to other generations right that come before us i'm not throwing shade to the elders but I will suggest to you.

180

00:30:25.380 --> 00:30:41.430

Carrington Moore: that the cultural practices and the meaning making and the ability to be authentic and to be able to court individuals was much easier than than it is now matter of fact, back in the day, these are my parents my mom and my father, how they got.

181

00:30:43.230 --> 00:30:58.200

Carrington Moore: i'm telling the story, I went there my dad was 20
mom was 19 my father came to church for a youth conference this
probably back in the 60s for youth conference they got married and 72
souls and youth Conference, because back in 69.

182

00:30:59.250 --> 00:31:08.040

Carrington Moore: And he was all who is this phone system name say
more, she was like she goes to St James church of God in Christ
mother, my father was originally a Baptist.

183

00:31:08.820 --> 00:31:13.470

Carrington Moore: Minister now, but he was baptized my mom my mom was
so far, these are waiting man.

184

00:31:13.950 --> 00:31:21.180

Carrington Moore: I think my Baptist tradition, not become church of
God and price, because this woman is fine, he found himself.

185

00:31:21.480 --> 00:31:26.640

Carrington Moore: at St James church of God in Christ, because the
mothers and the elders of the church match them together.

186

00:31:27.000 --> 00:31:32.370

Carrington Moore: And said you all, would be good for one another back
in the day when you graduate high school, you can get a full time job.

187

00:31:32.580 --> 00:31:45.270

Carrington Moore: And a factory or a meal, you can do well for
yourself that's my father did before we went to college, he was able
to meet my mother have a couple of children and do well from
themselves because the systems that were in place, made it much
easier.

188

00:31:45.810 --> 00:31:52.110

Carrington Moore: To find someone but nowadays family it's hard it's
hard you come to church, you know, whereby yeah.

189

00:31:52.680 --> 00:32:01.020

Carrington Moore: And then, when you try to do try to talk to somebody
your business be out in the street why becomes time to change, but he
and his family, his family.

190

00:32:01.260 --> 00:32:10.080

Carrington Moore: persons who are doing with that now the thing that you don't want to do is to bring yourself because society will suggest you something's wrong with me.

191

00:32:11.040 --> 00:32:18.930

Carrington Moore: i'm not good enough i'm not fun enough i'm not sexy enough i'm not accomplished enough it's about me but no it's not.

192

00:32:19.170 --> 00:32:32.370

Carrington Moore: it's about a system that we've developed within a culture that will make courting and love difficult film i'm kind of suggesting you like Moses Moses is not responding he this.

193

00:32:34.290 --> 00:32:42.270

Carrington Moore: Is his response it's not about him what his response is about a greater system that he's encountering.

194

00:32:43.560 --> 00:32:44.310

Carrington Moore: So let's keep going.

195

00:32:45.630 --> 00:32:58.110

Carrington Moore: When God remember this from last week, when you get a chance to get get to it we're going to our text now and i'm preaching hard now so work with me smile put something in the chat because i'm sweating taught me up here it is here, it is here, it is family.

196

00:33:00.270 --> 00:33:09.120

Carrington Moore: When got remembers it brings us face to face with the problem you're a believer let's go to the text let's go to the map and ask a question, we asked a question.

197

00:33:10.260 --> 00:33:11.430

Carrington Moore: What is the problem.

198

00:33:12.870 --> 00:33:19.560

Carrington Moore: What is the problem that we find in the book of exodus that's what you want to make sure we're on the same page what's the problem.

199

00:33:20.160 --> 00:33:30.360

Carrington Moore: Yes, do question i'm making this up i'm freestyle here it is here's the two questions what's the problem that we find in the book of exodus the daughter Galloway or EVO team is responding to.

200

00:33:31.410 --> 00:33:38.100

Carrington Moore: And how do we get to that problem, and these are the answers before we can investigate the text we got to answer this question real quick.

201

00:33:38.970 --> 00:33:48.030

Carrington Moore: We got to make sure that we're on the same page so what's the problem in exodus that your way or evil humans respond to and then to hide we get to this problem.

202

00:33:52.170 --> 00:33:55.830

Carrington Moore: Go ahead and put in chat unmute yourself and we're gonna we're going to jump to the text.

203

00:33:59.070 --> 00:34:01.200

Joyce Marshall: out i'll try i'll take a stab at it.

204

00:34:03.840 --> 00:34:07.380

Joyce Marshall: That they were the the Israelites were.

205

00:34:09.180 --> 00:34:12.960

Joyce Marshall: enslaved by Egypt now.

206

00:34:14.280 --> 00:34:23.730

Joyce Marshall: So God is God is responding to their cries for freedom, and I think they they became slaves, because.

207

00:34:25.680 --> 00:34:34.050

Joyce Marshall: With when there was the famine and Joseph had his family i'll come to go ocean they they ended up in Egypt and then they became.

208

00:34:35.790 --> 00:34:37.320

Joyce Marshall: The there were so many.

209

00:34:38.370 --> 00:34:46.170

Joyce Marshall: Hebrews that the pharaoh got nervous and thought that they would be a threat to him, so he enslaved them that what you're looking for.

210

00:34:48.120 --> 00:34:51.630

Carrington Moore: Is watch will notice this is good, you guys going somewhere.

211

00:34:52.170 --> 00:35:00.660

Carrington Moore: We don't we don't build off what you said that this is the joys you you, you know you know your Bible that's good anybody else go ahead and mute yourself go ahead and put in the chat want to hear from you.

212

00:35:00.900 --> 00:35:09.270

Carrington Moore: You can cosign was two choices either you can have a different take, how do we get here in the text and what's the cause of the problem in the text.

213

00:35:11.910 --> 00:35:21.720

Carrington Moore: So I see to ask the same liberating the Hebrews from under federal also Moses Moses is questioning if he's the one to lead the people out of Egypt that's good.

214

00:35:22.980 --> 00:35:26.910

Carrington Moore: I want to go back to this agenda you're talking about this has been a problem for baby boomers to.

215

00:35:28.350 --> 00:35:37.680

Carrington Moore: brother, Ms Ms says couple state to get this lily you don't you don't gotta have a partner if you don't want one it's as all for those who might is I don't know pressure.

216

00:35:38.100 --> 00:35:44.490

Carrington Moore: You know, you can you can you can be good thing it's all good there are benefits to being married and they are benefits to being single.

217

00:35:45.420 --> 00:35:57.090

Carrington Moore: And so it happiness does not equate to being in

relationship with someone that's a great point, thank you for bringing that up let's go to the text family there's nobody else let's go to the Texas build upon.

218

00:35:58.170 --> 00:36:03.690

Carrington Moore: Upon sister joyce's conversation, of course, it is let's go to genesis chapter 47.

219

00:36:04.830 --> 00:36:17.670

Carrington Moore: let's turn to genesis chapter 47 because we got it we got to get to the heart problem which the cause this mess in the first place genesis chapter 47 look at verse 13 reading verses 13.

220

00:36:18.660 --> 00:36:32.490

Carrington Moore: Through verses 26 genesis chapter 47 13 through 26 i'm asking by the metal translates you haven't mastered by did you want to read for us anybody wants to read, we can.

221

00:36:36.780 --> 00:36:38.190

Albert Coombs: This is outcomes, I can be.

222

00:36:38.460 --> 00:36:39.090

Carrington Moore: Thank you very much.

223

00:36:39.240 --> 00:36:43.140

Albert Coombs: Okay genesis 47 verses 32 what.

224

00:36:43.410 --> 00:36:44.280

Carrington Moore: First 26.

225

00:36:44.580 --> 00:36:44.850

To 20.

226

00:36:46.560 --> 00:36:52.170

Carrington Moore: Absolutely, so you brother brother Albert you'll read verses 13 through.

227

00:36:53.280 --> 00:37:04.170

Carrington Moore: 313 through 18 and then sister jenna yo read verses 19 to 26 if I cut you off in the middle, I apologize i'm I get excited

my spirit so just so you know but go ahead and buy the album when you read.

228

00:37:04.170 --> 00:37:15.240

Albert Coombs: Okay, meanwhile, the famine becoming so severe that all the food was used and people were starving throughout the land of Egypt and canaan.

229

00:37:16.050 --> 00:37:28.200

Albert Coombs: by selling grain to the people joke was eventually collected all the money and and Egypt and canaan and he put the money in pharaoh's Treasury.

230

00:37:28.980 --> 00:37:41.940

Albert Coombs: When the people of Egypt and canaan ran out of money, all the Egyptians came to Joseph all money is gone they cried, but please give us food, well, we will die before.

231

00:37:42.420 --> 00:37:53.820

Albert Coombs: Your very eyes, Joseph reply since your money is gone bring me your lifestyle, I will give you food in exchange for your lifestyle.

232

00:37:55.350 --> 00:38:07.560

Carrington Moore: let's let's stop this is good let's let's stop here for the Albert anybody else can respond we're going to go back to you, but Albert what somebody tell them what's going on to the text what's happened in the mixture on the same page what's going on in the text.

233

00:38:08.070 --> 00:38:09.690

JONELL JOHNSON: Joseph is playing with them.

234

00:38:15.900 --> 00:38:16.800

JONELL JOHNSON: Well, I mean.

235

00:38:18.810 --> 00:38:23.400

JONELL JOHNSON: They don't have any food in their sovereign and he wants to livestock in exchange for grain.

236

00:38:24.270 --> 00:38:24.600

hmm.

237

00:38:26.190 --> 00:38:29.760

Carrington Moore: We read that what does that say to you how does that make you feel.

238

00:38:31.830 --> 00:38:41.520

JONELL JOHNSON: I think they probably had to go back and get the livestock and bring it to him I don't know it doesn't it doesn't make any sense if the people are dying and they have cars that they could kill and eat.

239

00:38:43.290 --> 00:38:44.280

JONELL JOHNSON: it's confusing.

240

00:38:45.120 --> 00:38:46.980

Carrington Moore: Interesting it's interesting.

241

00:38:47.490 --> 00:38:50.400

Natalie Rice-Harris: That can I add to that this is natalie can I add to that.

242

00:38:50.460 --> 00:38:51.450

Carrington Moore: Oh, please, please.

243

00:38:53.160 --> 00:39:06.030

Natalie Rice-Harris: Would we would we say as well that you know, Joseph realizes that they're at a disadvantage they don't have any food and they don't have any money to buy food so he's taken what little that they may have, by way of a cattle.

244

00:39:07.320 --> 00:39:07.590

Carrington Moore: So.

245

00:39:07.650 --> 00:39:22.080

Natalie Rice-Harris: You know that a disadvantage so he's taking what they have and at some point, you know they're going to run out of food and cattle so then that leaves them with nothing so they may end up having to go somewhere else to get it, or you know basically multiple greener pastures.

246

00:39:22.740 --> 00:39:24.000

Albert Coombs: yeah now.

247

00:39:25.230 --> 00:39:34.050

Albert Coombs: When I look at Joseph I think Joseph taxis is you know he works with zero basically you know, so I guess he didn't want to give away stuff into.

248

00:39:34.410 --> 00:39:47.670

Albert Coombs: The Israelites he won't get something to exchange, because a bunch of bs report that the pharaoh so I don't think he would give up food that way without not getting something in return.

249

00:39:48.450 --> 00:39:52.740

JONELL JOHNSON: But you see but but brother Al he knew that these were his that these are his family.

250

00:39:53.400 --> 00:39:54.480

JONELL JOHNSON: He knew who they were.

251

00:39:55.020 --> 00:39:57.090

Howard King Jr.: yeah yeah and I.

252

00:39:57.630 --> 00:40:03.630

Howard King Jr.: was just going to add to what to that point i'm just Johnson is that.

253

00:40:04.830 --> 00:40:23.520

Howard King Jr.: it's almost as if he's driving them towards him he's he's kind of like box them often you don't say i'm going to give you, but you're going to give me more than i'm going to get it's not going to be a fair exchange, so you have to come back to me, you have to come back to me.

254

00:40:24.810 --> 00:40:32.520

Natalie Rice-Harris: And if that his way to bring you know his people to him because know a lot of times you're you know by yourself, in a situation and.

255

00:40:32.790 --> 00:40:44.040

Natalie Rice-Harris: You know if you can find a way to bring people

that your people and that's you know if you think about black people that's how black people black people you know tend to glean for black people so maybe that's his way of bringing his people to him.

256

00:40:51.780 --> 00:40:54.090

Carrington Moore: Double day, this is good let's keep going.

257

00:40:56.280 --> 00:40:57.930

Marie Doubleday: You want me to speak i'm sorry.

258

00:40:58.230 --> 00:40:58.950

JONELL JOHNSON: go on.

259

00:41:00.240 --> 00:41:01.680

Carrington Moore: I thought they were going to double their.

260

00:41:01.950 --> 00:41:03.330

JONELL JOHNSON: I was just saying that.

261

00:41:03.570 --> 00:41:18.090

JONELL JOHNSON: He had the dream that they were lying to all be bow down before him in the shoes are going to bow down before him, and this is almost like the the actual reality of the dream that he had when he was 17.

262

00:41:21.300 --> 00:41:23.880

Carrington Moore: What do we do with this story keep going.

263

00:41:25.980 --> 00:41:40.410

Marie Doubleday: Well i'm just agreeing with what I am agreeing with brother Howard, I am thinking that what the exchange for food is is you know oh my God my hail it's awful but.

264

00:41:43.500 --> 00:41:47.580

Marie Doubleday: If you're exchanging food, for example, cattle.

265

00:41:49.020 --> 00:41:51.540

Marie Doubleday: You know when when you process.

266

00:41:53.520 --> 00:42:13.620

Marie Doubleday: Cattle you get quite a bit of meat there I don't see how the food that has been exchange is equivalent to the cattle it's an unequal trade and I think i'm an agreement with brother Howard in that he they were trying to corner the Israeli people.

267

00:42:14.790 --> 00:42:15.090

Carrington Moore: hmm.

268

00:42:16.140 --> 00:42:16.710

Marie Doubleday: So what.

269

00:42:18.570 --> 00:42:27.480

Albert Coombs: Do you think justin was trying to punish the is really because of the fact that the how he got it too long, how we got into you know Egypt.

270

00:42:28.140 --> 00:42:31.110

Albert Coombs: You know the way which he was treated by his brothers.

271

00:42:31.620 --> 00:42:38.070

Albert Coombs: You think that might be behind his mind that he's trying to get some type some form of revenge to pay back.

272

00:42:39.360 --> 00:42:39.570

Linda Mells: Is.

273

00:42:41.430 --> 00:42:42.180

Carrington Moore: Joseph yo.

274

00:42:43.680 --> 00:42:45.060

Carrington Moore: yo shana Joseph.

275

00:42:45.960 --> 00:42:46.680

Linda Mells: His family.

276

00:42:47.610 --> 00:42:49.230

Linda Mells: His family he hasn't come there yet.

277

00:42:49.740 --> 00:42:56.910

Linda Mells: Okay, just the Egyptian people now that he's that he's dealing with his family haven't come there.

278

00:42:58.020 --> 00:43:06.900

Linda Mells: At this time, his family hadn't come to you because it's talking about a late on further down he's talking about his when his children his sons were born.

279

00:43:07.740 --> 00:43:09.480

Carrington Moore: Well, says the land of Egypt were.

280

00:43:09.510 --> 00:43:11.220

Ashley Porter: verse 13 it says yes and his.

281

00:43:11.220 --> 00:43:12.870

Carrington Moore: Family what the random.

282

00:43:12.930 --> 00:43:17.130

Carrington Moore: Egypt in the land of canaan they both have languished because of the family.

283

00:43:17.670 --> 00:43:18.810

Linda Mells: Because of the family.

284

00:43:19.440 --> 00:43:21.270

Carrington Moore: But it's only had made there yet.

285

00:43:22.290 --> 00:43:23.520

JONELL JOHNSON: that's a good point so.

286

00:43:23.520 --> 00:43:24.030

Linda.

287

00:43:26.100 --> 00:43:33.210

Ashley Porter: In the first before they had it says so, Joseph has settled his father and his brothers and he gave him the property and the best of the land.

288

00:43:33.570 --> 00:43:49.650

Ashley Porter: hmm so his family had a right like they had just arrived he had given them everything, like all the riches all the food everything that they want it and then like they had arrived there because there was a famine going on in their land and now where they are now.

289

00:43:50.640 --> 00:44:03.210

Carrington Moore: it's all scholars yeah like going in oh i'm gonna give you about 10 seconds, this is good, this is good DELGADO agree this is all good fun understand the text, this is this is good, but I want us to keep reading keep reading or does anybody else want.

290

00:44:03.210 --> 00:44:03.840

Albert Coombs: To okay.

291

00:44:05.520 --> 00:44:06.420

Albert Coombs: Number 17.

292

00:44:06.840 --> 00:44:07.830

Albert Coombs: And I go that he.

293

00:44:08.250 --> 00:44:12.480

Carrington Moore: Actually, actually let's start again brother Albert let's start 15 actually that's okay.

294

00:44:12.750 --> 00:44:20.400

Albert Coombs: 50 Okay, when the people of Egypt and Cain and ran out of money, all the Egyptians came to Joseph.

295

00:44:20.880 --> 00:44:37.140

Albert Coombs: All money is gone they cry, but please give us food, well, we will die before your very eyes just will reply since your money is going bring me your livestock, I will give you food in exchange for your lifestyle.

296

00:44:37.650 --> 00:44:53.460

Albert Coombs: So they brought their livestock to Joseph and exchange food in exchange for their horses flock of sheep, goats herds of cattle and donkeys Joseph provide them with food for another year.

297

00:44:54.060 --> 00:45:13.020

Albert Coombs: But that year ended and then next year they came again and said, we cannot hide the truth from you my lot of money is going and all our livestock and cows are gone, we have nothing left to give but our bodies and our land whoa.

298

00:45:13.050 --> 00:45:14.010

JONELL JOHNSON: wow that Steve.

299

00:45:14.580 --> 00:45:15.870

Albert Coombs: Ward St.

300

00:45:17.730 --> 00:45:18.270

JONELL JOHNSON: St.

301

00:45:21.090 --> 00:45:26.340

JONELL JOHNSON: Shall we die before your eyes wolf we and our land.

302

00:45:27.720 --> 00:45:32.280

JONELL JOHNSON: by us and our land in exchange for food.

303

00:45:33.690 --> 00:45:38.040

JONELL JOHNSON: We without land will become slaves to pharaoh.

304

00:45:39.690 --> 00:45:43.710

JONELL JOHNSON: just give a seed, so that we may live and not die.

305

00:45:45.120 --> 00:45:49.050

JONELL JOHNSON: And that the land may not become desolate.

306

00:45:50.700 --> 00:45:52.980

JONELL JOHNSON: So Joseph bought all the land.

307

00:45:54.060 --> 00:45:55.560

JONELL JOHNSON: of Egypt pharaoh.

308

00:45:56.760 --> 00:46:03.420

JONELL JOHNSON: All the Egyptians, so their fields, because of the famine was severe upon them.

309

00:46:04.470 --> 00:46:06.720

JONELL JOHNSON: And the land became pharaoh's.

310

00:46:08.430 --> 00:46:09.720

JONELL JOHNSON: asked for the people.

311

00:46:10.770 --> 00:46:16.140

JONELL JOHNSON: He made slaves of them from one end of Egypt to the other.

312

00:46:17.550 --> 00:46:26.490

JONELL JOHNSON: Only the land of the priest, he did not buy for the priests tatar fixed allowance from pharaoh.

313

00:46:27.600 --> 00:46:34.830

JONELL JOHNSON: And lived on the allowance that pharaoh had given gave them, therefore, they did not sell their land.

314

00:46:36.090 --> 00:46:37.290

JONELL JOHNSON: How far you want me to go.

315

00:46:37.890 --> 00:46:39.780

Carrington Moore: With you first 26.

316

00:46:40.050 --> 00:46:57.330

JONELL JOHNSON: Okay, then Joseph said to the people, now that I have this land brought brought you and your this day brought you in your land for pharaoh here a seed for you, so the land.

317

00:46:59.070 --> 00:47:07.560

JONELL JOHNSON: And at the harvest you shall give one fifth to fail and for fifth to be your own.

318

00:47:08.610 --> 00:47:19.920

JONELL JOHNSON: So see photo feel as food for yourselves and your household and as food for your little ones, they said.

319

00:47:21.150 --> 00:47:39.450

JONELL JOHNSON: You have saved our wives may it please my God, we will be slaves to pharaoh what so Joseph made it a statue concerning the land of Egypt and it stands to this day that pharaoh still have a fifth.

320

00:47:41.160 --> 00:47:42.270

JONELL JOHNSON: Have the fifth.

321

00:47:42.720 --> 00:47:46.860

JONELL JOHNSON: The land of the priests alone did not become Pharaohs.

322

00:47:49.440 --> 00:47:50.220

Carrington Moore: This is interesting.

323

00:47:51.540 --> 00:47:58.860

Carrington Moore: that's interesting, what do we, what do we make of this passage, what does this, how does this shine a light on what's going on in the book of exodus.

324

00:47:59.550 --> 00:48:08.130

Carrington Moore: We talked about understanding the connection between genesis and exodus that again this be should not be read as two separate books within the put the tube.

325

00:48:08.640 --> 00:48:19.620

Carrington Moore: Rather, this should be read as Volume one of the story of your way and volume, to have a story of your way of the story of your way relating to you always people.

326

00:48:20.130 --> 00:48:30.960

Carrington Moore: How do we understand what's going on in genesis chapter 47 and relationship to the Book of exodus gotta unmute yourself, I want to hear from you going to put in the chat.

327

00:48:32.850 --> 00:48:47.610

Albert Coombs: Well, with the Israelites since they ran out of money and they reenact a livestock only think they had left was this the Labor and to give this up into slavery that's the way up that's what I got out of it.

328

00:48:48.120 --> 00:48:49.530

Carrington Moore: Okay okay.

329

00:48:50.040 --> 00:48:51.390

JONELL JOHNSON: That was a bad decision.

330

00:48:53.400 --> 00:49:04.140

Marilyn Chase: So, so this is Marilyn it seems to me that, as long as they had livestock they had the they had some ability to care for themselves and to.

331

00:49:08.940 --> 00:49:18.660

Marilyn Chase: They have the ability to they had the ability to eat they had the ability to to have their sheep and their cattle reproduce.

332

00:49:20.340 --> 00:49:22.410

Marilyn Chase: But they elected to.

333

00:49:24.240 --> 00:49:29.160

Marilyn Chase: It feels like they gave themselves over into slavery, when they didn't have to.

334

00:49:30.030 --> 00:49:30.780

Albert Coombs: Then they had.

335

00:49:30.900 --> 00:49:34.440

Marilyn Chase: That they had other options that they chose not to exercise.

336

00:49:36.330 --> 00:49:37.740

Marilyn Chase: Willing they were.

337

00:49:38.700 --> 00:49:42.180

Marilyn Chase: To have someone take care of them, then, to look out for themselves.

338

00:49:42.690 --> 00:49:42.840

You.

339

00:49:44.100 --> 00:49:46.920

Albert Coombs: Still gotta feed the livestock right they need grey.

340

00:49:48.420 --> 00:49:52.320

Albert Coombs: grey lifestyle, you know um.

341

00:49:52.620 --> 00:49:52.860

Albert Coombs: well.

342

00:49:53.370 --> 00:49:59.640

Marilyn Chase: I believe cattle eat I don't I don't know how Dr was you know cattle eat grass.

343

00:50:02.910 --> 00:50:03.240

Albert Coombs: Was it.

344

00:50:04.350 --> 00:50:07.230

Albert Coombs: Was aggressive when it was a family to.

345

00:50:08.790 --> 00:50:09.420

Marilyn Chase: eat grass.

346

00:50:10.620 --> 00:50:11.250

Marilyn Chase: grass.

347

00:50:15.030 --> 00:50:16.110

Marilyn Chase: The land was dry.

348

00:50:18.900 --> 00:50:19.980

Carrington Moore: that's good that's good let's let's go.

349

00:50:22.980 --> 00:50:24.030

Carrington Moore: To someone else that's good.

350

00:50:25.380 --> 00:50:29.760

Carrington Moore: that's good raises some interesting points about the text pastor Tony what you got.

351

00:50:30.540 --> 00:50:33.150

Tanya Miller: I have um I tend to.

352

00:50:34.290 --> 00:50:51.630

Tanya Miller: lean on what system Marilyn was saying, like they I wonder why they gave up their life, their livestock and I also know that this is a severe famine and God had revealed to Joseph what to do in this family, and so I.

353

00:50:53.400 --> 00:50:55.350

Tanya Miller: I wonder if, like there was.

354

00:50:56.790 --> 00:51:08.070

Tanya Miller: Very little that they could do, but it, it does seem to me like they gave over them them money they gave over their livestock and now they're given over the land and.

355

00:51:08.700 --> 00:51:22.110

Tanya Miller: Joseph is trying to make sure that they can eat and Pharaohs Kingdom can eat it does I kind of disagree with with how we were saying that Joseph was.

356

00:51:24.780 --> 00:51:36.510

Tanya Miller: taken advantage of them I think he was trying to do the best in a situation and navigate it based on how God revealed himself to Joseph but that's just my thought i'm open to.

357

00:51:36.660 --> 00:51:37.440

Tanya Miller: The conversation.

358

00:51:37.980 --> 00:51:45.150

Carrington Moore: So tell you I had the feminine Joseph oh man let's let's keep going fast that's good that's good that's good.

359

00:51:45.420 --> 00:52:10.080

Marie Doubleday: I mean, this is just in response to brother outlet, you know come to our country turtle island and you know you go basin is the equivalent of cattle and we have, although brought over by the Europeans who SS and who is is no need horses in this country, but they are eating in other countries.

360

00:52:10.380 --> 00:52:17.460

Marie Doubleday: i'm not happy about it, but it does happen and but we're talking about animals that are able to.

361

00:52:20.010 --> 00:52:27.060

Marie Doubleday: live in the wild and they find stuff to eat Now I understand it's a different environment over there.

362

00:52:27.810 --> 00:52:40.770

Marie Doubleday: um, but it could be that yeah the the animals could be able to sustain without grain, however, going back to a blue says to Andrea.

363

00:52:41.610 --> 00:52:56.970

Marie Doubleday: It might be that Joseph took the animals because he knew he could feed them, but it still was the last game, in the end, anyway, if i'm understanding it correctly Okay, thank you.

364

00:52:57.450 --> 00:52:59.430

Carrington Moore: that's good anybody else that's good thanks is building.

365

00:53:00.810 --> 00:53:20.820

Marilyn Chase: You know this is Maryland again, I see the beginning of a pattern here and that the and that they were willing to give up their livestock and then their bodies into go into slavery and then, when in the you know when they were led by Moses.

366

00:53:22.410 --> 00:53:23.610

Marilyn Chase: into exodus.

367

00:53:24.870 --> 00:53:26.730

Marilyn Chase: There was a point at which they said.

368

00:53:28.890 --> 00:53:39.390

Marilyn Chase: That they would have preferred to stay in slavery, because there were all these expectations for things that they should do, and they were.

369

00:53:40.770 --> 00:53:54.810

Marilyn Chase: They in slavery, they had been provided with food to

eat and with rich food to eat, etc, and they they question the fact that Moses was in God was only providing them with.

370

00:53:55.230 --> 00:54:03.390

Marilyn Chase: manna and not enough meat so there's a it seems to be the beginning of a pattern, where they are looking to have things done for them, as opposed to.

371

00:54:06.360 --> 00:54:10.770

Marilyn Chase: Where they were sort of satisfied with being in bondage and being cared for.

372

00:54:12.420 --> 00:54:19.320

Carrington Moore: next semester Maryland want to go to sister Carol then we'll have last word from brother Howard, I didn't realize or eight o'clock.

373

00:54:19.410 --> 00:54:19.920

we're still.

374

00:54:21.420 --> 00:54:26.730

Carrington Moore: we're still last week slavery, so we gotta we gotta move on quickly so sister Carol.

375

00:54:26.970 --> 00:54:28.800

Carol McMillan: I was just totally agree.

376

00:54:28.890 --> 00:54:53.520

Carol McMillan: With bound and I guess i'm having trouble with how easily they gave up their land, their their way of feeding themselves and become dependent on someone else, and if you bring it to today world, sometimes we as a people or people.

377

00:54:55.080 --> 00:55:16.500

Carol McMillan: more dependent on the government and being dependent on yourself and having your own way of feeding yourself and holding on to your land, maybe just didn't think how to do it didn't go all the way through the process of how to feed yourself and sustain yes.

378

00:55:17.580 --> 00:55:18.840

Carrington Moore: hmm um.

379

00:55:18.990 --> 00:55:30.660

Carole Copeland Thomas: You know, whenever we get to this passage I always I think about Harriet tubman and I think about all the slaves who had the opportunity to be freed.

380

00:55:31.050 --> 00:55:39.810

Carole Copeland Thomas: traveling with her complete risk complete faith journey and those who stayed on the plantation because that was what they knew.

381

00:55:40.620 --> 00:55:54.060

Carole Copeland Thomas: And they wanted to stay with what they knew because they were too frightened and insecure to go with what could have ultimately been their freedom and, as we all know, she didn't lose anybody it during her heroin.

382

00:55:54.630 --> 00:56:10.170

Carole Copeland Thomas: Journeys but just the mentality of people when they're given an opportunity for freedom and they don't take it or they're given new opportunities during a pandemic and they said Oh, I just want to go back to the way we were in in.

383

00:56:12.420 --> 00:56:24.420

Carole Copeland Thomas: Because that's what they know versus being trusting and faithful moving forward with with a faith journey with what you don't know so I just.

384

00:56:24.960 --> 00:56:36.660

Carole Copeland Thomas: That that that passage always intrigues me because human dynamics will cause many people just to stay with what they know even if what they know is bad for them.

385

00:56:37.260 --> 00:56:39.480

Carrington Moore: i'm firmly cutting something.

386

00:56:40.560 --> 00:56:44.310

Carrington Moore: I know we all want to go, I want to tell you I disagree with all y'all.

387

00:56:44.790 --> 00:56:45.930

Carrington Moore: Every last.

388

00:56:45.930 --> 00:56:46.590

One of y'all.

389

00:56:48.210 --> 00:56:50.160

Carrington Moore: disagree, and I believe in.

390

00:56:57.150 --> 00:57:02.940

Carrington Moore: What you know I want to get at the heart because because here's the thing you can raise an interesting point here.

391

00:57:04.290 --> 00:57:24.240

Carrington Moore: And i'm trying to get at the heart of the matter is, what is the problem that is going on in genesis 47 we started off the question we saw the question here question was whose responsibility is it for liberation, is it God or is it humanity, I want to suggest to you that.

392

00:57:24.270 --> 00:57:31.620

Carrington Moore: Part of that question is unfair, because it's something something is missing there within those two questions we're going to move really quickly.

393

00:57:31.950 --> 00:57:43.500

Carrington Moore: we're going to take i'm gonna take only three more people, these are people I see his hands are raised go to Linda will give you 20 seconds 20 seconds and brother image 20 seconds so that's what is that that's that's one minute.

394

00:57:43.530 --> 00:57:44.040

Carrington Moore: We associate.

395

00:57:44.250 --> 00:57:45.810

Carrington Moore: With comments with a miss Linda so.

396

00:57:46.020 --> 00:57:57.750

Linda Mells: I don't need that much time i'm just thinking that God is preparing them for for their move for the time when he's going to hear their cries and he's gonna take them out of.

397

00:57:58.530 --> 00:58:18.120

Linda Mells: emotion out of Egypt because it said they they multiplied in their possession, to have possessions they're in they grew and multiplied and you can't take your land with you, if you're planning on going, you know, on exodus so that's all I have to say about about that mm hmm.

398

00:58:19.440 --> 00:58:22.320

Carrington Moore: that's good we're going to pass Italia, then to.

399

00:58:23.520 --> 00:58:27.060

Tanya Miller: Oh, that wasn't That was a good point sister Linda i'm.

400

00:58:27.180 --> 00:58:27.360

Sorry.

401

00:58:29.670 --> 00:58:30.450

Tanya Miller: Can you hear me.

402

00:58:30.840 --> 00:58:31.470

Carrington Moore: We can hear you now.

403

00:58:32.070 --> 00:58:38.400

Tanya Miller: Okay, I said I was a good point sister Linda I was just gonna say to sister Carol and sister.

404

00:58:39.150 --> 00:58:48.390

Tanya Miller: maryland's point that yes, it seems like you know they're giving over there, where they're giving over their cattle they're given over all these things but.

405

00:58:49.020 --> 00:58:58.680

Tanya Miller: This all start because there was a there was an economic, environmental issue, there was a famine, so is the famine and evidently setting them up.

406

00:58:59.310 --> 00:59:15.000

Tanya Miller: that they have to rely more on God that's like what i'm wrestling with like is is the famine, the catalyst for for them to realize that they are leaning too heavily on others rather than oh God

that's my thought at this moment.

407

00:59:28.980 --> 00:59:30.630

Emmett Bell-Sykes: Reverend character looks like he's frozen.

408

00:59:31.650 --> 00:59:33.720

Emmett Bell-Sykes: Somebody somebody jumped in I think it's my turn.

409

00:59:33.930 --> 00:59:45.540

Emmett Bell-Sykes: Okay, real quickly, I just want to say, I think that I think we're looking at two situations in this passage that we read in that I think at first, but people were overreacting and one of my sisters agree with me.

410

00:59:45.540 --> 00:59:46.650

Emmett Bell-Sykes: About he saw.

411

00:59:47.010 --> 00:59:53.490

Emmett Bell-Sykes: That it was as oh my God i'm gonna die, please give me the soup i'll give you everything you want i'll sell my soul, for a bowl of soup.

412

00:59:53.880 --> 01:00:02.340

Emmett Bell-Sykes: As he saw did when they had they had livestock they have wouldn't eat horses and donkeys but they had catalyst says so, they did have food, but they wanted bread.

413

01:00:03.120 --> 01:00:12.750

Emmett Bell-Sykes: And I think we have a Tennessee as human beings, to be a little dramatic sometimes and and what or think we're more desperate than we are so that's the first situation then it says.

414

01:00:14.340 --> 01:00:27.720

Emmett Bell-Sykes: That they no longer had lifestyle, so now they really don't have anything at all, and my reaction to that or my my take from that is that God wants them to depend on him and I think we can kind of put pharaoh and Joseph.

415

01:00:28.770 --> 01:00:39.990

Emmett Bell-Sykes: As an allegory for God in that situation where God wants us to be tend to be dependent on him and my thought is that is

is it unrealistic if God saves us, we have no last night, we have no bread.

416

01:00:40.560 --> 01:00:50.820

Emmett Bell-Sykes: And God devices, a way to sustain us, is it unreasonable that we owe him one fifth and is unreasonable that we are quote unquote virtually slaves.

417

01:00:51.180 --> 01:01:07.170

Emmett Bell-Sykes: And, and I think we kind of react, a certain way to the worst slavery, but I think that that can just be seen as their loyalty or their obedience to their quote unquote Lord, who was pharaoh but, again, I think we need to look at that as dot for ourselves in order in terms of taking that.

418

01:01:08.280 --> 01:01:11.370

Emmett Bell-Sykes: How do we internalize that and learn from that that's my take.

419

01:01:13.200 --> 01:01:15.060

Carrington Moore: Thank you so much sister.

420

01:01:16.380 --> 01:01:25.710

Carrington Moore: Linda tyrion brother image, it is now 806, let me tell your family, I still disagree with everybody.

421

01:01:31.980 --> 01:01:34.440

Marilyn Chase: hundred politeness politeness clean.

422

01:01:35.280 --> 01:01:35.730

Albert Coombs: points of.

423

01:01:35.880 --> 01:01:41.910

Carrington Moore: intersection to agree with, I agree wholeheartedly with all y'all i'm being i'm being silly but i'm.

424

01:01:41.910 --> 01:01:44.490

Carol McMillan: also want to raise a point here.

425

01:01:45.120 --> 01:01:45.840

Carrington Moore: raise a point.

426

01:01:48.030 --> 01:01:49.680

Carrington Moore: When we look at the store.

427

01:01:52.200 --> 01:02:07.830

Carrington Moore: In the books of Genesis evil asked a question regarding the person of who is responsible, some people said Moses, I want to suggest to you, sometimes in life and in the text are sick.

428

01:02:10.170 --> 01:02:21.750

Carrington Moore: protects, it becomes difficult to one criticize systems and criticize individuals couldn't be without are made a good point year.

429

01:02:22.200 --> 01:02:34.920

Carrington Moore: Could it be that, although Joseph This is just this is characters rendering of the text, although Joseph might be ethical, moral leader, could it be the system that he is working for his email.

430

01:02:35.760 --> 01:02:52.770

Carrington Moore: couldn't be that, in the midst of a famine, because we know in the text says that the Egyptian conference they had grain and and I see us i'm not throwing shade, and none of y'all it's all good we all family families have disagreements I just happen to disagree with you all little bit.

431

01:02:53.790 --> 01:03:00.150

Carrington Moore: Could it be that oftentimes we're looking at and we talked about this before.

432

01:03:00.480 --> 01:03:10.440

Carrington Moore: we're looking at the people responding to the behemoth of a sort of a system, it says in the text of both canaan and Egypt or in famine.

433

01:03:10.770 --> 01:03:21.840

Carrington Moore: It also says, and the text or lets us know that there was an abundant supply from pharaoh to be able to give grain to the people now here's the thing.

434

01:03:22.260 --> 01:03:28.950

Carrington Moore: here's the thing before we get caught up in shouldn't have done this before we get caught up in should they have done that.

435

01:03:29.670 --> 01:03:35.970

Carrington Moore: Can we ask the question is what Joseph did was it moral and was it right.

436

01:03:36.570 --> 01:03:48.390

Carrington Moore: And this goes back to the question again sometimes family here it is here, it is we actually you disagree with me, I want to submit to you, we actually just did the very thing I was talking about 30 minutes ago.

437

01:03:48.690 --> 01:04:01.770

Carrington Moore: We often can criticize ourselves as we respond to to adjust unjust system and we just said right there we just did it badly we just did it in my humble opinion, we were like the the.

438

01:04:02.190 --> 01:04:17.700

Carrington Moore: You know that they were silly they should have sold their livestock, they should have been vegans they should have been vegetarian, they should have got a plant based diet, how what they were trusting in God could simply be that the deal that Joseph gave.

439

01:04:18.420 --> 01:04:27.270

Carrington Moore: wasn't a good deal and because here's the thing, the text is trying to let us know that the people were desperate here's the thing.

440

01:04:27.870 --> 01:04:46.440

Carrington Moore: And we look at systems that are in place, our governing structures, people will often find themselves in desperate situations here's the thing our governmental structures are not supposed to take advantage of human desperation hmm.

441

01:04:47.160 --> 01:04:55.380

Carrington Moore: If I can go back to the transatlantic slave trade, but oftentimes we go back to the story happened in African Sunday this Sunday i'm excited about that.

442

01:04:57.000 --> 01:05:03.960

Carrington Moore: I heard somebody was the class one times the Americans Oh well, you know sleigh bells I get.

443

01:05:04.950 --> 01:05:09.720

Carrington Moore: Your point, but if I can submit to you, they themselves were dealing in a desperate situation.

444

01:05:09.930 --> 01:05:26.010

Carrington Moore: As they were confronting the behemoth of the beginnings of white supremacy colonization so that we're making a decision is either me or the tribe over here right it's we made the decision out of desperation what to do and family we think about ethical and moral leadership.

445

01:05:27.570 --> 01:05:31.980

Carrington Moore: We think about the build up of the text, I want to suggest to you here, it is.

446

01:05:33.450 --> 01:05:47.280

Carrington Moore: That we see slavery being presented in the Book of Genesis and we since we see slavery and genocide and the captivity then your way is responding to and here's the thing here's the thing.

447

01:05:47.670 --> 01:05:55.950

Carrington Moore: The system of slavery that is built in genesis is that the hands i'll show Sir and arrow.

448

01:05:57.600 --> 01:05:57.870

huh.

449

01:05:59.880 --> 01:06:00.240

Carrington Moore: huh.

450

01:06:05.250 --> 01:06:12.000

Carrington Moore: We get to it so we're going to do next week i'm literally i'm not going to prepare Bob assessment actually a couple hours preparing Bible study.

451

01:06:12.300 --> 01:06:22.320

Carrington Moore: Because we literally just didn't review of last week

we're both all this last week, but this is a healthy conversation we're actually going to stop here it's 811 and let me summarize.

452

01:06:22.830 --> 01:06:31.350

Carrington Moore: We summarize for us real quick because we're thinking about this text today i'm i'm gonna give it over to pastor Ray and pastor tanya.

453

01:06:31.680 --> 01:06:38.010

Carrington Moore: They can have the last word and family here's the thing because we love each other, you can disagree with everything I say you can say Carrington.

454

01:06:38.370 --> 01:06:47.970

Carrington Moore: i'm sticking to what I think and what I know they should have sold a livestock that's all good I represent a different take on the text.

455

01:06:48.480 --> 01:07:06.060

Carrington Moore: What God is delivering them from what God is asking most to do in genesis for as he's in dialogue with God or with yahweh or with evil him God is trying to not just overcome a person in pharaoh.

456

01:07:07.290 --> 01:07:16.890

Carrington Moore: But the Texas trying to let us know God is trying to overcome a whole system and brothers in this black history month.

457

01:07:17.340 --> 01:07:31.080

Carrington Moore: As we think about the works of Carter G woodson as we talked about our dear brother Richard Allah as we invoke the presence of our ancestor Harriet tubman they were not just responding to the independent of the world.

458

01:07:33.180 --> 01:07:37.170

Carrington Moore: stimuli that was going on around a whole system.

459

01:07:39.810 --> 01:07:44.970

Carrington Moore: We think about liberation, we think about empathy and we think about ethical leadership.

460

01:07:46.650 --> 01:07:58.590

Carrington Moore: it's important to us before we start judging the people here it is family, it is this the big part, we have to ask the question we have to judge the system that they find themselves in.

461

01:07:59.280 --> 01:08:05.460

Carrington Moore: Is the word of God that people have got thanks be to God next week feminists supposed to talk about that.

462

01:08:07.500 --> 01:08:13.530

Carrington Moore: that's amazing maximizing the miracle, we will talk about that next week, but y'all saved me eight hours of preparation, because we.

463

01:08:13.800 --> 01:08:17.040

Carrington Moore: Were gonna we will do is in March, because next week we're probably supposed to talk about.

464

01:08:17.280 --> 01:08:28.530

Carrington Moore: A theological case for reparations looking at the Book of exodus we'll just have that bleed into the month of March we'll talk about that thing but next week we're going to talk about maximizing the miracle let's.

465

01:08:28.980 --> 01:08:30.990

Carrington Moore: Go we're gonna do we're gonna go to pastor rate.

466

01:08:31.290 --> 01:08:39.090

Carrington Moore: we're going to pass Italian pastor Ray and then we're gonna go to prayer requests, but family do a favor you got any additional comments any additional thoughts going to put it in the chat.

467

01:08:39.300 --> 01:08:46.410

Carrington Moore: You want to hear from you and we'll try to pick this up this conversation up again next week we're going to pass a tiny little going to pass away.

468

01:08:48.810 --> 01:08:55.350

Tanya Miller: I would just say like I said in the chat that these discussions, make me what that Bible study a little longer.

469

01:08:56.130 --> 01:08:56.730

Tanya Miller: amen and.

470

01:08:59.580 --> 01:09:01.530

Carrington Moore: amen amen.

471

01:09:04.710 --> 01:09:07.950

Carrington Moore: Here it is passed away you got anything for us past right.

472

01:09:08.430 --> 01:09:11.250

Ray Hammond: yeah just blessing to be here.

473

01:09:12.420 --> 01:09:29.460

Ray Hammond: Can just want to encourage everybody to take a moment to if you haven't already seen it to check out Bethel up lifted to pass it on to others as another place in space where they can both get a word uses a devotional word or.

474

01:09:30.720 --> 01:09:41.400

Ray Hammond: end of the week or beginning of the week pick me up whatever it is, but definitely want to encourage you to take a look at this look at this first session last time was was excellent, both as a summary but also adding.

475

01:09:42.390 --> 01:09:51.690

Ray Hammond: Some some new insights and thought, so thank pastor Carrington for that and recommend it to everybody and send the link along to friends.

476

01:09:52.710 --> 01:10:03.300

Ray Hammond: As a an opportunity to be blessed by the word and I just want to repeat what i've said before, because i've heard several people comment or try to really get a handle.

477

01:10:03.960 --> 01:10:14.220

Ray Hammond: On the heart of the people here, the challenge as you've heard me often say that getting people out of slavery is much easier than getting slavery, out of people.

478

01:10:15.750 --> 01:10:36.750

Ray Hammond: And again just want to suggest that you keep or if you haven't done it already look at numbers 13 and 14, you will understand the psychology of slavery, the psychology of the Hebrew people the psychology of the colonized the psychology of African Americans and African caribbean's and.

479

01:10:38.700 --> 01:10:49.290

Ray Hammond: Africans loyal countries and lots of other contexts just take a moment to look at those two chapters, because so much of what we're looking at here becomes so much clear.

480

01:10:50.010 --> 01:10:58.800

Ray Hammond: Because it stated explicitly we think we recognize what we're seeing here, but in numbers 13 and 14, it is stated as explicitly.

481

01:10:59.910 --> 01:11:19.380

Ray Hammond: As you can put it, and the point i'm convinced of the Bible, including this is not to condemn the people, because the fact is no different than we are, it is so that we might learn, so that we might begin to recognize ourselves.

482

01:11:20.520 --> 01:11:26.040

Ray Hammond: When we are guilty as as the Israelites were of what.

483

01:11:27.300 --> 01:11:30.150

Ray Hammond: Numbers 13 with called grasshopper thinking.

484

01:11:31.380 --> 01:11:32.340

Ray Hammond: When we.

485

01:11:33.030 --> 01:11:37.200

Ray Hammond: turn away from the very thing that god's trying to bring into our lives, out of fear.

486

01:11:38.280 --> 01:11:52.590

Ray Hammond: Both fear of failure and fear of success, either, which can be deadly and destructive so again just want to encourage you, as we keep looking through this to.

487

01:11:54.960 --> 01:11:57.960

Ray Hammond: Both be challenged, but also.

488

01:11:59.340 --> 01:12:13.710

Ray Hammond: Inspired because the amazing thing is that there's a God, who, and in spite of all those issues that we wrestle with still causes still says, I want to do the impossible for you so God bless you.

489

01:12:15.840 --> 01:12:27.210

Carrington Moore: amen Thank you so much pastor Ray we do a pre extended family, you can meet us again here next week at 7pm here on zoom if you want to catch a snippet of the Bible.

490

01:12:27.660 --> 01:12:42.630

Carrington Moore: study we are airing our Bible studies on Facebook on YouTube and instagram Thursday we're calling it baffled uplift every Thursday at 7pm you can have a midweek pick me up as we're looking to bless you and inspire you throughout.

491

01:12:44.550 --> 01:12:48.240

Carrington Moore: The day going to share that subscribe to our social media outlets.

492

01:12:48.780 --> 01:12:55.200

Carrington Moore: As we want to share the love and the light of our God Jesus the Christ family next week.

493

01:12:56.160 --> 01:13:01.140

Carrington Moore: We are coming into a cataclysmic confrontation with the heart of liberation is going to look at.

494

01:13:01.680 --> 01:13:11.730

Carrington Moore: exodus chapter for family do me a favor look at exodus chapter, for once, you all do me a favor This might be a lot might be a lot, I asked you to do it, though, because we will come back as a scholar.

495

01:13:12.180 --> 01:13:17.460

Carrington Moore: Of exodus Chapter four want you to read exodus chapter for one time, every day, until next Wednesday seriously that's what you to do.

496

01:13:17.730 --> 01:13:27.900

Carrington Moore: Which is really slowly let have made it meditate on meditating many hearts, they come with questions because there's a question of exodus Chapter four I promise you, as you read it, a couple times.

497

01:13:28.590 --> 01:13:41.730

Carrington Moore: You can arrive at the same question that I have this particular verse this highly interesting that's going to help us make meaning of the story of liberation and so family read for me exodus chapter for every day.

498

01:13:42.420 --> 01:13:58.260

Carrington Moore: Up until next Wednesday and we're going to have an action packed conversation the scholars of excellence, after seven or Chapter four together, so I look forward to being with you all thank you pastor pastor Thank you all so much for your kind words.

499

01:13:58.800 --> 01:14:06.420

Carrington Moore: per request you got to put that in the chat if you haven't already she's to trace his prayer requests Thank you so much Tracy.

500

01:14:06.930 --> 01:14:21.210

Carrington Moore: anyone else going to put your prayer requests in the chat and we'll pray over you Thank you so much to care for sharing your prayer requests a man as we move move towards a posture of prayer to move towards a posture of prayer.

501

01:14:22.290 --> 01:14:25.080

Carrington Moore: To move towards a posture of prayer family, let us pray.

502

01:14:26.040 --> 01:14:27.270

Carrington Moore: pray God, we thank you for your.

503

01:14:27.270 --> 01:14:33.510

Carrington Moore: Goodness and for your mercy God, we thank you, Lord God, because you see us you.

504

01:14:34.020 --> 01:14:43.590

Carrington Moore: Remember us matter of fact, God, you are the one who put the rumblings of revolution and cyber so God, even before Moses here's the thing God you.

505

01:14:44.010 --> 01:14:54.060

Carrington Moore: know this before Moses had a deep connection with you know guy he put a rumbling of revolution inside of the soul, when he saw that one of his people were being being got.

506

01:14:54.300 --> 01:15:07.650

Carrington Moore: You put a righteous indignation and the soul and God, we thank you, Lord God that rumblings of revolution or guided and led Lord God to to to us having an intimate divine moment with the gas we thank you, Lord God for a way.

507

01:15:08.070 --> 01:15:12.270

Carrington Moore: That you're getting our attention, Lord God all the ways that you are sure.

508

01:15:13.500 --> 01:15:24.660

Carrington Moore: Oh yeah where we are sometimes got we've been running from you we've been running from our past we removed from our mistakes and God we weren't thinking about you, but in the midst of the gap God you show up in our.

509

01:15:25.230 --> 01:15:32.880

Carrington Moore: Lives you reveal yourself that's a miracle on the self God that you've had the power to get our attention that you've.

510

01:15:34.410 --> 01:15:41.130

Carrington Moore: got a full attention in this in this moment God I pray to God that you continue to bring liberation to our own lives or got.

511

01:15:41.370 --> 01:15:51.600

Carrington Moore: liberation to our finances liberation to our relationships Lord God that we might grow in deeper intimacy and discipleship with you go understand and we recognize God that we are nothing without you.

512

01:15:52.170 --> 01:15:59.730

Carrington Moore: guys to your mercy and love looked at that we have breath and our bodies, look at them, we have a reason to live, that we have purpose inside of our souls God, so I pray Lord God that she.

513

01:15:59.970 --> 01:16:12.210

Carrington Moore: cooking our soul goes God that we might go back like you told Moses God that's such an interesting moment God that Moses ran away from 40 years from his mistakes is painting is trauma guy but you.

514

01:16:12.540 --> 01:16:19.050

Carrington Moore: told him to go back to the very thing that caused him sometimes God is calling us to go back.

515

01:16:19.590 --> 01:16:33.000

Carrington Moore: And so, God to those places Lord God, we have to go back to to mend and to be reconciled to and to bless them to overcome I pray Lord God that we will remember what you said to Moses was true to us or got that you will be.

516

01:16:33.390 --> 01:16:36.510

Carrington Moore: With us God, and so I pray Lord God that she'd be with us.

517

01:16:37.020 --> 01:16:45.870

Carrington Moore: That you bleep be Lord God were with a with a brother Preston settles or guidance as to who collapse that basketball these on life support that she.

518

01:16:46.140 --> 01:16:54.720

Carrington Moore: bless his mother and father and his siblings God, but you revive has bought the Lord God that she you are the the you are the living God.

519

01:16:55.380 --> 01:17:03.660

Carrington Moore: Lord God the same breath, that was breathed into larger the same God that raised Lazarus from the dead, the same God that healed.

520

01:17:03.930 --> 01:17:12.960

Carrington Moore: Every person testament the same God Lord God, that is, the God that looks over Preston this family law guys we're praying

for deliverance and for healing.

521

01:17:13.170 --> 01:17:18.660

Carrington Moore: And the name of Jesus Christ Lord God we pray that you bless all the students to janel school that.

522

01:17:19.050 --> 01:17:24.000

Carrington Moore: That they'd be okay with that they're not be traumatized or God, but all the situations that have happened.

523

01:17:24.210 --> 01:17:33.630

Carrington Moore: And this past week of the name of Jesus Lord God I pray that you bless the parents have for the Howard kingdom of God bless the recovery, strengthen the body is in the minds and their souls.

524

01:17:34.320 --> 01:17:41.820

Carrington Moore: The name of Jesus God I pray Lord God that I that she will bless us Lord God, we thank you, Lord God that there are so many.

525

01:17:42.060 --> 01:17:49.800

Carrington Moore: Young people, the name of Jesus Lord who are looking for prayer partners so God, we thank you for the work of pastor tanya Lord God I pray for me campaign.

526

01:17:50.010 --> 01:17:56.190

Carrington Moore: I pray Lord God that you bless us with God, even the men who are on the call that they'll sign up or got to mentor and pray with other.

527

01:17:56.370 --> 01:18:06.330

Carrington Moore: Young men and the name of Jesus Lord God I pray that you bless sister Tracy Lord God I pray that you bless her mother and the name of Jesus that should be with him or whatever she's searching for God that you.

528

01:18:06.810 --> 01:18:18.120

Carrington Moore: give her the desires of our heart well got until we see each other, once again, on Sunday or next year next week on Wednesday God be with us, help us look at the feel your presence, your power.

529

01:18:18.570 --> 01:18:26.700

Carrington Moore: and glory, and most of all, God your liberation this we pray in the name of Jesus the Christ a risen savior let everyone say amen.

530

01:18:27.600 --> 01:18:28.830

Carrington Moore: amen I family.

531

01:18:29.550 --> 01:18:30.030

Carrington Moore: Next week.

532

01:18:30.810 --> 01:18:31.740

Carole Copeland Thomas: Unless everybody.

533

01:18:32.010 --> 01:18:34.770

JONELL JOHNSON: All right, thank you, Tim Thank you so I kept.

534

01:18:35.220 --> 01:18:36.240

JONELL JOHNSON: oakland Thomas.

535

01:18:36.960 --> 01:18:39.810

Carole Copeland Thomas: Thank you so much all right God bless.

536

01:18:40.080 --> 01:18:40.800

Albert Coombs: God bless.

537

01:18:42.420 --> 01:18:42.600

JONELL JOHNSON: You.

538

01:18:44.850 --> 01:18:45.510

Albert Coombs: Thank you.

539

01:18:47.190 --> 01:19:00.900

Carole Copeland Thomas: Please lift George Murray jasmine's cousin up in prayer those of you who have left have stayed on he hit was severely beaten is recovering now at home and he needs your prayers Thank you.

540

01:19:15.390 --> 01:19:15.810

Howard King Jr.: Thank you.

541

01:19:16.560 --> 01:19:16.950

amen.