**GMT20240407-150333 Recording 1600x1024**

I'm going to be going. Okay, we're going to continue our study in the book of Numbers. I had scheduled chapters 10 through 12 or 10 to 14, but in the process of studying and putting all this together, as God has the ability to do that, he took me on a different route.

So we're only going to do chapters 10 through 11. But we're going to take a journey today into the New Testament and look at the New Testament application of this Old Testament condition, because this applies to us today. So I felt that basically the leading of the Lord to go do that.

So we're going to study the Old Testament, Numbers chapters 10 to 12. And we're going to come to an end of chapter 12. And then we're going to go into Philippians and talk about how the same thing that God chastised Israel about is exactly applies to us today.

So, and then we'll pick it up with 13 next time. So let's pray. Father, thank you for this day.

Thank you for the time we've spent together. What a beautiful day it is to come unto you and not only be able to speak to you, but also listen to you and receive the truth. Father, open my heart, my mind to make sure that the words that you choose for me to use is not only acceptable to you, but also provides the influence to those, so that they can understand what your truth actually means.

We ask that you protect those that are traveling and to provide health that were sicknesses. And Father, may we understand that this world is in your hands and anything that happens is happening because of your authority. We ask all these things in thy name.

Okay, let me share my screen. Okay, you guys see my screen? Yep. Okay.

So we're going to talk about numbers. This is the, this is leaving Mount Sinai Valley and moving to Kadesh, Bernia. Okay, this is the first journey of the Israelites from the time that they left Egypt into the valley of Mount Sinai.

So, let me get this version in. So in this, what might have been, Emerson was right, of all the words of the Tonga Pian, the status of these, it might have been. Okay, and what you're going to find as we study this, and as we study this, the fact that basically what occurs on the journey creates the output of what happens to the people.

So this is a, this is sort of like the transition of in numbers. We're going from setting everything up, encampments, how they march, numbers, senses, all of this stuff, getting ready to go to war, and now they're going to leave their safe place, and they're going to move, and that's what we're going to study. So in the departure from Sinai, it says, and the Lord spake unto Moses saying, okay, now where did he speak of Moses? He got him to the tabernacle again.

So again, you're going to see all of this communication going on in the tabernacle. We're 10 minutes early. Was she ready? Make the two trumpets of silver of a whole piece that thou mayest use them for the calling of the assembly and for the journeying of the camps.

All right, I want you to take note here. If you go back in our history, and you look at what our history fathers had told us, the trumpet wasn't created at this time, but God just said make the trumpet. So you can see the disparity of what they're trying to do in the education process in the current day with what actual scripture says.

It is described by Josephus and represented on the Arch of Titus. Now this is kind of cool because the Arch of Titus is symbolic because we have an arch in New York City that is a replica of the Arch of Titus for the Twin Towers. So these trumpets were straight, a cubit or more in length.

The tubes about the thickness of a flute were extremates, bore a close resemblance to those to use among us. They were of solid silver, so as from the purity of the metal to give a shrill, distinct sound. And they were two of them, probably because there were only two sons of Aaron at this time.

Remember Aaron's two of Aaron's son were killed by God because he didn't follow instructions in later chapters and verses. But at a later period, the number was greatly increased and we find that Aaron had more sons. And you can get that in scripture that I've given to you.

Now we continue in Numbers 10-3. And when they shall blow them, this is the trumpets, all of the assembly shall assemble themselves to thee at the door of the tabernacle of congregation. Nobody can go in, but they congregated at the door.

Now this is not the front door of the Holy of Holies. This is the front door of the tabernacle, which is the entry point into inside the tabernacle. So if you go back to the replica that we had put on the screen in prior classes, you would see that that that is outside, basically in the encampment area.

So all they did was just come up to that area and stop and wait to see what they were supposed to do. And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves into thee. Okay, so one trumpet, princes come.

Two trumpets, everybody comes. Can you imagine the assembly of over three million people? You know, how in the world? And they didn't have microphones back then, guys. How in the world could they be able to hear? And when we blow an alarm, then the camps that lie on the east part shall go forward.

Oh, that's unique. Camps on the east side. Go back to the Bible and think about everything happens from east to west.

We've talked about that even in our process. Everything's going to start from east to west. That is biblical.

So two is the number of witnesses. That's the reason why they had two trumpets. It is in the mouth of two witnesses that matter is established.

Okay, now think about that. Matter. This term matter represents two situations.

It represents whatever is going on at that time, but it also represents your body. These two trumpets were used to move Israel on to the wilderness march. The blowing of one trumpet brought the princes together.

These trumpets made of silver, which is the medal of redemption. When you get in to look at the tabernacle and look at Christ, the silver is representative of his blood. It sounded the call of the people.

This reminds us that there is to be a last trump for the church of revelation. Okay, number nine. And if you go to war in your land against the enemy that oppresses you, then you shall blow an alarm with the trumpets, and you shall be remembered before the Lord your God, and you shall be saved from your enemies.

This is a promise. This would say, if you do this, this is what I'm going to do. If you follow in the Old Testament about the Old Testament ministries, the covenant that God gave to the Israelites is an if-then covenant.

If you do this, I'm going to do this. If you do this, I'm going to do that. If you obey me, I'm going to give you blessings.

If you disobey me, I'm going to give you curses. It was an if-then covenant. So what he's telling them is, blow the trumpets, guys.

And when you blow the trumpets and sound for alarm because you're waking everybody up, I'm going to save you from your enemies. They really didn't have to go to war. All they had to do was show up.

Think about it. Also in the day of your gladness and in your solemn days and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings and over the sacrifices of your peace offerings, that they may be to you for a memorial before your God. I am the Lord, your God.

The sounding of the trumpets also denotes certain segments of time and special occasions. Every time they had a feast, every time they had special occasions happen, they blew their trumpets. And it came to pass on the 20th day of the second month in the second year that the cloud was taken up from off the tabernacle of the testimony.

Okay, so what God told Moses is if every morning when you wake up, if that cloud is off of the tabernacle, you move to the cloud. If that cloud's on the tabernacle, you guys just rest and stay still. And so basically on this day, God moved the cloud off the tabernacle, which told Moses to assemble everybody and start the march.

And the children of Israel took the journeys out of the wilderness of Sinai and the cloud rested in the wilderness of Perun. And they first took the journey according to the commandment of the Lord by the hand of Moses. So this was only 20 days after beginning of the instructions to Israel about their move from Mount Sinai wilderness.

This is Numbers 1 and 1. So in the first place went the standard of the camp of the children of Judah, according to their armies and over the host of Neshon, the son of Emma, the dead. Okay, so what happened was is we learned how they marched in previous lessons. Okay, so Judah was the first.

They were the king, so they were first, right? They generated the king of Israel. So they were represented in the first of the entire march because that's where the kings go. Even if in history you looked at kings marching across from one country to another, okay, to battle or to go to some event to another country, the king was already was out in front.

And that's why Judah was out in front. And over the host of the tribe of the children of Issachar was Nathanael, the son of Zuar. And over the host of the tribe of the children of Zubilun was Eliab, the son of Haran.

So the first trumpet put Moses and Aaron out in front because basically there was no king, but Moses and Aaron was representing the kingship over the whole tribe. So they were out in front. Then behind them was Judah and so forth as we saw from previous discussions on how they marched out.

The trumpet blows again and Judah moves out from the east side with Issachar and Zubilun and marching with Judah under his banner. Now we know that his banner was twofold. One, we know the banner was a flag and all the flags represented zodiacs.

And we also know that they had a jewelry banner that was cloaked around their neck as a protection mechanism associated with God. And the tabernacle was taken down and the sons of Gershon and the sons of Moriah set forth, set forward bearing the tabernacle. Now we know that Gershon and Moriah are the ones that moved the temple.

So, and the standard of the camp of Reuben set forward according to their armies over his host was Elzur, the son of Shidiur. And over the host of the tribe of the children of Simeon and Shulamia, the son of Zereshadi. Over the host of the tribe of the children of God was Elisha, the son of Gil, and the Kohathites set forward bearing the sanctuary and other dead set up the tabernacle against they come.

The trumpet blows again and the Kohathites follow them. They're carrying all the articles of the furniture of the tabernacle except the ark which has gone ahead to the front of the march. Okay, so think about it.

You got Moses and Aaron and you've got the ark behind them and then you've got Judah because that represents the kingship over all of Israel. And these articles of furniture were equipped with poles and the Kohathites bore them on their shoulder. And the center of the camp of the children of Ephraim set forth according to their armies and over the host of Eloshamma, the son of Ammahud.

And over the host of the tribe of the children of Manasseh was Gamilel, the son of Pedarzar. And over the host of the children of Benjamin was Abaddon, the son of Gideon. The trumpet sound again and Ephraim moves out with Manasseh and Benjamin under his standard.

And the standard of the camp of the children of Dan set forth. Now this Dan carried up the rear of this. And over the host of the tribe of the children of Asher was Pegiel, the son of Ekron.

And over the host of the tribe of the children of Nephthila was Ahura, the son of Enon. So finally Dan moves out with Asher and Nephthila under the standard of Dan. Bringing up the rear is the mixed multitude folklore, part Israelite and part Egyptians.

Okay, so remember that when the Israelites left Egypt, a lot of Egyptians left with them. So they were not part of the tribe of Israel. So while they were there and were guests called sojourners with the Israelites, they always were at the end of whatever they were doing because they were not from the tribe.

So the Egyptians took up the very, very end of this march. They didn't know whether they should stay or go. Each one was mixed up.

As a result, they were stragglers who came along on the wilderness march, young men who blaspheme, who we read about in Leviticus 24, 10, and 13, who had an Egyptian father and an Israelite mother who had been part of this group. So the Egyptians and Israelites mingled when they were in Egypt. And out came all of these children associated with an Egyptian mixed marriage to travel with their Israelites' mother.

All right, so the departure for the order march. We find, and this is the scripture text. So Moses and Aaron we find in Numbers 10.33, the camp of Judah, Numbers 10.14, Gershon and Meramar is 10.17, the camp of Reuben 10.18, the Kohadites 10.21, the camp of Ephraim 10.22, and the camp of Dan 10.25, for your reference in your study.

Now, how many trumpets were sounded? In Revelation 8, the blowing of these trumpets in the great tribulation period will move the children of Israel from all corners of the earth back into the land. Now, this is significant, guys, because you don't have the great tribulation until all of the peoples of Israel are moved back into that land, and they're only going to be moved back in that land when the trumpets sound. That's an event that hasn't happened yet.

The last trump may be the voice of God. We don't know whether it's a trumpet or he's going to make a sound. We find this in 1 Thessalonians 4.16, Revelation 1.10.11, the trump of God only appears twice.

In Revelation, in Thessalonians 4, in Exodus 19, at the giving of the law of Mount Sinai. They were the journeyings of the children of Israel according to their armies when they set forward. Set forward was when they marched.

And Moses said unto Hobab, the son of Raguel, the midnight, Moses' father-in-law, we are journeying unto the place of which the Lord said, I will give it to you. Come thou with us, and we will do thee good, for the Lord has spoken good concerning Israel. So, what Moses was doing was offering his father-in-law and his entourage the capability of coming with them into the Holy Land.

Now, here we've recorded an encounter with Moses and his father-in-law, and Moses' invitation to him. This can be applied to us today as the church. We are strangers and pilgrims going through this world, this evil world, just like they were going through back then.

We are in a wilderness of evil, but we are on our way to the presence of the Lord Jesus Christ, not to a Holy Land. We're going home. Our invitation is the same invitation that Moses gave, come thou with us.

In other words, come, take salvation in faith to the grace of Christ, and get your ticket to go home. And he said unto them, I will not go, but I will depart to my own land and to my kindred. And he said, leave us not, I pray thee, for as much as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

Okay, what he's saying is, you're too good at doing what you're doing. Come with us, I need you. But his father-in-law says, no, I'm going to go back home.

And it shall be, if they go with us, it shall be that what goodness the Lord shall do unto us, the same will he do unto thee. In other words, what Moses told him is whatever God is going to provide in his blessing, security, protection, whatever, that God, because of him working with Moses and moving from one camp to another, God will make sure that they have the same blessings. So God made it clear to Moses that the pillar of the cloud by day and the pillar of fire by night would guide them, and that the ark was leading them, both of which speak of Christ.

He is the leader. Unfortunately, the church is listening to the voices of the expert men without real spiritual discernment. Today, what a responsibility rests upon the church leaders today, the minister, the church officials.

We, the church officials, the leaders of the church, have a responsibility, because we all have that responsibility, to call out evil and to tell the truth, and church is not doing that today. Are you sure Christ is the head of your church? That means your life and your household. Who are you listening to? And they departed from the mount of the Lord three days' journey, and the ark of the covenant of the Lord went before them in the three days' journey to search out a resting place for them.

Okay, so what happened was, is the cloud moved downstream, it was always ahead of them, and when the clouds stopped, they stopped. God picked where they were going to stay in in camp, and the cloud of the Lord was upon them by day when they went out of the camp, and it came to pass when the ark set forward that Moses says, rise up, Lord, to let thine enemies be scattered, and let them that hate thee flee before thee, and when he it rested, he said, return, O Lord, to many thousands of Israel. The children of Israel now have left Mount Sinai, and in chapters 11 and 12, tell about the march from Sinai to Kaddish.

We will find that when problems arose, the people fell to murmuring. I want you to pay attention to this. This was a very serious thing, and it carries important lessons for us.

What is murmuring? Think about it. What's the definition of murmuring? Complaining. And when the people complained, it displeased the Lord, and the Lord heard it, and his anger was kindled, and the fire of the Lord burnt among them and consumed them that were in the uttermost parts of the camp.

We can be sure that the Lord is displeased with many of the criticizing, complaining saints today. They're everlastingly finding fault, and nothing seems to please them. I want you to think about that.

Things don't go right, the first thing that happens is we complain. And the mixed multitude that were among them fell a lusting, and the children of Israel also wept again and said, who shall give us flesh to eat? We remember the fish we had in Egypt freely, the cucumbers, the melons, and the leeks, onions, and the garlic, but now our soul is dried away. There is nothing at all besides the manna before our eyes.

They did not understand that this manna was actually Christ's body. He actually took that and molded food for them, which was 100% nourishment. There are mixed multitudes in every church, still with one foot in the world, not fully committed, indefinite pedigree, and complaining is contagious.

When it starts here with one of you in the group, it permeates the whole group. And the manna was as corander seed, and the color thereof was color of delium, which is white. And the people went about and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it.

And the taste, it was like a fresh oil. And when dew fell upon the camp in the night, the manna fell upon it. Now, and when the dew fell upon the camp in the night, the manna fell upon it.

Deuteronomy tells us that their feet did not swell. They did not get barba from eating the manna. In other words, they didn't get dysentery.

Manna had not all the necessary vitamins in it. It was God's food, a picture of the Lord Jesus Christ. Manna, what is it? It was in thin flakes, white corander seed.

It was an herb. I grew it as a herb to put in food. Looked like resin, tasted like honey wafers, like something made with olive oil.

And Omar, which is two courts, kept in a jar in near the Ark of the Covenant in the Holy of Holies, manna was supplied until the nation came to Gilgal, where they began to eat the produce of the land. And we find that in Joshua 5.12. The only contents in the Ark were two stone tablets of the law, 2 Corinthians 5.10. The author of Hebrews wrote that the Ark also contained Aaron's rod, and we know that Aaron's rod came from Adam, and a pot of manna, Hebrews 9 and 4. This is nowhere attested in the Old Testament, Exodus numbers state that the rod and manna were placed in front of the tabernacle, not in the Ark. Okay, so there's some confusion in Scripture, but it was in the Ark.

Then Moses heard the people weep throughout their families. Every man in the door of his tent, and the anger of the Lord was kindled greatly. Moses also was displeased.

Okay, murmuring. You don't have to murmur inside a group, just murmur inside your house, God hears you. And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? And wherefore have I not found favor in thy sight, that thou layest the burden of all these people upon me? Have I conceived all these people? Have I begotten them? In other words, Moses is talking to the Lord.

Why am I, you're putting all this burden on me? Why do I have to deal with all of this murmuring, all of this complaining, all of everybody not being pleased with the fact that you delivered us from Egypt, taking us to a holy land, where milk and honey is going to flow, which means it's going to be so abundant they can't, and they're complaining on the journey. Think about that. I'm not able to bear all these people alone because it is too heavy for me.

And if that deal thus with me, kill me, I pray thee, out of the hand. He wants to die. It is so great of a pressure.

Moses wants to die. And the Lord said unto Moses, Gather into me 70 men of the elders of Israel, whom thou knowest to be elders of the people and officers over them, and bring them into the tabernacle of the congregation, that they may stand there with thee. And I will come down, I will come down.

Think about this. He came down to the tabernacle, and he says, and we'll talk with thee there. In other words, he's going to talk to them.

And I will take of the Spirit, which is upon me, and will put it upon them. So God's going to take, basically, the spirit of salvation, because that's what Moses had, the spirit of salvation, and take it from, he says, I'm going to take it from thee, and I want to put it upon them. Remember, Christ hadn't come yet.

So the only way that God could do this, because he didn't have the final lamb sacrifice, was to give it from Moses to the people. And they shall bear the burden of the people with thee, and thou bear it not thyself alone. The 70 ultimately may have been, may have become the Sanhedrin.

Think about that a moment, God forbid, but that's really the truth. They could have become the Sanhedrin, because the Sanhedrin was made of Jews. So they had to be split from the Israelites along the way in history, which they were.

Okay, we find that in a number of chapters, and we know that the Sanhedrin was funded by and started by a family called the Baccharach, which came out of Japheth's line, all right, of the Jews, so that later crucified the Messiah. And saying to the people, sanctify yourselves against tomorrow. Okay, sanctify yourselves against tomorrow.

Okay, tomorrow is a word to mean your morrow in your bones. So let's read this again. Sanctify yourself against tomorrow, and ye shall eat flesh.

For ye have wept in the ears of the Lord, saying, Who shall eat, who shall give us flesh to eat? For it was well with us in Egypt, therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, nor either ten days, nor twenty days, but even a whole month, until it come out of your nostrils. This is God telling them, I'm going to give you so much meat that you can't eat it, and it will be loathsome unto you.

I know it's going to be burden to you, because you're going to have to take care of it, because that ye have despised the Lord which is among you, and have wept before him, saying, Why come ye forth out of Egypt? They were so complaining that God just says, you know what, I'm going to give your wish to you, and you're going to hate it. And he gave them their request, but sent leanness into their soul. This is in Psalms.

What he did is he took out of their soul a portion to put into meat, to get back to them to eat, to fill their bellies, to poop it all over the place, and they had a lesser condition of their soul. That's what he did. Now Moses said, The people among whom I am are six hundred thousand foot length, that is the that is the warriors, and thou hast said, I will give them flesh that they may eat a whole month.

Okay, shall the flocks and the herds be slain for them to suffice them? This is Moses asking God, how's he going to do it? Or shall the fish of the sea be gathered together for them to to suffice them? Okay, you never want to ask God how he's going to do something. Never, because God takes that as a slap in the face that you don't trust him by faith to do what he's going to tell you he's going to do. And the Lord said unto Moses, Is the Lord's hand waxed short? Thou shalt see now whether my word shall come to pass unto thee or not.

What God is telling Moses, hey, wake up. How many times have I delivered you? And now you're asking me, how am I going to do this? And Moses went out and told the people the words of the Lord, and gathered the 70 men of the elders of the people, and set them around about the tabernacle. Now, we find in Philippians 4-6, be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be known to God.

If you go to God with that, and I've said this before, if you go to God with the wrong attitude, the wrong baseline of your thought process, but ask him what you want in that context, you're going to get the complete opposite. It's the mind that controls what you're going to get. And the Lord came down in a cloud and spake unto him.

Now he's talking to Moses again, and took of the spirit that was upon him. He took Moses' spirit, part of Moses' spirit, and gave it unto the 70 elders, and it came to pass that when the spirit rested upon them, they prophesied and did not cease. In other words, they were able to do what Moses did.

They saw then that they had the same capability as Moses, and they began to shut him up. It's amazing how Old Testament is current. But there remained two men in the camp.

The name of one was Eldad, and the name of the other was Medad, and the spirit rested upon them, and they were of them that were written, but went not out into the tabernacle, and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp, and Joshua the son of Nun, the servant of Moses, one of his young men, answered and says, My Lord Moses forbid them. And Moses said unto them, Evenest thou for my sake would God that all of the Lord's people were prophets, and that the Lord would put his spirit upon them.

What he's saying is, hey guys, stop complaining. If God wants to put his blessings on somebody, let him do it. He's God.

You're not. That's what he's saying. And Moses got them into the camp, and he and the elders of Israel, and there went forth a wind from the Lord, and brought quails from the sea, and let them fall in the camp, as if it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of it.

Okay, so what God did, he says, you want me? I'm going to send all of the quails to you. And the size of the quail allotment that he dropped on the count was a day's journey from the center of the count, no matter how far you went, was a day's journey around the camp, two feet high. And while the flesh was yet between their teeth, there it was chewed.

The wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague. He said, okay, you want to complain to me? I'm going to give you your meat. I'm going to take it from your soul.

I'm going to send the quails. And oh, by the way, once you start eating the quails, I'm going to make a plague in judgment, because you questioned me. And he called the name of that place, and I'm not even going to try to pronounce that word, because there were buried the people that lusted.

And the people journeyed from this place into Hazeroth, and abode at Hazeroth. Hazeroth, which means graves of cravings, because they were buried people who had craved other food. Okay, the plagues kill people.

God says, you want food? I'll give you food. You can have all you want, 30 days. They're going to be coming out of your nostrils.

Oh, by the way, you're going to have to now take care of your plague that I'm going to give you as judgment, and some of you are going to die. Paul later said of the enemies of Christ, their God is their stomach, Philippians 3.9. No doubt terrified by their experience there, the people moved on to Hazeroth, possibly present day in Qadra, just south of the desert of Paran. My conjecture there by looking at maps.

Chapter 12. This is where it gets interesting. And Merima and Aaron spake against Moses because of the Ethiopian woman whom he had married, for he had married an Ethiopian woman.

Okay, he married a very black woman, not Zephora, the daughter of the Presumidian. She would be a Midianite. The last we hear of Zephora is when her father brought her to Moses at Mount Sinai.

We find that in Exodus 18 too. So the Ethiopian, which is a Cushite, his second wife, the Bible is Silanon. Doesn't talk about it.

Some scholars think that when Moses and the Egyptian army besieged the capital city of the Ethiopians, Mero, the daughter of King Ethiopia, Tharbus fell in love with Moses. So this was while Moses was in Egypt, when he led the Egyptian army to capture Ethiopia. And she asked Moses to marry her.

Moses agreed on the condition that she deliver the Ethiopians into his hand. This would have been before Moses fled Egypt. Scholars think that when Moses went back to free the Israelites that the Ethiopian woman left with him out of Egypt.

Other scholars think that Zephora had died and Moses then married the Ethiopian. This is unclear by scripture. It really doesn't matter.

You had two women in Moses' life. The second one, or the first that became the second, was an Ethiopian woman. So, and they said, hath the Lord indeed spoken only by Moses? Hath he not spoken also by us? And the Lord heard it.

There is a hierarchy in the presence of God. We've gone over that hierarchy as it relates to your family. We've gone over the hierarchy relates to government.

We've gone on the hierarchy relates to the church and the hierarchy relates to society. Now, the man Moses was very meek above all the men which were upon the face of the earth. And the Lord spake suddenly unto Moses and unto Aaron and unto Miriam, come out ye three into the tabernacle of the congregation.

And they three came out. God was pissed. And the Lord came down in the pillar of the cloud.

Oh, and stood in the door of the tabernacle. You're not coming in here. You're not all three coming in here until we get this thing solved.

That's what Christ, that's the mediator that he was doing. And called Aaron and Miriam, they both came forth. Moses actually heard the voice of the Lord and saw his glory.

And we find that in Exodus because God treated Moses differently in all of this. And he said, hear now my words. He didn't give him a choice.

He says, you listen to me. If there be a prophet among you, you too, I the Lord will make myself known unto him in a vision and will speak unto him in a dream. My servant Moses is not so who is faithful in all mine house.

What he was saying to them is Moses is not any different than you guys. And if I want to give somebody a prophetic word, I'm going to do it in a vision. Visions are Old Testaments, dreams are New Testaments.

With him will I speak my mouth to mouth, even apparently and not in dark speeches. In other words, I'm not going to go behind the scenes and start talking to somebody. I am transparent.

And the similitude of the Lord shall behold. Wherefore, then we were not afraid to speak against my servant Moses. God says that he deals differently with Moses than with any other prophet.

He speaks with Moses directly, face mouth to mouth. God appeared in dreams to Abraham. He appeared in dreams to Joseph.

But God dealt with Moses face to face. He says later, I will raise them up a prophet among their brethren like unto thee and put words in his mouth and shall speak unto them all that I shall command him. This is Deuteronomy 1818.

That prophet who would be like unto Moses is the Lord Jesus Christ. And the anger of the Lord was kindled against him. I can just imagine the scene.

You have all of these bickering going on. It's like children, you know, and you call them out. OK, who did this? Who did this? Why did you do this? You know, as a parent, you got to think about this.

OK. And he says, I'm done with you. I'm done with you.

Can you imagine what they might have thought by that? I'm done with you. I'm done with you. And I'm leaving.

And the Lord, the cloud departed off the tabernacle, behold, Marianne became leprous, a curse, because she rattled her mouth. White as snow. And Aaron looked upon Marianne and behold, she was leprous.

And Aaron said unto Moses, Alas, my Lord, I beseech thee, lay not the sin upon us. He was saying, Moses, take this sin that you put on us off. Moses didn't put the sin there.

Wherein we have done foolishly and wherein we have sinned. Yeah, they did foolishly. They complained the whole time about everything.

Let her not be as one dead, of whom the flesh is half consumed when he cometh out of the mother's womb. And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee. So Moses went to bat for them.

And the Lord said unto Moses, Listen to this. If her father had but spit in her face, should she not be ashamed seven days? In other words, I'm going to keep her leprous for seven days. This is her punishment for talking back to me.

Let her shut out from the camp seven days. And after that, let her be received in again. So he's telling Moses, you're done with her for seven days.

I've cursed her. She's got to suffer in pain with leprosy for seven days. After seven days, I'll remove the leprosy and she can come back and join you guys.

And Miriam was shut out of the camp seven days. And the people journeyed not till Miriam was brought in again. So for seven days, they were encampment at Hazeroth.

And after the people were moved from Hazeroth and pitched in the wilderness of Paran, which is right down the road. Why wasn't Aaron struck by the leprosy? Oh, this is a unique study. Because Aaron was God's high priest.

If he struck him with leprosy, there would be no one to manage the people in worship. Miriam was the leader. Her name is the first one mentioned in scripture.

And the verb spake in verse one is in the feminine. She spake. So she was the one of the instigator that started this.

What did I have always said? Women, don't take this wrong, please. I'm not trying to. I'm just saying everywhere in that there's a problem in the Bible, it's when women get out of their lane.

Aaron was not a leader. He was a follower. He was weak and pliable.

We find this in Exodus 32, the making of the golden calf. And God had already judged Aaron with death. But later, in other words, remember, he pushed that off because Moses asked him to.

What do these men have in common? Okay, so let's look at this. Shamia, Sethpat, Igo, Skeleb, Oshieh, Wotik, Kadiel, Kadi, Emiel, Sirth, Nabib, and Gil. These are names of the men which Moses sent to spy out the land.

Remember, he sent 12 people to spy the land that they were going into. And Moses called Oshieh, the son of Nun, Johoshua. Oshieh and Joshua is Joshua.

We will hear more of these two remarkable men when we get into the minority report, which basically is the report coming back from what they saw in the land. And if you recall, there were only two of them that said basically they could overcome the giants of the land, 10 of them said not, and therefore God extended their time in the wilderness. And only let the two that said that they could overcome go into the promised land anyway.

So let's get into Philippians. So now we understand that this whole first march was done through having to deal with people's lack of truth, discernment of truth, ability to understand God is in control. He got them to the place where he wanted them, he was protecting them, he was feeding them, he was doing all this stuff, and they still complain.

I want you to think about just that. God has got us where he wants us today. He wants us to be humble in front of him and let him do his work.

And for those that are humble, not only is he going to give us a blessing, but he's going to give us a blessing that lasts longer than everybody else. And more than likely, he's going to curse those that basically have cursed him. So let's get into Philippians.

Now this is Paul. This is a letter written to Philippians. Philippians was a church in the time of the seven churches that we're reviewing in Revelation.

And let's see what Paul writes. We're first going to read the scripture and then we're going to do an analysis of that. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy that ye be like minded, having the same love, being of one accord, of one mind.

What he's telling them is, guys, you're Christians. Why do you have this diversity of mind? Why do you have this diversity of spirit? Why do you have this diversity of conversation? You need to be one-minded. That's what scripture tells us.

We're all one mind. We're all one body of Christ. Let nothing be done through strife or vain glory, but in lowliness of the mind, let each esteem other better than themselves.

In other words, you're supposed to raise everybody up. You're not supposed to criticize anyone. Look not every man on his own things, but every man also on the things of others.

In other words, you treat somebody like you want to be treated. Let this mind be in you, which is also in Christ Jesus. Okay, right out tells you, you know, your mind needs to be the mind that was in Christ Jesus.

Who bring in the form of God thought, thought it not robbery to be equal with God? Me. But made himself of no reputation. In other words, you didn't take the lead.

You didn't want to be seen. You didn't want to be heard. You participated in what you needed to do.

You were behind the scenes and took upon him the form of a servant and was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Now, this is talking about Christ.

Wherefore, God also has highly exalted him and given him a name, which is the Bible. We're not talking about Christ, that the name of Jesus, every knee shall bow of things of heaven and things that in the earth and things under the earth. He's saying this guy is your Lord and master, whether you like it or not.

You can make whatever decisions you want, but you're going to bow to this guy. At some point in your life, you're going to bow to him and that every tongue should confess that Jesus Christ is Lord to the glory of God, the father. Okay.

We're to be lights in the world. We're for my beloved as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. What he's saying is, okay, church, you do well when I'm there because I mediate, but now you're on your own in fear and trembling.

You need to work out your salvation and salvation here is relationships. That's the term salvation, what salvation is meaning and work out your own relationships with fear and trembling under God. For it is God, which worketh in you both to will and to do his good pleasure.

Do all things without murmurings and disputings. That is a clear command. Do things without murmurings and disputings.

I'd like to have a day without that. That ye may be blameless and harmless. The sons of God without rebuke in the midst of a crooked and perverse nation among whom ye shine as lights in the world.

We live in a crooked and perverse nation. We're going to get into this in the analysis side, but Paul is telling them to be blameless as the sons of God. We are inherited in the family of God.

We're sons and daughters without rebuke, which means don't criticize God. Holding forth the word of life that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain, yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. What he's saying is, I'm with you and I'll do whatever you guys do in faith.

I'm with you. For the same cause also do ye joy and rejoice with me. In other words, there's a reciprocal arrangement.

There's reciprocal relationship. All right, so let's get into the analysis side. How do we live in a crooked and perverted generation? This is where we are today.

I'm going to give a little bit of history here about a seemingly obscure little fountain town that was about 42 years before Christ. It was one of the greatest battles in Roman history was fought there. And when I say a great battle, I mean 200,000 men were engaged in a war.

110,000 on one side, 90,000 on another, and 40,000 casualties. It was a battle of Philippi. It really reflected the Roman Revolution.

Antony and Caesar had 110,000 against Brutus, casualty with 90,000. When the battle was over, it was the end of the Roman Republic and the beginning of the massive Roman Empire. This is where we're at today.

This was basically the start of the assemblance of the Roman Empire, so we're a part of it today. As a result of that, many soldiers settled in Philippi. It was a very rough town, pagan to the bone.

They were a citizen of Philippi. You were given status as a Roman citizen, so you had dual citizenship. It reflected all of the paganism of Rome, all of the idolatry.

It was a crooked and perverse place. And the Lord led the Apostle Paul to establish the first church in Europe in Philippi. Okay, all of the seven churches we're looking at in Revelation was in the Asia Minor area.

This is the first church in the European area. On a second ministry journey, you remember the story, right? Acts 16, they put him in jail, and he was singing with Barnabas in the jail, and they were released from jail, and the first church was founded. That's the story behind Philippi, the church of Philippians.

You'll notice in verse 15 of Philippians 2 that we read that we live in the midst of a crooked and perverse generation. That is not only an apt description of our time in history, but it also suits all of history. That's our history today.

We're in a perverse and crooked generation. It's an evil world. We're not to love it or anything of it.

Every generation is to some degree or another a manifestation of the crookedness and the perversity of the human heart. We are seeing it in our time very boldly right now. You can see it.

What this text says to us is that we have the responsibility in this crooked perverse generation to act as the children of God and to shine as luminaries, lights, in this perverse world. That's why we're here. God understands that it's a crooked and perverse generation, but he's put you here for a purpose.

Now we also know that we're experiencing divine judgment. God has turned us over to a sexual revolution, a homosexual revolution, and a reprobate mind. We find that in Romans 1. So we now know that the nation is under judgment and under wrath, and as part of that wrath is now going to be unleashed by the very people who rule us.

So how do we respond? What's to be our reaction to all of this? It does give us a sense of fear about the bleakness of what the future looks like for our children and our grandchildren as we see the sins of this generation being visited on the following generations into the future. That's what the Bible says, fortified generations. But it's our sins that have done it.

The believers there were desperately poor, and we're talking about Philippians. All you have to do is look at 2 Corinthians chapter 8, and you will read there about the poor saints of Macedonia. That would be the Philippians.

I'm sorry, the Philippians. They were desperately poor. Paul says they were generous, but they gave out of their deep poverty.

They were literally swimming in a sea of paganism and a course in gross culture, largely influenced by ex-soldiers, because that's when the soldier settled after the war. When the church was planted by the apostle Paul, it was assaulted and attacked. Back in chapter 1, verse 28, Paul says, don't be alarmed by your opponents.

Don't be alarmed by your opponents, which is a sign of destruction for them, but of salvation for you, and that too from God. That's a nice statement for us. For to you it has been granted for Christ's sake, not only to believe in him, but also to suffer for his sake.

Experience the same conflict which you saw in me. This is Paul talking to them, and now here to be in me. Don't be ashamed.

Don't be alarmed by persecution. You've been granted for Christ's sake to suffer. So this is a church isolating in the Roman world, the only church in Europe, which was the first church in a sea of paganism.

To make matters worse, the church was attacked by false teachers. Look at chapter 3, verse 2 of Philippians. Beware the dogs, beware of the evil workers, beware of false circumcision, which circumcisions means the law.

Think about that. Beware of the dogs, beware of evil workers, people, and beware of the false law. Jewish legalists have come and attacked.

Down in verse 18, many walk with whom I have often told you, and now tell you weepingly, they are enemies of the cross of Christ, whose end is destruction, whose God is their appetite, and whose glory is their shame. Who set their minds on earthly things, the glory is in their shame. They boast about their wickedness.

Oh my gosh. Apply that to today in large forms. This is a very poor church.

It's a prosecuted church. This is a church that is being assaulted by false teachers. This is also a church struggling mightily with discord and disunity, and we're certain familiar with that.

This world is a complete complainer of everything. Let's look at the phrase crooked and perverse generation was used by Christ himself. It's recorded in Matthew chapter 17, and then again in Luke 9, that the Lord said to the Jews of his day, you are unbelieving and perverted generation.

This is a general description certainly for the world. Crooked, you notice in verse 15, is the Greek word scholios, from which we get the word scholiosis of the spine, a twisting and curvature. It means to be bent.

It means to be twisted. It means to be deviated from the standard. This is a generation of people who are twisted in terms of truth and virtue.

I don't know how in the world you can apply that to today. Listen to Proverbs 2.11. Discretion will guard you. Understanding will watch over you to deliver you from the way of evil, from the man who speaks perverse things, from those who leave the paths of righteousness to walk in the ways of darkness, who delight in doing evil and rejoice in the perversity of evil, whose paths are crooked and who are devious in their ways.

You are supposed to know the depths, the widths, the breadths, all about Satan. That's what Proverbs 2.11 just told you. Discretion.

You've got to know what you're being faced with, and if you don't study it, you're not going to know. Way back in the book of Proverbs, we find that there is a way the world was then, and it was in Paul's day and our Lord's day, and as it is now. This has never changed.

Proverbs 2.21.8 says, the way of the guilty is crooked, crooked. Narrow is the gate, straight is the path to Christ. Crooked is the way of the world.

Reverse, diastopil, which means to distort. It's two ways of saying the same thing. First word means to twist, the second one to distort, so that's where we are.

So why would we expect anything other than what we're seeing? Think about that. Why would you expect this world to be nothing more than what it was, what it is, and what you're seeing? It's never changed. Somehow we forget that.

Somehow we try to provide a mindset that, oh, this is new, and therefore I need to do it. No, it's one and the same. Our country, our nation, and our world has gotten back to sort of square one in the crookedness and perversity by systemically eliminating morality and religion.

The Apostle Paul is drawing that indictment, that phrase, crooked and perverse generation, comes right out of Deuteronomy chapter 32, and we'll see that in a bit when we get there, as it was essentially the reference that our Lord was speaking of in Matthew 17 and in Luke 9. So from the history of Israel and from the words of Jesus in indicting the Israelites of his day, of his day, Paul takes a phrase and uses it to define the godless world of the early church. They were twisted and perverted. Now what do we know about the early church? All seven of those early churches in Revelation applies to us.

The term generation has the idea not so much of a nation or a race or of those who are alive at a given time, but all the people of a kind in a given period. All the wicked God-haters. So that's where we live.

That's where we are, and this is exactly where the Lord wants us to be. You're at a time in history that might not look good to you, but it's exactly where the Lord wants you to be. You know, when our Lord was praying his great prayer in John 17, verse 15, this is what he says to the Father concerning us.

I want you to think about this. I do not ask you to take them out of the world. I don't want them out of the world, but to keep them from the evil one.

I want you in the world. I want you to be luminaries, and I want you to be face-to-face with the evil one, but I do not want the evil one to take you. Remember that.

Why did he say this is because those that were saved, they were not under the power of the evil one. So Christ was saying, hey, get them safe and get them from the power of the evil one, because before you're saved, you're 100% controlled by Satan. He can take you out and do whatever he wants to do until that time.

Did you get that? I did not ask you, Father, to take them out of the world, but to keep them from the evil one. Yes, they're not of the world, as I am not of the world. Sanctify them in truth.

Your word is true. You cannot understand the truth if you don't study the Bible. As you sent me into this world, I have also sent them unto the world.

In other words, hey, I've sent them into the world to be luminaries. Watch over them. So he's saying, I don't want you to take them out of the world.

I want you to protect them from the God of this world, Satan. I want you to protect them by your truth. So we now know where we are and why we're there.

Now let's look at who we are. This is different from our Genesis study about the body, who we are as a body. This is based upon your spiritual essence and this crooked and perverse generation.

Okay, we are the children of God above reproach, and we are lights in the world. That's who we are. We have two identifications there.

We're children of God. That is to say that we are not children of the devil like the rest of the world. In other words, we were born with a superhuman, demonic spirit inside of us that was controlled by Satan.

When you're saved, you're not then the children of the devil any longer. We understand that the devil's kingdom and the devil's children behave like their father. We get that in John 8. That passage in John 8 is so definitive.

It's amazing how many times in preaching this or teaching this, we find ourselves having to go back to John 8, verse 42. Jesus said to the Jews, you are doing the deeds of your father. They said to him, we were not born of fornication.

We have one father, God. Jesus said to them, if God were your father, you would love me. For I proceed us forth and have come from God.

For I have not even come on my own initiative, but he sent me. Why do you not understand what I'm saying? It is because you cannot hear my word. You are of your father, the devil, and you want to do the desires of your father.

He was a murderer from the beginning and doesn't stand in the truth because there's no truth in him. Whenever he speaks a lie, he speaks from his own nature. Okay, Lucifer now being Satan or the devil in his own nature, for he's a liar and the father lies.

But because I speak the truth, you do not believe me. Apply that to your life. I hope you got it.

If one thing is characteristic of the world is that they are killers and liars. They're killers and liars because their father, the devil, is the arch murderer and the arch liar. Are you surprised when you hear lies from people? Lies from the television, lies from the media, lies from written print.

You shouldn't be. Their father is the force in them that justifies lying. We're the children of God.

On the other hand, very clear separation. Because we're children of God, we hear God's word and we follow his word and we obey his word. Oh, I hope you do.

You don't want to be on that other stick. Obedience, we've already talked about, is a big road to hoe and I guarantee you 99.9% of us are not obedient. We have become children of God by birth and we have become children of God by adoption.

We're covered both ways. John 1 12, as many as received him, that is Christ, to them he gave the right to become children of God inherited in the right with Israel and even to those who believe his name, that is Israelites. What he's saying is he gave the Gentile the right to become the children of God, even to those who believed in his name, that was the Israelites.

So we have dual heirship with Israel in Christ. This is repeated often in the New Testament. You're children of God and we are in the middle of the children of the devil.

That's where we live. 1 John 3 10, by this the children of God and the children of the devil are obvious. Anyone who doesn't practice righteousness is not of God, nor the one who doesn't love his brother.

So where you see a lack of love, you see sin. You have a child of the devil. The children of the devil have been in charge of things in this culture since the beginning of time.

It's not going to change until Christ comes back. So you got to figure out how you're going to deal with this, not only today, but tomorrow. 1 John 3 1, See how great a love the Father has bestowed upon us, that we would be called children of God, and such we are.

For this reason the world does not know us, because it doesn't know him. We're the children of God, and they don't know that, because the glorious manifestation of the of God hasn't happened yet. Romans 8 17, If children, heirs only, heirs of God and follower heirs of Christ.

Romans 8 16, The Spirit testifies with our spirit that we are the children of God. So here we are, who we are, the children of God, exactly where we're supposed to be in a crooked and perverted generation. And secondly, we're the lights of the world.

We're supposed to be the illumination. It is used, the word light is foster, but is used at of the sun and the moon and the stars. We are luminaries.

The sun and the moon stars are luminaries that light the darkness in creation. We shine as luminaries in the darkness of Satan's kingdom. That's what we're supposed to do.

Okay, so we've talked about where we are. We've talked about who we are in that process of where we are. Now, what are we to do? How do we, how are we supposed to live? And, and, and how do we live our lives during this time? So I want to, I want to, I want to establish a baseline.

I want to establish something, so I want you to go back to John 18 in your research review for a moment, because I want to reinforce something to you. How do we live? Because this is challenging for us, since we live essentially in a parallel universe, and we not talked about that. We have dual systems.

We live in a parallel universe, literally a universe that the unbelieving world doesn't understand, doesn't even connect with, doesn't even relate to, because they're dead in trespasses and sin. They can't hear God. They can't read God.

They can't interpret God. They are just dead. And we're alive to God.

We live in a completely different realm. We've talked about that as well. So he listens to the Word of Christ in chapter 18 of John, verse 37.

The question came up back in verse 33 about whether Jesus was a king, and it was sarcastically on Pilate's part. So Pilate said to Christ, so you are a king, huh? Jesus answered, you say correctly that I am a king. For this I have been born, and for this I have come into the world to testify to the truth.

Everyone who is of the truth, here's my voice. Pilate said to him, what is truth? You are a king. So let's go back to verse 36.

Yes, my kingdom is not of this world. At the end of that verse, my kingdom is not of this realm, my kingdom. His kingdom, kingdom that belongs to him, Christ.

They tried to make him a king in John 6, 15. He didn't allow it. It wasn't his time.

All through the New Testament, Christ talks about it's not his time. And here's what he's saying. His kingdom has no connection to the kingdoms of the world.

I hope you're getting that. It has no connection. The whole world lies in the lap of the evil one.

We have been delivered from the kingdom of darkness into the kingdom of God's dear son, Colossians 1. The kingdom that belongs to Christ transcends this world. It does not derive its power from the world. It does not derive its success from the world.

It does not derive its reality, its origin, its nature, its extent, its duration from any created thing. Christ is a royal title. He has a royal authority.

He has a royal sovereign power that's not derived or dependent on any created person, institution, force, energy, work, effort, or right. His dominion is eternal and derived solely from his own glorious nature as the eternal son. That's where we get our dominion from.

His rule is neither given nor taken away by anyone. His power and authority cannot, by any effort, by any assault, be diminished, limited, altered, removed, or replaced. His rule is complete, comprehensive, everlasting over time and eternity, and every soul, and none of that power comes from any created source.

One day he will rule over all creation with a rod of iron in truth and righteousness. We get this in Psalms 2 and Revelation 20. Lord, they pilot a kingdom manifesto.

His kingdom will triumph over the whole creation of kingdoms. It's spelled out magnificently. I know you will remember in the 11th chapter of the book of Revelation.

We haven't got there yet. So glorious, but we will get there. Twenty-four elders on the thrones fall on their faces and say, we give you thanks, O Lord, the mighty, who was or were, but because you have taken your great power and had begun to reign, and the nations were enraged, and your wrath came, and the time came for the dread to be judged, and the time reward your bond servants, the prophets and the saints, and those who fear your name, the small and the great, and destroy those who destroy the earth.

And the temple of God, which is in heaven, was open, and the ark of his covenant appeared in his temple. There were flashes of lightning, and sounds of pills of thunder, and an earthquake, and a great hill storm. What is that signaling? Let's go back to verse 15.

The kingdom of the world has become the kingdom of our Lord and his Christ, and he will reign forever and ever. That's coming. He will halt the existence of all of the kings and all of the kingdoms.

He will rule as a king of kings and Lord of lords. And after that, he will create the new heaven and the new earth, as we read in Isaiah 65 and 66 and in Revelation 21, and rule sovereignly forever. For now, the kingdom of God is not yet in its millennial form, not yet in its eternal form.

A new heaven and a new earth is a spiritual kingdom. It's a spiritual reality, separate above and beyond all earthly power and all earthly authority. I'm saying this to you, nothing, any person, person's power on earth, do has any effect on his kingdom.

There's nothing anybody can do. Doesn't matter who's in Congress, who's in the Senate, who's in the president, he has no connections to his eternal glorious kingdom, which he rules alone as a triune God. For now, the kingdom of God, the kingdom of Christ is a spiritual reality, separate from all other kingdoms.

The reality of his kingdom cannot be propagated or protected or altered by any earthly governmental power. The realities of his kingdom cannot be harmed. They cannot be hindered.

They cannot be limited by any power. No laws can be made that will make his kingdom more successful, more compulsory, more effective. Nothing any government or any ruler or any person or persons can do by their temporal forces does anything to advance his kingdom or diminish it.

For now, his kingdom is in the hearts of those who believe him. That's where its kingdom is. We said the kingdom of heaven is in this earth, which is you and I. He's our king, and the church is where his kingdom becomes invisible, and it's built, and he said on truth.

So we are his truth. Oh my gosh, that takes us back to are we great ambassadors according to the Ten Commandments? Are we obedient? Do we show that illumination of light in everything we do? Something to think about. So we start with that foundation.

So where we are exactly where God wants us to be. Who we are exactly who he's redeemed us to be. How do we live in this parallel universe? Well, there are several things you could look at.

I'll go back to pick up some imperatives here in just a moment. So we're going to go back to verse five. Here are the imperatives of commands.

This would answer the question, how do we live? Have this attitude in yourself also, which was also in Christ Jesus who humbled himself. Attitude, mindset first. So how do we live? We're to live in humility.

We're to have the same attitude that our Lord had when he emptied himself and took on the form of a slave. Oh, did he do that? Yeah. And then because he humbled himself, God highly exalted him.

So the first imperative in this section we read is have this attitude, this attitude of utter and total humility. You say life is getting hard in this situation that we're living in. It's likely we'll all be humbled.

But there's a good thing because whoever is humbled, the Lord exalts. We know all of that because it's in 2 Corinthians 8, 9. For you know the grace of our Lord Christ, Lord Jesus Christ, how that thou he was rich, yet for your sakes he became poor. He took everything of your sins and became a slave to that cross for you because we were supposed to die, not him.

That though that you thou his poverty might be made rich, he died on the cross to give you the blessings of God to make you rich. He humbled himself and by that humbling was highly exalted and accomplished God's glorious salvation purpose. In verse 3 and 4 Philippians 2, which you are very familiar with and mentioned a few months ago, we read that we were called to sacrifice for one another.

First Peter chapter 2, we're told that Christ died as a sacrifice not only to atone for us but as an example, as an example of willing suffering for divine purposes. James 4 10, humble yourselves in the presence of the Lord and he will exalt you. Take the suffering, Peter says, cast your care on the Lord, commit yourself to him.

So the first imperative is having this attitude of humility. The second imperative is back in verse 12. Work out your own salvation with fear and trembling.

Work out your salvation. Present middle verb reflects it. Work out your own salvation.

Bring to completion the saving work. How do you do that? Well this is talking about the holiness and sanctification. Pursue sanctification.

Borrow, if you will, those wonderful words from Paul in chapter 3 of Philippians, where he says in verse 12, not that I have already obtained it or already become perfect, but I press on so that I may lay hold of that which also was laid hold of by Christ Jesus. I press on to the goal for the prize of the upward call of God in Christ. This is Paul saying I pursue holiness.

I pursue Christ likeness. But the verse tells you that because verse 15 says that you are to prove yourself to be blameless and innocent. So as you work out your salvation in verse 12, he says this.

So then my beloved, just as you have always obeyed, work out your salvation. And how do you work out your salvation? Be obedient. By obedience, by pursuing blameless, innocent, virtuous life.

There's an element of worship here with fear and trembling. Verse 12. So that's an imperative.

It fits us all. Pursue the completion. It means basically you bring it to completion.

Pursue your holiness. Pursue your holiness. Is that realistic? How do we do that? It is realistic because of the subsequent verse 13.

It says it's God who is at work in you both to will and to work his good pleasure. His good pleasure means his enjoyment. All you have to do is be obedient and allow him to work through you.

You can pursue holiness because God is at work in you. He's at work producing that holiness. It's possible and it's commanded.

So how do we live in this world? We live humbly and we live holy. There are a couple of others that are mentioned at the end of the text. Go down to verse 16.

The NAS says, the American Standard says, holding fast the word of life. I would prefer holding out the word of life, holding up the word of life, holding forth the word of life, because it's talking about basically claiming the gospel in 1 Corinthians 15, 1 through 4. The word of life could be Christ. That's what it says.

The word of life could be the Holy Spirit. He's the spirit of life. The word of life could be the scripture.

The word of life is actually the sum of all three, the Trinity of God, Christ, and the Holy Spirit, which gives life and life comes through the gospel. I'm rejoicing in my sacrifice. Back to verse 17.

He uses all sacrificial language there. He's like a drink offering poured out. It would be an animal burning on an altar or they would bring wine and they would dump it on top of the burning animal and it would send up smoke.

Paul says literally, I'm offering my life as a sacrifice and a sweet aroma to God. In my sacrifice, I find joy. I rejoice, he says.

I rejoice in the sacrifice I'm making for you and I urge you to rejoice in the same way. You're going to make sacrifices. You're going to be required.

Rejoice, rejoice. In everything that happens, you need to rejoice. So how do we live in this crooked, perverse generation? We live humbly, holy, proclaiming the gospel, and joyful.

All these are essentials, but those are really not the point. I'm going to give you the point now. Go back to verse 14.

Here is the imperative that's connected to verse 15. Do all things without grumbling or disputing. Now there's something very practical here.

Stop complaining. This is how you prove yourselves to be blameless. Innocent children of God, above reproach, in the midst of a crooked and perverse generation, among whom you appear as lights in the world.

Stop complaining. Yes, be humble. Yes, be holy.

Yes, be faithful to testify to the gospel. And yes, be joyful. But the priority here is stop complaining.

Both in the plural, grumblings and complainings are disputing. In fact, grumblings is an ono-metapoetic in the Greek. It's like saying rah, rah, rah, rah, rah, rah, rah.

It's just the same, you know. You've done that to your children when they're complaining, and you've had enough of it, and you got to them, and I've done it. Rah, rah, rah, rah, rah.

This is all you did. Rah, rah, rah, rah. You know, it's one of those expressions of discontent and dissatisfaction with low guttural sounds.

What are you talking about? Complaining against the government? No. Stop complaining to God about the situation. You are who you are.

You are where you are. And you are not to complain because this is where God has you. Don't argue with God over his will.

Don't argue with God over his purposes. Paul borrowed this phrase, and now you can do what I mentioned we would do earlier. Go to Deuteronomy 32.

Moses is at the end of his life. He's going to die, and he's giving the message of warning. We'll just look at a few verses.

Give ear, O heavens, and let me speak, and let the earth hear the words of my mouth. Let my teaching drop as the rain, my speech distill as the dew, and as the droplets on the fresh grass, and as the showers on the herb. For I claim the name of the Lord, ascribe greatness to our God, the Rock.

His work is perfect, and all his ways are just. A God of faithfulness and without injustice. Righteous and upright is he.

Wow, that's our God. Did you get that? The greatness of our God, the Rock, the immovable one. His work is perfect, his ways are just.

He is a God of faithfulness without injustice, righteousness. Righteous and upright is he. On the other hand, the people have acted corruptly against him.

They are not his children because of their defect, but are a perverse and crooked generation. That's where that comes from, and Moses is indicting Israel. You have become a crooked and perverted nation.

Why was that evident? What was the evidence of that? Well, there were a lot of things, certainly plenty of idolatry. We've already talked about all that. Israel is the most idolatrous nation from the beginning of time, even to today.

But in that same verse, verse 51, you broke faith with me. You broke faith with me. What does that mean? You stopped trusting me.

You stopped trusting in me. That's familiar stuff. This is at the end of the 40 years.

So go to the beginning. Go back to Exodus 5. Who's the first complainer? Exodus 5, 22 and 23, it was Moses. Moses, who gives us the speech, started out as a complainer.

Exodus 14 and subsequent, I don't have time to go through them all. The Israelites complained about everything. I started making a list, and I just said, I'm not going to put it up.

There have been 15 different slides. Why did you lead us out of here? What are we in the wilderness for? We don't like the food. We don't have any water.

Endless complaining at the beginning and the end. Even the people closest to Moses, Mary and Aaron, Numbers chapter 12, were complaining so that God struck Mary with leprosy. 1 Corinthians 10, Paul says this happened as an example unto us.

Don't complain against God. Don't complain against God. You read the book of Exodus, and you'll see it, a lot of it.

You read the book of Numbers, and you'll see more of it. That's the reason why we're stopped and gone off on the New Testament, because it applies to us today. But let me read you some summation, just in kind of wrapping up from the Psalms.

In Psalms 106, verse 19, they made a calf of horn. They worshiped a molten image. Thus they were exchanged.

They exchanged their glory for the image of an ox that eats grass. They forgot God, their Savior, who had done great things in Egypt, wandered in the land of Ham, awesome things by the Red Sea. Therefore, he said, he would destroy them.

Had not Moses his chosen seed stood in the breach before him to turn away his wrath from destroying them. They despised the pleasant land, the land of promise. They didn't believe in his word.

They grumbled in their tents. They grumbled in their tents. That's familiar.

Some of you, I'm afraid, have been grumbling in your tent because you don't like the way things have gone. Psalms 78, verse 17. Yet they still continued to sin against him, to rebel against the Most High in the desert.

In their heart, they put God to the test by asking food according to their desire. Then they spoke against God. They said, can God prepare a table in the wilderness? Behold, he struck the rock so that water gushed out.

The streams were overflowing. Can he give us bread also? Will he provide meat for his people? Therefore, the Lord heard and was full of wrath. And a fire was kindled against Jacob and anger mounted against Israel because they didn't believe in God.

They didn't trust in his salvation. His salvation is protection of you and provision for you at his time, not yours. Down in verse 33, he brought their days to an end in futility and their years in sudden terror.

Verse 40, how often they rebelled against him in the wilderness and grieved him in the desert. Again and again, they tempted God and pained the Holy One of Israel. They did not remember his power the day when he redeemed them from their adversary, when he brought them out of Egypt.

And he did that in front of them. We, by faith, have to believe that that's what he's doing for us. That's called salvation by faith.

Do you actually think that anybody in this world could do anything to harm the church of Jesus Christ? We talked about this earlier this week when we were talking about, oh, let's look at CERN, right? What can they do? God is our protector. God, stop grumbling, stop complaining, stop questioning the will of God. Stop questioning the work of God.

His work is for us. It is in us. It is from us.

And what the world needs to see is humble, holy testimony enjoyed from the children of God who shine his lights in the world. And then we will be the blameless, innocent children of God above reproach, shining his lights in the world. You can't get there unless you're obedient.

I want to close out Philippians review with two sources of divine revelation that I hope is going to encourage us. The first one comes from David, Psalms 37. Do not fret because of evil doers.

Be not envious towards wrongdoers, for they will wither quickly like grass and fade like green herb. Trust in the Lord and do good. Dwell in the land and cultivate faithfulness.

Delight yourself in the Lord and he will give you the desires of your heart. Commit your way to the Lord. Trust also in him and he will do it.

He will bring forth your righteousness as the light and your judgment as noonday. Rest in the Lord and wait patiently for him. Do not fret because of him who prospers in his way.

Because of the man who carries out wicked schemes. Cease from anger and forsake wrath. Do not fret.

It leads only to evil doing. For evil doers will be cut off. I love this.

Because those who wait for the Lord, they will what? Inherit the land. Yet a little while and the wicked man will be no more. And you will look carefully for his place and he will not be there.

But the humble will inherit the land and delight themselves in abundant prosperity. And then that from David. This is from Peter in 2 Peter 3. Don't let this one fact escape your notice.

Verse 8. Beloved, with the Lord one day is like a thousand years. We've talked about that in our study of Revelation. And a thousand years like one day.

The Lord is not slow about his promise, as some count slowness, but is patient toward you. Not wishing for any to perish, but all to come to repentance. The Lord can't come and make things right until he's gathered everybody in who's been chosen.

The day of the Lord will come. It'll come as a thief in the night and the heavens will pass away and a roar of the elements will be destroyed with intense heat. We'll get into that when we get into Revelation.

The earth and its works will be burned up. Since all these things are to be destroyed in this way, what sort of people ought you to be? This whole thing is headed for destruction. What kind of person should you be? Holy in conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning and the elements will melt with intense heat.

But according to his promise, we're looking for new heavens and a new earth in which righteousness dwells. Therefore, beloved, since you look for these things, be diligent to be found by him in peace, spotless, and blameless. Don't complain against God.

Everything is on schedule. Humility, holiness, proclamation, joy, and trust. Next sessions we're going to do chapters 13 and 14 and you still need to read chapters 3 and 4. Points of comment? Did I hit a chord? Yes, for sure.

Humbled. Jim? Yes, sir. That's why we mentioned about dogs earlier last week, because if you're following dogs, those are men of impure minds.

Yep. It's wise to stay away from them. Yep.

This was a great lesson. Thank you, Jim. Well, I need to thank God because he's the one that distracted me from making sure that I have tied in our current day to this.

I was not going to do that. And I appreciate him knocking on your head or your heart. Yeah.

Thank you. You're welcome. Anything else, guys? Victoria? For some reason, hi guys, I've been diving into this Philippians this week and the concept of complaining and trying to really, you know, stop it.

Right. And I found in addition to what you were showing that you go into 411, Philippians 411 talks about being content. You know, in the moment, I imagine in everything that you are experiencing, to be content and not looking at the future.

That's my thoughts. Not looking at the future, not looking at the past, but being content in the moment. And that really dwells back to complaining.

I thought that was interesting. So it says in the King James version, it says, not that I speak in respect of want, for I've learned in whatsoever state I am, therefore therewith be to be content. And then I think the English standard version is nicely expressed too.

It says not that I am speaking of being in need, for I have learned in whatever situation I am to be content. So that helps me focus on stop complaining. Yeah, well, we get ahead of ourselves because we live not in the present, but we always want to live in the future.

But we take the mindset into the future with what's happened in our past. And in doing that, the only thing you can do is complain. If you really think about it.

Because you don't like what's happened in your past. So therefore you don't want it to happen in your future. And you forget about the present that you live in.

And the mindset that you take into the presence is what you're going to get by the law of attraction. Whatever you think of, that's what you're going to receive. Isn't that why our thoughts, like whenever we have those thoughts, we have to immediately go away from that if we have negative thoughts.

Yeah. It's called the law of alternative thinking, substitute thinking. Yeah.

Okay. Go back to the laws that are on the site that we've talked about. It's a law of substitute thoughts.

Yeah. Your book explains all that in that book. Oh boy, I forget which book it is.

But anyhow, that that's a good book for everybody to review, myself included. In addition, can I just say one thing, we talk about God's will. You know, I really struggle with where I'm at.

And this is God's will or this has been my choice. You know, the choices I've made to where I'm at. God gave me free will to do it.

He gave you sovereignty. Sovereignty. Yes.

Yeah. I think yesterday's sovereignty hit a chord with me on your written sovereignty. But I still have choice, you know.

I struggle with that, Jim. How do you know it's God's will? And well, it's been your choice. Well, you know, it's his will, if you ask him if it's of his will.

If you don't ask, you won't. I mean, you won't hear. So a lot of us just go off and do our own thing without considering who should we ask first.

And then we need to be patient to hear his answer. And we don't typically do that. I know I haven't in my past.

You know, I got a lot of crap that I've had to deal with because of that. I was a bull in a china closet. I was a hellraiser.

It was just because of how I was raised. I was raised by having to do everything on my own, finding out how to do it on my own. When I did it on my own, I didn't want anybody to tell me how to do it.

And I made that a precedent in my life for so long. Nuria, got to go Okay. Hi.

We're talking about God's will. And as you were talking, I think it's one of the major prophets that the Lord told him to go marry a whore. Is it Isaiah? No, it wasn't Isaiah, but it was Isaiah spoke about it.

Yes. There was a prophet that God told to go marry. And it was a, it was a prostitute he had, but the condition, that's an interesting study for those of you who want to get into relationships of things that happen in your marriage and what you should do and should not do.

That's a great study. And in a marriage class, I always brought, I've always taught that. Okay.

So, and I didn't teach it with marriage, divorce and whatnot, because we weren't in a couple's marriage. We were just in general thing. But in a couple's marriage class, that's a great study.

Okay. So the thing is that he, I don't know, it always kind of, I mean, it's like you just want to do the will of God. And then here he tells this prophet, go do this.

You know what I'm saying? And it just, I just always, it was a challenge for me. Why would God do this? You know what I'm saying? So. Yeah.

It was Hosea that basically got married to Goma, his wife. Okay. Can I ask another thing? Sure.

Okay. Here we are in this world. Okay.

And we supposed to represent Yeshua. Okay. And we live in a society where, you know, like the transgender is prevalent.

Okay. How do you show the love of Yeshua to someone like, you know, to them? Okay. Here's the situation.

I have a friend who has a sister who was a transgender. Okay. And you know, I was asked to be one of the bridesmaids of her wedding and her sister is a, is a transgender.

And I didn't know how to answer, you know. First off, let's just explore that. You asked to be a bridesmaid of the transgender or the sister of the transgender? The sister.

And who is also a Christian, but she's not. Okay. Well, that shouldn't bother you because what you're doing is not upholding the transgender.

But if you, if the only way to manage you in this world of evil is to provide truth. We talked about this this past week. And I may be upset a few when I said this, but you should not participate in evil.

I don't care how good of a person that person may be or whatever. If that person is involved in evil, then you, God tells you to not participate. That's scripture.

He also tells you to tell them the truth, which means you can't sugarcoat the truth. No, I agree. I agree with that.

So therefore, so therefore what I'm trying to say, Maria, is, is you can't just go off and be condoned in this world because you feel like you're, you're insecure about shedding light on truth. That's not what God said. God said, you're supposed to hit evil head on with all of the power and authority of God.

Be humble in your nature, be joyful in your process, loving to the individual, but be truthful, which means that you need to tell them you don't condone it. It's not, it's not of Christ. It's not in the Bible.

As a matter of fact, it's called out in the Bible as sinful nature of Satan. And therefore, God tells you not to associate yourself with them and you're not going to associate in whatever activity they're asking you to do. Now, I have a problem with that.

I'm telling you that. I have a problem. Not with my family, because I already disowned my family.

Just go away. But Misty's got a brother that is very, very nice. And Misty loves her brother.

But he and I had a chat. So he knows where I stand, but he also knows that when we have family dinners and stuff, he's more than welcome to come. But they're not to show any, whatever they do as affectionate things in front of us.

Period. Just not. Which they don't.

So while he knows I don't condone it, and he knows why I don't condone it, I still, in a loving manner, humble myself to my wife and her relationship with her brother to allow that activities, the activity of family activities to happen. But he knows the truth. And yet he still wants to come.

That's fine. I don't, you know, I don't care. But I struggle with it all the time.

Jennifer. Thank you. So how do you, I know right now the Methodist Church is dividing, you know, this whole thing about accepting the homosexuals and, you know, how do you approach that with a minister of a church who is accepting that? You leave the church.

Yeah. Okay. You don't need to approach it.

You leave the church. Yeah. Okay.

But you're not in control of the church. You got to think that. There's an authority structure in the church.

So what you need to do is take it to God. But I'm going to tell you, God's going to tell you to leave the church. Because he tells you in other scriptures, do not associate with that.

So if you're associating that, you're condoning it, you're, you know, you're seen as that in the illumination of your light to the world, you're seen as agreeing with that philosophy of society. You need to leave. Yeah.

I already, I mean, I did years ago, but now that that's happening, my sister's sort of caught in that. And that's what I told her. You have to leave.

You can't accept that. So no. Okay.

We talked about that looking at our retire on Thursday. He said it's in the church. It's in the church.

Definitely. Yeah. That was a good one.

In fact, that was excellent. So, okay. Thank you.

Guys, anything else? Sure. Okay. I wanted to give you guys notice that the discipleship program is taking great shape.

I've put, I've started, I got many things going on behind the scenes and in front of the scenes. I have made live so that you can begin to review it in its development process. Salvation.

So for those of you who question salvation, want to know more about it, especially the new believers, there's plenty enough there to start getting your feet wet. And I will continue to make posts on there. There's some internal steps.

I posted a 22 page document on this morning with charts and it's coming together. So guys, just if those of you who want to look at that and support it, I'm grateful for those that already have supported it, but go take a look and see what's there. I think you guys will find it very, very enthusiastic for you.

All right, guys. I'm sorry. Where is that posted? Exactly.

Just go to online courses in the tab at front, click on it. Click the caption called new Christian followers, or let me see. What is it called? I can't remember even what I called it.

It's discipleship. Hang on, I'll tell you. It's called new Christian discipleship.

You click on the tab, new Christian discipleship. It'll bring up what's already posted out there. I've got salvation and discipleship tabs going.

And as it comes to me, I put it in its box. If I'm ready to open another thing, I want to do that. I got to get into the studio guys, because I can't do all this with documents.

And so therefore, that's the reason why I asked for your help. So anyway, just to pray about it and see what you want to do. But guys, it's the programs out there, and we're getting it started.

And thank you for those who already supported it. Dawn, yes. Jim, are you saying you're going to do this with you in front of a camera? Yeah.

Oh, wow. That's okay. No, I don't have a problem with the camera.

I don't have a problem with camera. No, but I'm saying for me, just personally, whatever, I get so much more from seeing a person and God shines through them. And you get more information than just words.

And I tend to see misspellings and grammatical errors. It really pisses me off. I mean, so this is just you.

Okay, good to know. All right. Thank you.

Yeah. Well, if you guys sit down and typed as long as I typed so much, whatever, I go back and fix the errors the majority of the time. But they're like, what, one in 10,000 words or something.

It's like... I'm owning it's a sin. It's stupid that my mind goes there. Make it very clear.

I'm not grumbling. I'm actually owning that. I picked up a book by a well-known pastor that has written hundreds of books.

And I read it. And I read that sentence. And I says, I can't believe that this got to the editors.

It gets through, guys. It just gets through. So just be humble about the fact that it's getting done.

One way or the other, it's getting done. You're getting the message. Okay, that's really the key.

I don't mind the helping on all that good stuff. But to me, it's like, okay, did you not receive the message? Or are you looking for nuts and bolts and letters? That's the difference. Yeah.

All right, guys, anything else? Tomorrow? Oh, tonight, watch Phil. Tonight, watch Phil. Tomorrow, keep your head on a swivel.

Just be known that we're in control. So let's just enjoy today, tomorrow. Let me ask you a question.

What would it be like for everything to be posted as this eclipse and it not happen? Just think about that. Wow. Just think about it.

Just think about it. Okay. So anyway, love you guys.

You guys have a great weekend. Have a good week. We'll have an update on Monday and next week, Bible studies and so forth.

So look forward to seeing you guys next time. Be safe as you're traveling. Kiss your kids.

Go boldly and love God. Talk to you later. Thanks.

Peace. Thank you.