**GMT20240310-150822 Recording 1600x1024**

Okay, so we're now going to continue our series of the study of the Book of Numbers, and we're going to do chapters three and four today, and the focus of this is again setting up the camp, getting the senses in order, getting the structure of the responsibility over the temple or the tabernacle, and we're going to go through all of that, but I'm going to give you some other points outside of the scripture, those types of things, and then we're going to take a look at the tabernacle in a lot of detail, so that basically you can visualize that the tabernacle is a representation of not only Christ, but our bodies, and as we get more and more into the substack, and we get more and more into our studies in the chapters of the Bible, excuse me, been up all night, then we'll understand more of how that applies. So let's go to prayer, and then we'll get going. Father, thank you for this morning.

Thank you for the time that we have together. Thank you for blessing our hearts with your word and your truth. Father, we ask that you take this lesson that's from you through just me as your messenger, and provide the truth to the hearts and mind of those that are listening, or those that will listen, and Father, may you show us how to apply this understanding through gathering wisdom and allowing that wisdom to be used as the foundation of your revealing to us what you want us to have.

Okay, let me share my screen. Okay, let me go back. Where's Victoria? There's a notebook right there on that corner.

It's just stuck in that. You'll see it. Just look for the spiral things.

It's setting up this way. No? Yeah. Okay, guys, can you see my screen? Yes, back there.

It's brand new, and I don't want to use it yet. Okay, let's get going. All right, so again, we're in numbers three and four, and we'll get through this.

Might take about an hour and 20 or 30 minutes, so we can discuss what's on your mind after that. So, numbers three and one, we're dealing with, again, discussing the senses and whatnot, but these are the generations of Aaron and Moses in the day that the Lord spake with Moses in Mount Sinai. So, we're looking now not to the tribes that we did in chapter two, all right, 12 tribes and how they were positioned and all that stuff.

We're actually looking now at the Levite tribe, and these are the names of the sons of Aaron, Nahab, the firstborn, and Abihu, and Eleazar, and Ithamar. These are the names of the sons of Aaron, the priest, which were anointed from he, consecrated to the ministry as priest-office. Now, Aaron was the high priest.

He had four sons who were to assist him and succeed him in the sacred office. Since only Aaron and his direct descendants could serve as priests, it was impossible for them to attend to all of Israel's religious needs by themselves. So, the entire tribe of Levi was selected to undertake religious responsibility short of actual priestly ministry.

Since Aaron was a Levite, this meant that all of the priests were Levites, but not all of the Levites were priests. You could only be priest if you were of the lineage directly from Aaron. So, there were other priests in the land.

If you recall, Jacob in Genesis tied to a priest prior to Exodus. So, there were other priests in the land. Moses married the priest of Mennonite.

So, basically, there were other priests, but the Hebrew priest that Christ was going to, that God was going to bless, was basically from the lineage of Aaron. So, Nahab and Abihu died before the Lord when they offered strange fire before the Lord in the wilderness of Mount Sinai, and they had no children, and Eleazar and Ethemar ministered in the priest's office in the sight of Aaron, the father. Okay, so they cut their priests in half because of their disobedience to God.

So, two of these four, Nahab and Abihu, died as a result of an arrogant deviation from the authorized priestly procedure and established in Leviticus 10, 1 and 2. They had good intentions are not enough. David's relocation of the Ark of the Covenant in 2 Samuel 6 and 1, we're going to see that because we're going to go through that. This left the other two sons of Aaron, Eleazar and Ethemar, who served with their father.

Now, for whatsoever things were written before time were written for our learning, that we through patience and comfort of the scriptures might have hope. Okay, this is Romans 15, 4. Wanted to put this up because everything that we're going through is pointing to Christ. So, basically, while it is somewhat laborious dealing with senses or whatnot, it's all so that you can come to know Christ in a better way, which is the important part because we're getting that into revelation study.

So, good intentions are not sufficient. Nahab and Abihu's fire, which was in Numbers 3 and 4, and David's relocation of the Ark, which is in 2 Samuel 6 and 1. So, we're getting to Numbers 3 and 5. And the Lord spake unto Moses saying, bring the tribe of Levi near and present them before Aaron the priest that they may minister unto him. The word hakraviv here rendered being near is probably a sacrificial word and signifies the presenting of a sacrifice or offering to the Lord.

As an offering, the tribe of Levi was entirely given up to the service of the sanctuary to be no longer their own but the Lord's. Okay, when God spared the Hebrews' firstborn son, that was a transaction between God and the Hebrews because when he brought him out of Exodus into Mount Sinai, he traded that saving of the firstborn son for giving up the tribe of Levi directly to him. All right, I don't think that anybody got that into Exodus.

When we go back to Exodus, we'll make sure that that is clearly on your mind. But God gave Hebrew the passing over of the 10th plague of taking the firstborn, passed over the house being the Passover. And for that, the Israelites gave up the tribe of Levi in accordance to God's request in repayment for that service.

And they shall keep his charge in charge of the whole congregation before the tabernacle of the congregation to do the service of the tabernacle. So what God said is, okay, Levi, you're mine because I left all the firstborn of Hebrew alone in the Exodus. And because of that, we now have to balance everything within all tribes associated for that service.

And they shall keep all the instruments of the tabernacle of the congregation in the charge of the children of Israel to do the service of the tabernacle. That was the focus of the Levi tribe. So let's look at the tabernacle, which is basically called the house of blood.

In addition to the famed two tablets of the law, Moses also received a set of engineering specification for a portable sanctuary. This was sort of the challenge to Sam a week or so ago to find out what else Moses took down from the Mount Sinai, which was actually these engineering specifications. Now, when you know that, when you go back to Leviticus and do studying in Leviticus, coming into numbers and you see the such detailed magnitude, there's no way that Moses could remember that.

Now, he did have a supporting angel, but the angel did not provide him the instructions. The angel was to just make sure that he was protected. God gave him the instructions at Mount Sinai.

So the scripture denotes more space to the description of the tabernacle. I sent everything I was going to send you. You need to get on pending at some point.

Than any other subject. So more scripture has been given to the subject of the tabernacle than any other subject, including Christ, than in all of scripture. Why? Because it represents Christ and it represents us.

So the structure, the exodus, the furniture is in exodus. The priesthood is in exodus. The offering is in Leviticus.

So that's where you get. So here is basically a representation of the tabernacle. You have the holy place here, which is basically everything from this veil where the ark sits, everything from this veil forward to the gate is the holy place.

Inside this area is the Holy of Holies. Inside of this contains the mercy seat and the Ark of the Covenant. The teaching in the past is said that this is all one.

This is all one. It's not. It's two things.

The mercy seat is completely separate from the Ark of the Covenant and you'll see that in Revelation because basically the Ark of the Covenant is a box that holds things. The mercy seat is what Christ is going to sit on when he returns. Now the golden altar is here.

The table of the showbread is here and the menorah lampstand is here. So when we look at this in comparison to how it applies to us in representation, the mercy seat is the perpetuation for our sins. The Ark of the Covenant is our sin bearer.

The golden altar is the intercession for us. The table of showbread is I am the bread of life, that is basically Christ. The menorah is I am the light of the world and the gate is I am the door.

So this basically is complete reference to our bodies in relationship to the tabernacle. So the material symbolism of this, the brass is fire and judgment, the gold is deity, the silver is blood, redemption, the shackle, and 30 pieces of betrayal silver. The coverings represent the, well basically the porpoise skins, the ram skins dyed red, the goat's hair, sin bearer, the embroidered linen, cherubim gold, purple, blue, and scarlet.

So going back to scriptures, and then the Lord spake unto Moses saying, and I behold I have taken the Levites from among the children of Israel instead of all the first born that opened the matrix among the children. Therefore, okay so there's a couple of things that I want to highlight here. One, you can see that basically this is the condition of allowing the Israelites first born to be left alone, but here's an interesting word, the matrix.

Okay, this is the first time that the word matrix has entered the scripture, and it is the system, look at this, the system among the children of Israel. So he opened the matrix, the system among the children of Israel, therefore the Levites shall be mine. So when God miraculously destroyed all of the firstborn of the Egyptians in Exodus 12 29, he spared those of the Israelites, and in commemoration of that event, he was pleased to a point that all the firstborn males should be set apart unto himself, because what he did is he gathered those unto himself as what he would took if he took the firstborn during Egypt.

And God is here pleased to relinquish this claim and to appoint the whole tribe of Levi to attend his immediate service. Because all of the firstborn are mine, for on the day that I smote all of the firstborn in the land of Egypt, I hallowed unto me all the firstborn in Israel, both man and beast, mine shall they be, I am the Lord. The reason for this selection of the tribe of Levi is reviewed here, since the Lord had spared the firstborn of Israel's children and animals in the tenth plague, he now had claim on the firstborn of his own possession in lieu of the firstborn.

However, the tribe of Levi was substituted, and you can see the comments in Exodus 13 1 and 16, the implementation's principle of substitution is described in Numbers 3 40 and 51. Okay, another key point here. In Scripture, there's a lot of substitutions going on, but this is the first substitution that has been identified in Scripture in Numbers for the rest of the Bible.

Numbers 3 14, And the Lord spoke to Moses in the wilderness of Sinai, saying, Number the children of Levi after the house of thy fathers by their families. Every male from a month old and upward shall thou number them. Okay, we're getting into a different census.

The first census in Numbers 2 was for those to go to war. This census is completely different. And Moses numbered them according to the word of the Lord as he commanded.

The Levites were also numbered in preparation for their order of encampment and service. All the males a month older or more must be tallied, and that's in verse 15. And these were the sons of Levi by names Gershon, Kohath, Merorah.

So, and these are the names of the sons of Gershon by their families, Lebnah and Shemel. And the sons of Kohath and their families, Amoran and Iser, Hebron and Uzziel. And the sons of Moriah by the families Malchi and Mushchi.

These are the families of the Levites according to the house of their fathers. So, we're getting the names of those sons that will basically be used in the temple or the tabernacle activities. They were divided into three clans according to their affiliation with the three sons of Levi.

So, all of the tribe of Levites were divided among these three sons or three tribes, the Gershon, the Kohath, and the Moriah. Okay, the Gershonites were subdivided into Lebnites and Shemites who together numbered 7,500 males. Gershon was the family of the Lebanites and the family of the Shemites.

These were the families of the Gershonites. Those that were numbered of them according to the number of the males from a month old and upward, even those that were numbered of them were 7,500. We talked about that in earlier scripture.

The families of the Gershonites shall pitch behind the tabernacle westward. Okay, so we're getting the position of the Levites. And I gave you this drawing, this layout, in last week's discussion, but we're going to see this again.

And the chief of the house of the father of Gershonites shall be Elisapha, the son of Lel. Okay, now, so here's the charge. And the charge, besides the immense weight of the skins, hangings, cords, boards, and posts, we shall find it was no easy matter to transport this movable temple from place to place.

Okay, so the Gershonites, who were 7,500 in number, had to carry the tent, the coverings, the veil, the hangings of the courts, the cards, etc. The Coethites, who were 8,600, they had to carry the ark, the table, candlestick, altars, and the instruments of the sanctuary. And the Meronites, who were 6,200, they carried the boards, boards, sockets, and all other matters connected with the belongings of the tabernacle, with the pillars of the court, their sockets, pins, and cords.

So everything in the detail was identified by God to Moses for who to do what in the tabernacle. Nothing is left for chance. And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle and by the altar round about it, and the cords for all the services thereof.

And of the Coeth, that was the family of the Amorites, and the family of the Israelites, and the family of the Hebronites, and the family of the Israelites, these are the families of the Catharites. And the number of all the males from a month old and upward were 8,600, keeping the charge of the sanctuary, the families of the sons of Coethites shall pitch the side of the tabernacle southward. Amram was the father of Aaron and Moses.

And the chief of the house of the father of the family, so the Coethites shall be, is Zephan, the son of Uziel. And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary where they minister, and the hanging, and all the services thereof. To the Coethites who camped on the south, they held the responsibility of the holy objects.

The leader was Eleazar, the son of Aaron, the high priest. And Eleazar, the son of Aaron, the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary. Okay, so you had Aaron as the high priest, Eleazar as the supervisor over everything, and then you had the three groups of people that responsible for the handling of the tabernacle.

Of the Merai family was the Melites, or Milites, I'm sorry, and the family of the Mushites. These are the families of Merai. And those that were numbered above them according to the number of the males from the Moldovan upward were 6,200.

And the chief of the house of the families was Zerel, the son of Abahel, and they shall pitch the side of the tent northward. And under the custody and charge, basically what are their responsibilities are, are the sons of Merai, shall be the boards of the tabernacle, the bars there, on the pillars thereof, the sockets, and all the vessels, and all the service thereto. And the pillars of the court around about, and their sockets, and pins, and their cards.

When Meraiites camped on the north side, they were put in charge of the wooden framework of the tabernacle, and all the fastenings, and the other gear related to the framework. Good night. God is so detailed.

But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron, and his sons, keeping the charge of the sanctuary for the charge of the children of Israel, and the stranger that cometh nigh shall be put to death. In other words, Moses and Aaron were put at the entrance to the tabernacle itself, to ensure that basically they were the police state, or the part of the tribe, the police, the police, the entrance and exit to the tabernacle itself. All that were numbered of the Levites, Moses and Aaron, numbered at the commemoration of the Lord throughout Israel, all the males from month old and upper were 22,000.

So there was 22,000. Okay, so there's some discrepancies, depending upon what your translation is, or whatever. In essence, it tells us there were 22,000.

But they told 22,200 and some some odd in the scripture, which was basically rounded up as 22,300. But in other places, it talks about 22,500. So just be aware in your studies that there is an issue which is discussed.

So right here, I've tried to identify it for you. The total number of Levites is 22,000. Whereas the total reach by adding up the figures in verse 22, 28 and 34 is 22,300.

But it's actually 22,273. Okay, the most satisfying solicitation suppose that the excess 300 view themselves the firstborn of Israel who obviously could not serve to redeem the firstborn of Israel. Okay, that's just an explanation of why the difference.

And the Lord said unto Moses, number all the firstborn of the males of the children of Israel from a month old upward and take the number of their names. Details. And thou shalt take the Levites for me, instead of all the firstborn among the children of Israel and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

Okay, we're getting down to where the balancing is fixing to start. In compensation for having spared the firstborn in Israel. Okay, I mean, in Exodus, Egypt, males of Israel at the time of the Exodus, the Lord declared all the firstborn men and animals should belong to him.

This would not involve their deaths, but their lifetime of service. A further development of this principle was the arrangement whereby the tribe of Levi would be given in service to the Lord as a substitution for all the firstborn of the other tribes. Moses numbered as the Lord commanded him all the firstborn among the children of Israel and all the firstborn males by the number of names from a month old upward of those that were numbered up in 22,203 score 13.

The numbers of the Levites to offer the Sakaria service was 22,000, whereas the firstborn males in all of Israel was 22,273. This meant that there was insufficient Levites. Therefore, 273 firstborn Israelites without Levi redemption had to be redeemed in another way.

The solution was to take five shekels of each of the 273, a total of 1,365 silver two ounce shekels, more than 170 pounds worth of $1,000 today. This is how they did it. They said, okay, guys, the tribe has to settle up with the Levites an amount of money equal to the value set for these 273.

So the value was 273 times the five times the shekels, two ounce shekels equal 1,365 or in today's dollar 170 pounds of silver. And the Lord spake unto Moses saying, take the Levites instead of the firstborn among the children of Israel and the cattle Levites instead of their cattle and the Levites shall be mine. I am the Lord.

He repeats himself over and over in scripture to make sure that they completely understand what this means. And for those that are redeemed 200 and 3 score 13 of the firstborn of the children, which are in again, numbers 39, 43, that we just went over more than the Levites. So the 200, as the number of Levites is 22,000 and the Israelites firstborn was 2273, there were 372 more of the latter than of the former.

And as here's order to redeem the price of redemption is fixed at five shekels or about 15 ounces. I mean, yeah, each in numbers, the money amounted to 1,365 shekels equals to 204 in British pounds was taken from the firstborn. So in essence, what it's saying here is they ended up with a balancing act so that the tribes, the other members of the 12 tribes would pay the Levites for the redemption of their firstborn over and above the Levites.

The firstborn of Israel most likely referred to those that were born after the tribe of Levi was established as a sacerdotal unit. Okay. So in essence, what they did is they didn't count them at the time of exodus.

They waited in time until they got to Mount Sinai to do the census. So all of this is saying is that basically that it didn't happen immediately. It was a foreshadow that this would be done in the future.

Thou shalt even take five shekels, a piece of the pole after the sanctuary shall thou take them. The shekel is 20 juras, which is Israelite's money. And thou shalt give the money wherewith the odd number of them is to be redeemed unto Aaron and his sons.

And Moses took the redemption money of them that were over and above them that were redeemed by the Levites of the firstborn of the children of Israel. He took the money, a thousand three hundred and three scored five shekels after the shekel of the sanctuary. And Moses gave the money of them that were redeemed unto Aaron and his sons according to the word of God.

Okay. So in essence, all over this portion of Numbers 3 is just identifying how God balanced the Israelites for everything that he did for them. Okay.

So what does this tell you? He doesn't do things for you unless there's an offsetting balance. You guys getting this? Everything that he gives you, there's an offsetting balance from you. Okay.

Let's go back to the law of give and receive. Remember, you're to give to receive. There's a balancing effect.

So to give, you have to receive. If you don't give, you don't receive. The balancing is you first give and then he gives you back that amount that is equal to what you give.

This goes through everything from tithing to offerings to your actions, everything. All right. He's done that way throughout Scripture.

Numbers 4, And the Lord spake unto Moses, said unto Aaron, saying, Take to some of the sons of Carth and among the sons of Levi, after their families, by the house of their fathers, and from the thirty years old and upward, even until fifty years old, and into the host to do tabernacle of congregation. In other words, basically those men who were thirty years old worked twenty years in doing their tabernacle duties. Once they entered the fifty year period of their life, they retired.

So they worked for twenty years and did the service. Now, you've got to remember that basically Christ starting his ministry at age thirty, this is the minimum age of the priest. Christ could not have entered into his ministry when he came to earth or came down to walk on earth until he reached thirty, because that was the conditions by which God set that a priest could actually start his ministry.

So Christ had to follow the law. This shall be the service of the sons of Carth and the tabernacle of congregation about the most holy things. He's talking in, When the camp setteth forward, Aaron shall come and his sons, and they shall take down the covering veil and cover the ark of the testimony with it.

Aaron shall come. Now, what does this mean? The law prohibiting any person except the high priest on one day in the year to enter in the most holy place must have admitted an exception while the Israelites were in the wilderness. That exception, therefore, is herely expressly made and the directions given respecting it must be religiously observed and the service could not be safely performed.

Think about this. If Aaron could only enter in the holy of holies one day a year and God said move the tabernacle that was not on that day, what do you think happened? Because he said, God said that if you enter this without my instructions, you're going to die. So there had to be an exemption to this process so that basically they could actually tear down and remove the temple items if they didn't fall on the day that the high priest was able to enter into the holy of holies.

And shall they there on the coverings of the badger skin and shall spread it over the cloth, holy of blue, and shall put in the staves thereof. Now, badger skins, this was the covering of badger skins made for the tabernacle which was carried by the Gershonites, but one made for the purpose of concealing and sheltering the ark when it was to be carried. Okay, so when you see the temple, it had coverings on it.

Everything was covered so for for the outside world they could not see enter in the holy of holies or those other areas. When they carried them, nobody could see them, so therefore they made sure that they were covered with skins so that basically they had them completely covered that nobody could identify what those items were. First, the Kohathites were to be employed.

That's another thing, is everybody who worked on the tabernacle was paid. So they were paid in various ways. They were paid, if you go back to Leviticus, it talks about the offerings.

All right, in those offerings are means by which Aaron could take and pay the people that worked in the tabernacle just like any other ministry that they could actually pay the people in various ways, either by money or through a food or whatever, but they were paid to do that. And they were paid to guard the holy ark from the gaze of human eyes, in verse 26, to protect it from the elements. The only ones who would ever saw the articles were Aaron and his sons.

Those articles were carefully covered by Aaron and his sons before the Kohathites came to carry them. So Aaron, his son, had to cover so secretively or in such a way that none of the articles could be seen from the outside world. And upon the table of showbread they shall spread a cloth of blue and put there on the dishes and spoons and bowls and covers to cover with all and the continual bread shall be their own.

Continual means the Israelites without doubt were able to procure corn enough from the adjacent countries, even when the wilderness, to make the showbread and to present the daily meat offerings. We talked about this in Exodus, when we talked about how they ate. Paperoi brought this up about how did they eat.

Well, they bartered with the other countries around them. They just did not stay in the valley and just lived their life in the valley. They actually had to have commerce with surrounding stuff.

Okay, so let's keep going. And they saw a cloth of blue and cover the candlesticks of the light and his lamps and his tongs and his snuff dishes and all the oil vessels there were with them. They minister into it and they shall put it in all the vessels their own within a covering of badger skin and shall put it upon a bar.

And upon the golden altar they shall spread a cloth of blue and cover it with the coverings of badger skin and put to the staves thereof. And they shall take the instruments of ministry were with thy minister in the sanctuary and put them in a cloth of blue and cover them with covering your badger skin and shall put them on the bar. Guys, such detail.

We think that we just we can actually skim the whole Bible and we can live our lives according to what we want to do. And God has given them such amount of detail. It's unbelievable.

And we don't even fathom the amount that they that is there. And they shall take away the ashes from the altar and spread a purple cloth thereon. The embers of the sacred fire seem to have been removed in the great which was carried apart from the brazen altar before being covered from view by purpose.

Everything was covered. And they shall put upon it all the vessels thereof were with thy they minister about it. Even the sensors, the flesh hooks and the shovels and the basins or bowls, all the vessels of the altar, they shall spread upon it covering a badger skin and put it into Steve's oven.

The most minute a shovel, a shovel, the most minute details of of things that were used inside the temple had to be covered. And when Aaron and his sons had made an end of the covering the sanctuary and all the vessels of the sanctuary as the camp to go to go forward after that, then the sons of Kosler shall come to bear it. In other words, pick it up and follow it away.

But they shall not touch any holy thing lest they die. These things are the burden of the sons of Kosler for the tabernacle congregation. Can you imagine carrying that in the winds pick up in a side of the coverings on whatever the shovel came unraveled? And what are they supposed to do? Okay, they can't touch it.

They can't even touch the shovel. Okay, so here's the layout of the tabernacle. This is what we went through last week.

This is the layout of the families. The Moses and priests were here. When all had been prepared by the priest, the remaining Levitical Kohothites were to transport the previous named furnishings, being extremely careful not to touch any of the yagic lest they die.

Amazing, guys. Let's look at David's era. Now, what David did, in essence, was he decided that he needed to move the Ark of the Covenant from one location to another.

Now, this is after the Israelites going from Egypt into Sinai Desert for 40 years before they, before Joshua, actually took them into the Promised Land, which, basically, that's a whole other story. They never got all of the Promised Land at that time. But David actually took and moved the Ark of the Covenant.

Okay, so it goes into exactly what was going on with the Egyptians in favor, hardened their hearts when he wrought that were among them and did not let the people go, and they departed. In other words, this goes back as a reflection back to Egypt captivity. So, what he did is they took the Ark of the Covenant and lay it upon the cart and put the jewels of gold, which he returned him for a trespassing offering, in a coffer by the side thereof and sent it away that it may go.

And see, if it goeth up by the way of its own coast to Bathshemesh, then he hath done us this great evil. But if not, then he shall know that it is not his hand that smote us. It was a chance that happened to us.

Okay, so David, by doing this, caused a curse to be on the people. They've taken the cart. They're moving it.

The lords of the Philistines went after them into the border and were reaping their wheat harvest in the valley. And they lifted their eyes and saw the Ark and rejoiced to see it, but they weren't supposed to see it. And the cart came into the field of Joshua and stood there where there are a great stone and the clave of the wood of the cart and offered a kind of a burnt offering to the Lord.

And the Levites took down the Ark of the Lord and the coffer that was with it, wherein the jewels of gold were, and put them in the great stone. And the men of Bathshemesh offered burnt offerings and sacrificed them to the Lord. So David did everything wrong.

He didn't follow any of what the Levites were supposed to do in protection of us. So David received a curse from God on that activity. Now getting back to numbers.

And to the office of Eleazar, the son of Aaron, the priest pertaineth the oil, incense, and the daily meat offering, and the anointing oil, and the oversight of all the tabernacle and of all therein is in the sanctuary and the vessels thereof. Now the office that is related here, and to the office, this is a particular administration activity. Eleazar himself, perhaps the other priest, was required to carry the oil for the light, the incense, and the flower for the daily meat offering, and the holy ointment besides superintending the Levites.

It may be supposed that he himself carried no more of the oil than the present years. And the Lord spoke to Moses and Aaron saying, cut ye not off the tribe of families of the Kohothites from among the Levites. So don't cut yourselves off from them.

Eleazar and the priest would be chargeable. In other words, this would be their punishment with the death of the Kohoshites if they fail to give them proper cautions and directions or permit them to gaze with irreverence or curiosity upon the holy things which they might carry but not see. Think about your supervision of people.

Think about your supervision of your children and all of the things that God has told us to do as parents. And think what the punishment is is going to be for us looking back on this punishment by just not telling them how to do it properly. But thus do unto them that they may live and not die when they approach him to the most holy.

Things Aaron his son shall go in and appoint them, everyone to his service, to his burden. But they shall not go in to see when the holy things are covered lest they die. The holy things, the holy sanctuary, the ark, as the Jews generally understand it with good reason, as anyone may be convinced who compares, which that which is called the holy in the former is called the ark in the latter.

And the Lord spoke to Moses again saying, take also the some of the sons of Gershon throughout the houses of their fathers by their families from the 30 years up upward to 50, again 20 years, all that enter into the service to do the work for the tabernacle of the congregation. So everybody was that 20-year service period. And this is the service of the families of the Gershonites to serve for the burdens.

And they shall bear the curtains. Okay now this is what they they're responsible for, to bear the curtains of the tabernacle. And the tabernacle of the congregation is coverings and the covering of the badger skins that that is above upon it and the hanging for the door of the tabernacle of the congregation.

The Gershonites were charged with transporting the nine wooden parts of the tabernacle and the outer court, including coverings, curtains, ropes, and other related equipment. This was under the supervision of Ithamar the priest. And the hangings of the court and the hangings for the door of the gate of the court, which is by the tabernacle and by the altar roundabout and their cords and all the instruments of the service and all that is made for them so they shall serve.

At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites in all of their burdens and in all their service and shall appoint them unto them in charge of all their burdens. Okay, burdens is business or functions of duties. What your employment would be.

If you're going to compare this to employment, it's what you're hired to do. So Gershonites were hired to do, which is their burdens and their service was to do it. The Levites were under the command of the priests.

Eleazar exercised this authority in general as a next succession to Aaron and he in particular was placed over the Korathites while Ithamar, his younger brother, commanded the Gershonites and the Meroites. Okay, so in essence that's the hierarchy. Aaron, Eleazar, and Ithamar.

Well, why? Because the other two had died, got killed. This is the service of the family of the sons of the Gershon in the tabernacle congregation and their charge, their responsibility shall be under the hand of the Ithamar, the son of the high priest, and for the sons of Meri, thou shalt number them after their families by the house of their fathers from the 30 years upward to 50. Again, this 20-year age span.

The wood and the metal parts of the tabernacle complex were delegated to the Meroites. Ithamar was supervisor of that part of the tabernacle transportation as well as the non-wooden parts in verse 33. And this is the charge, this is the responsibility of their burden, their work requirement, according to all their service in the tabernacle of the congregation, the boards of the tabernacle, the bars, the pillars, and the sockets thereof.

And the pillars of the court roundabout and their sockets and their pins and their cords and all their instruments and with all their service, and by name we shall reckon the instruments of the charge of their burden. Now, name and inventory is taken of every particular, even to the very pins belonging to each part. Remember, every small thing.

Oh, and by the way, you can't touch it. Once Aaron and them wrap it, they can't be touched. That nothing might be wanting them of the tabernacle was set up.

That is the service of the families of the son of Mero according to all their service in the tabernacle congregation under the hand of Ithamar, the son of Aaron, the priest. And Moses and Aaron and the chief of the congregation numbered the sons of the Catharites after their families, after their house and their fathers. From 30 years old and upward, again this 20-year period, and those that were numbered by them and their families were 2,750.

In the third chapter, we have an account of the whole number of the Levites, and here are those only who were able to serve the Lord in the sanctuary. By comparing the two places, we find number of the effective and ineffective males. Thus, we find that the whole number of the Levites amounting to 22,300, of whom 85-80 were fit for service and 1,370-20 unfit.

Being either too old or too young, what an astonishing number of men all performed the same service by which God was glorified in the congregation, large benefit. Going to 37 now, these were that they were numbered of the families of the Cothites, all that might be serviced in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the Lord by hand of Moses, and those that were numbered of the sons of the Gershones throughout their families and by the house of their fathers. From 30 years old and up, again, this is the range of service, even those that were numbered of them throughout the families by the house of their fathers, 600 and 630.

All those that were numbered of the families of the son of Miramar throughout the families by the house of that, these are, again, the 20-year service category, even those that were numbered of the families were 3,200. We get all this number. So here's the reconciliation of all that, okay? So I'm not going to go read all of this, but in essence, I've reconciled, again, the total number of males of a month old upward and those that met the requirement to serve in that 20-year range period of 30 to 50.

Those that were numbered of the families of the sons of Miramar, Moses and Aaron numbered according to the word of God by the hand. All of these were the numbered of the Levites. Moses and Aaron, chief of Israel, numbered in their families of the house of the fathers from 30 years old to 50, again, that period of service that came up to do service of the ministry and service of the burden of tabernacle and congregation.

Even those that were numbered of them were 8,504, according to the commandment of the Lord. They were numbered by the hand of Moses, everyone according to the service and according to the burden. Thus, they were numbered in the commandment of Moses.

The wed and the male parts of the tabernacle complex were delegated to the Merorites. Ithamar was a supervisor of the tabernacle transportation of those parts. The total number of Levites involved in this work were 8,580 made up of these three components of the groups.

Levites, the Gershonites had 7,500 in total. They had 2,630 available for service. The Kohathites had 8,600 males in total, but they only had 2,750 for service.

The Merorites had 6,200, but only 3,200 of those. So here's how we get our numbers reconciled back to scripture. Now, let's go to the study of the architecture.

In essence, we look at this as the outer parameter of the tabernacle, and these are the internal chambers. The Ark of the Covenant sits back here. Here's the altar.

So these are the two holy areas. So this would be the Holy of Holies, and this would be the holy place. But in essence, these two combined is the holy place.

You have the inner court, the court that goes around these two areas, called the inner court. And you have an outer court, which is basically consuming the outer fence placed around it, and that outer area around the tabernacle. Now, how this relates to us? Our holy place is the spirit.

Our inner court is the mind, and our outer court is the body. So the first level of makeup of the architecture of the temple, we have a corresponding architecture of our body, which is also the temple. Okay, our body is the outer court, our mind is the inner court, and our holy place is the spirit.

So the temple has five gates. The first gate is the chief gate, which is east. You find that in Ezekiel 11.1. The second is on the north near the altar.

You find that in Ezekiel 8.5. The higher gate built by Jotham is 2 Kings 15 and 35. The gate of the foundation, 2 Corinthians 23-25. And Solomon's ascent is in three verses, 1 Kings 10-15, 2 Corinthians 9-11, and 2 Kings 16-18.

The preparations of the temple. Cedars of Lebanon versus Mortmore, Corsair, Sycamore. Haram's friendship with David.

Haram, the king of Tyre, Phoenician. They're Phoenician guys, a guild of merchant men. The design given to David by God.

There were 183,300 workforce in the temple. This is Solomon's temple. 30,000 men, 10,000 monthly shifts, 70,000 carriers.

In other words, people to carry stuff around. 80,000 whores in the mountain, 3,300 people of supervision. The dimensions, 10 lampstands, 10 layers put in the sea, porch and pillars.

Jacob in his counsel, Boaz in his strength. This is the two statues that appear on the outside, on the entrance to the outside of the Holy of Holies, the headers. Priest personal storehouses where they hid their personal idols.

Okay, so let's look at our personal architecture. Seven times does the Bible declare you are the temple of God. Here are the seven verses, 1 Corinthians 3, 9-17, chapter 16, verse 19, 2 Corinthians 6, 16, Ephesians 20, 21, Hebrews 3 and 6, and 1 Peter 2, 5, and chapter 4 and 17.

Appears to hold the key to our software. All right, now this is getting into our structure. We're the temple.

The software is our heartbeat. It contains our soul. It houses our spirit, and it moves our mind.

The greatest commandment, we are instructed to love God with all the heart, soul, strength, and mind. What does this mean? You can't determine the architecture of the software by external means. You need the system architecture.

You need the internal workings, which is the things that are in us regarding the temple. So here's our system architecture. The architecture of the software is impossible to infer from its external behavior.

Thus, psychology is doomed to frustration to establish causes or even deal with guilt. Only the designer manual can reveal the internal architecture. This is the master kernel.

This is the spirit of God inside us. Around us are our system resources. Then we have an application software interface with a user interface and the hardware environment.

This is our body. This is our mind. This is our DNA and RNA that deals with the resources of our make of our body tied into the spiritual master kernel.

By the word of God is quick and powerful and sharper than a two-edged sword, piercing even to the dividing ascender of the soul and spirit and the joints and marrow, and is a discerner of the thoughts and intents of the heart. This is Hebrews 4.12. Guys, this is exactly what we talked about throughout our substack and our advanced studies of Genesis 6. Our hardware is made of microcircuits, memory, wires, resistor, etc. We have all of this.

Our DNA is 236,000 programmable X1s and 0s. We have all of this. Our physical body is flesh, bones, our circulatory system, etc.

Our software, user interface, internal interface, machine language, all of this. We are digital. We are digital beings.

We think we're dealing with AI. This is super AI. Our cells, our soul, spirit, mind, and thoughts, etc.

Looking at the whole thing in the temple, the Holy of Holies, mercy, safety, right to the covenant, that represents our spirit. The holy place represents our heart. Our subconscious are all of these resources around the tabernacle, which is basically our cells, our bodily cells.

The porch is a willpower. Our soul is the inner court, and the outer court is our body. Okay, that concludes the review of chapters 3 and 4. Next time we need to read chapters 5 and 9, it's mainly just going to be scriptures going through.

So, read chapters 5 and 9. Any questions on this? Will we get a PowerPoint on that? Will that be available for us? Yeah, the PowerPoint's already posted. I haven't done the printed version, but the presentation version's up. I see some typos that I want to do, and I'll repost that in the next 20 minutes when we're done.

Okay, thank you. That was just amazing. Thank you so much.

Linda, got to go off mute. Sorry. Do you know anything about the color? Like, they wanted the blue cloth or the purple cloth.

Did that have anything to do with what they used to dye fabric then, back then? Yeah, they dyed the fabric with plants, just like you can take beets, and you can boil them, and you can throw a white shirt in, and it comes out from pink to dark purple, depending upon how long you allow it to stay in the solution. I think blue might have been from a mineral, and I think blue was a more difficult color to get. Right.

I was just wondering if there was any relevance as to the blue color. I mean, basically, God's the one that chose the colors. The color scheme is tied to, if when we get actually into this, the color scheme that was used is actually tied to your internal makeup of yourselves.

Okay, interesting. Thank you. Remember, we have blue-blooded race.

We have a red-blooded race, and we have a dormant third DNA. What you're going to learn in the new substat coming up is that dormant DNA is called green. Okay, and when we get into that, we're going to actually take it back to the tabernacle, so you can see how the colors relate to your cellular makeup.

So what God is doing is identifying to us exactly how we fit into this tabernacle by the selection, not only colors, but the selection of the type of metals that he uses. We have gold. We have silver in our system.

We have copper in our system. Okay, now we don't have any bronze in our system, but we have those three. So when you look at how they made bronze, I think it'll be interesting as to how it relates back to the body too.

Thank you. Victoria. What did you mean by... Hi Jim.

Hi everybody. What did you mean by the five gates? There are five gates into the temple. Yeah, what does that mean? There were five gates of entry into the temple.

Okay, you had two in the front, you had one on each side, and one in the back, and then you had the gate into the holy place where the Holy of Holy was at. So you had five gates within the temple. That's also significant to your body.

Okay, so you have entry points into your system, and you have five. What do you mean into your system? Well, let's think about it. You have two ears, you have two nostrils, you have a mouth, and you have a rectum.

Oh, I see. Okay, so the two ears, the one nose, the one mouth, and that's your five entry points into your tabernacle. That's why it's important to have clear ears and listen.

And then the only ones allowed around the altar in the Most Holy of Holies was the priest. At one time a year. Yeah.

After going through a cleansing religious ceremony before he entered the Holy of Holies, he had to be washed. He had all kinds of things. He had to put on his Holy of Holy sacred garments.

He had, you know, all kinds of stuff he had to go through to get even to get into that. Yeah, that was Leviticus, right? Right. Yeah.

And then the population, I thought that was fascinating how the population of each tribe, how they were combined together with five tribes to you know, map out east and all. That's just fascinating. The numbers that actually were people who made the bottom of the cross, as they traveled 40 years, that's crazy.

They must have had to maintain that population so they could erect, they could map out that camp each time they camped. Oh, yeah. Yeah.

I mean, in essence, yeah, but they just kept moving it downward. I mean, they just kept moving it down or up or out in a straight line. So it continued to look like a cross, no matter what.

So as the population increased or shrank, it wouldn't matter because there would still be in the form of a cross. And those were instructions by God to make sure that the mapping was correct each time. Okay.

And then anything in the Bible that any book in the Bible that would suggest, this is an unusual question, are instructions as Gentiles? You know, this is all so specific. Yeah, we're going to get into that when we get through with the seven letters in Revelation. Remember, I'm going to go into Ephesians.

I said this on Thursday night. I gave you the layout. Ephesians is our book.

Okay. Ephesians is our control book. It tells us the first three chapters are doctrine for the Gentiles.

And the next, the last three chapters, it's only a six-chapter book. The last three chapter deals with the how-to implementation. So we're going to get into that in all the detail after we get through the seven churches.

Okay. Well, I've read that book quite a bit and noted in it. So interesting.

All right. Thanks, Jim. You bet.

Anything else, guys? So, Jim, that's interesting. You brought that up with the primary colors. Yeah.

You have what? Green, blue, and red? Yeah. And then you have green, no, blue, yellow, and red. And then what are the ones they use on printers now? It's whatever.

It's black, yellow, red, blue, or is it magenta? Magenta, yeah. So is that the new race? Because I posted on that when he did the video on the blue bloods with the horseshoe crabs. And that was mind blowing on that.

Yeah. You guys should have picked up a lot in Robert's stuff. And I hope you guys took good notes because you're going to go back to those notes as we get further and further into these Bible studies.

You're going to go back to those notes. But yeah, there is a sea race, guys. And even in God's charge to the Israelites, he says, do not make any idols above the earth, of the earth, or below the sea.

But all of their idols were made of humans. The deities that they established were actual people. So the deities of the sea were actually sea creatures.

Don't know whether you guys picked up on that or not, but you know, this mythology business is not mythology. This is real stuff. You just, you got to wrap your mind around it, but it's real stuff, guys.

You talked about Poseidon. Yeah. And wasn't the purse on the Egyptian hieroglyphs representing the crab? Not the crab, but the, what do you call it? Sam, would you call it again? Horse? Berman and Mermaid is what they are representing.

Right. But the horseshoe crab or something, it wasn't the purse representing the horseshoe crab with the blue turban. Yeah.

So guys, you should be, your mind should be blowing up with all of this tying together of stuff. And I just can't wait to get you guys into the quantum stuff or the science, mathematics and quantum stuff. You're even going to be more blown.

I gave you a hint of the very first scripture in the Bible gives you the mathematical delineation of pi. Okay. So even math has been derivened from the biblical text, proven by scientists over time, but you're going to see more and more, just like you saw on Thursday night's podcast of Chuck, where he gave you all kinds of just statistics associated with this.

Just wait till we get into everything else and how this is all coded in crypto scripture and all kinds of stuff. It's going to blow your mind. Guys, anything else on this? Well, Jim, even in Hebrew letters, the first seven letters in Hebrew equal 21.

And then you have seven words in that scripture. So that's where you get your pi. Yeah.

Well, you also get it by, yeah, there's various ways to do it, but you can take the geometry of the letters and then aggregate those letters, then do the same thing by the words, and mathematically it calculates out to pi, to the fourth decimal point. Okay. One other question, Jim.

Just got to pay attention to where I'm at on the road. With the sacrifice of the red heifers, is that why this happened in Texas? Because that would technically be in the structure. Are you talking about the fire, Sam? Yeah.

The fire is to wipe out the farmland and to kill the food for the cattle, which means that the cattle, they have to be moved. They can't stay here or they have to be euthanized. There's over 11,000 cattle now that's being euthanized because of fire issues.

Their hoofs have been burnt off. The female's udder has been burnt to the point that she can't produce any suck left. So, I mean, there's all kinds of things that go with this, whether or not being tied to the red heifers or not, the baseline of this is to destroy our food supply.

Okay. I didn't know if it had anything to do with the overlay of the tabernacle over the U.S. or not. I don't see that, but maybe we can talk more about it, Sam, on Tuesday night or something with details and we can look at that.

We can explore it. Okay. I'll pull a few things up.

Thank you. Anything else, guys? Sure. All right.

I'm going to turn the recorder off. Let me just look at the chat for a second. Okay.

There's nothing in here. Okay. So, I'm going to turn off the recorder.