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Okay, we're gonna continue our study in the book of numbers. We're gonna try to get six, seven, eight, nine, 10. We're gonna try to get six chapters done today, okay? The chapters in our study are done by groupings of the, what's the scene or the environment or the show or the activities that are going on at that time.

So what chapters 20, 60, 31 discusses is the preparation of the next generation, which remember that God said that basically the elder people and the Israelites were not gonna go to the promised land because of their not believing in God. So they had to wait till the next generation got ready, got set up to go. We're in that process.

So these six books, these six chapters is talking about the redevelopment of the next generation and getting it positioned for the next event, which would be our next study from 32 to 36, which ends the book of numbers, where they actually are positioned with Joshua to take them into the promised land. So this is a sort of like a redo of what we've studied in the old generation with a lot of twists and turns, okay? That gives you the perspective of the mental conditioning as well as the physical preparation of what has to take place for them to actually get into the promised land. So, and what you're gonna find here, just like we started last week, you're gonna find that what we're gonna talk about, you're gonna see how it applies to today.

No difference from then to today, it's just a different time period, okay? So that's what we're gonna see. All right, so let's pray and let's get going. Father, thank you for this day.

Thank you for the opportunity to come in your word again. Father, I thank you for the family that has chosen to continually join us this morning. Father, we look to you as to what you wish to convey to us this morning through your truth.

We ask that you make sure that our hearts are prepared to receive exactly that and that you give us discernment as to what you're telling us and how to apply it to our belief system as well as application in our lives. So we ask all these things in my name. Okay, let's get going.

All right, can you see my screen? Yes. Okay, all right. All right, so let me get this thing set up here.

All right, so here we go. All right, so this is a synopsis of what we've covered today. So you can see the progression of the storyline that we're getting in here.

And we're down here in 2060-31 today. All right, so we've gone through the old generation, the tabernacle setting, the camp of the old generations, the movement from one area to another, the journey to Moab, engaging the Canaanites, blah, blah, blah. Now we're getting down in here to preparing to enter the land.

This is the promised land. We have some twists and turns for Satan that maybe you have not picked up on in your education materials as well, because as we get into this, you'll see that basically God always reveals his truth. Why? Because he wants his people to know that.

So as he reveals his truth, so by Satan knows what his next step is going to be. And Satan then goes on the attack for that next step. Well, but Satan didn't realize that the heritage part of the Israelite family, because women didn't inherit anything.

But there were certain rules put in place along the way that got it set up, because the daughters of Zelopheh had basically had no brothers. So in a new rule base of how inheritance was going to work on the fly, not on the fly because God had already known to do this, but on the fly in scripture, God revealed to Moses how to handle families that had inheritance without any sons to inherit the inheritance. So that threw a wrinkle into Satan's plans because Satan had already jammed up.

God, if you do the study throughout all the rest of the books in the Old Testament, Satan had already jammed up God's activity associated with the bloodline of his son. But along come these two daughters that he didn't know that was going to happen that opened that jammed up scenario to get to Christ. So there's a lot of twists and turns in here, but this is a chess match.

This is what we play today, okay? So there's things along the way that happen that the Israelites were shocked, okay? That God would allow happen. But he's already got this thing planned out. He knows what he's doing.

We just tend to invest our time and efforts to influence that when we just need to sit back and live the life of a great steward and watch God work in our lives. So anyway, we're into these last six areas. So preparing to enter the land.

Okay, so we're going to start. And it came to pass after the plague. Remember the daughters of Midianites who circled the camp that over 12,000 men partook in that and God wiped them all out because of their sin by their fornication with the Midianites, okay? And you're going to see that basically the Midianites get wiped out because of listening to Balaam in that scenario, okay? So, and it came to pass that the plague, okay, this is, that's what the plague was, that the Lord spake unto Moses and to Eleazar, the son of Aaron, the priest, saying, "'Take the sum of the congregation "'of the children of Israel, from 20 years old and upward, "'throughout their father's house, "'all are able to go to war in Israel.'" Okay, so now this is a redo of the census.

They're preparing to go into the land. So God is saying, let's redo the census with the new generation like we did in the old generation and let's figure out where we're at, okay? So that's what we're starting to see here. And Moses and Eleazar, the priests, spake with them in the plains of Moab, by Jordan, near Jericho, saying, "'Take the sum of the people from 20 years old and upward "'as the Lord commanded Moses and the children of Israel, "'which went forth out of the land of Egypt.

"'Reuben, the eldest son of Israel, "'the children of Reuben, "'Hanok, of whom cometh the family of the Hanochites, "'of Peleus, the family of the Peleus.'" Okay, so these are talking about the families. I'm not gonna take the time in reading the families. This is just the 12 tribes again.

New people, head of the 12 tribes, because it's a new generation. So what God is identifying through Moses here is who is the new head of the families coming out of the new generation. So I'm gonna skip reading all this.

"'Reuben had suffered great demunions "'by Chorus, Conspiracy, and others, "'Outbreakers.'" We find that in number 16. All this is saying is, okay, you're now tying the old generation to the new. That's really what this is doing.

"'And the earth opened up her mouth "'and swallowed them up together with Chora. "'When that company died, what time the fire devoured? "'250 men, and they became a sign. "'Notwithstanding, the children of Chora died not.'" Okay, the things of Chora, we find this in number 1635 and 10617.

Okay, if you remember, Chora was the one who led the conspiracy against the Levite priests, okay, that wanted them to become part of the priesthood. And God struck that down, as you recall, from our previous teachings. "'The sons of Simeon and after their families, "'of Zerah their family, Zerahites, "'and the family of the Semonites.'" Okay, we're not gonna continue to do this.

Simeon is not mentioned in Moses' blessing, and we find that in Deuteronomy 33, and their lot tribe in Canaan was minimal, only a canton out of Judah's lot. We find that in Joshua 19.9. Okay, so what they did is they, lot means that they rolled the dice, okay? They distributed based upon a lottery-type system, whether or not the, we call lot, we call lot playing dice, because that's what they did for Jesus' garments. Okay, but what they're doing here is they're going through a drawing exercise of who's gonna get what land, what tribe is gonna get what land.

So some conjecture that most of these 24,000 who were cut off by the plague, in other words, for 24,000 men that died, God took them out for fornicating with the Midianite women, for the inequity of Belpior, which was the site of where this took place, and Zamari, a ringleader of that inequity, was a prince of that tribe. So basically, all of these guys, 24,000 of them were gone. Okay, the children of God after the families of Zessar, the family, okay, Ozar, Arai, these are the families of the children of God according to those that were numbered of them, 40,500.

Okay, so we're still into the census. I'm not gonna go through all of this. You guys can study all of this.

So we're still into the census here. That's really what chapter 26 is doing. But we get to this thing, let's go back.

We get to this thing here called Tola. Of the sons of Zessar after their families of Tola, the family of the Toliites, of Piau, the family of the Puninites. Okay, so Tola is significant.

Okay, this is something that God put in the scriptures to give us information by, all right? So we're gonna look at that. So Tola, it means scarlet or crimson. Why is Tola significant? Because it's a foreshadowing or a type of Christ.

Now, you're gonna see how God uses all of the stuff in the Bible to point to Christ. So Tola means scarlet or crimson. Scarlet dye was made from a particular worm.

The Kermes vermilion of the family of the Kakadai, of the order Thycoctae hematera. These insects pierce the thin bark of twigs to suck the sap. Okay, so that'll give you a first thing.

They're on a tree from which they prepare a waxy scale to protect their soft bodies. The dye is in the scale. The active ingredient is kermesic acid, and the dye is one of the anthroquinines.

It is a yellow-red in water, becomes a typical violet-red and acid solution. Okay, acid solution. Part of the base of a venom's bite is acid.

The stinging that you feel inside your body, if you were ever bit by a snake, the stinging inside of your body is built upon a chemical foundation of acid. So in reproducing, the female climbs the tree, usually the home tree, where it bears its eggs. The larvae hatch and feed on the body of the worm.

Okay, so the mother lays the eggs, and when she lays her eggs, she dies. She becomes food for her eggs. It gives its life, a worm and no man, on the tree of Calvary that we may be born again.

Take, eat my body, given to you. Think about this. This is exactly a type of Christ.

Take my body, given for you, 1 Corinthians 11, 24. A crimson spot is left on the branch when the scarlet spot dries out. In three days, very resurrection, it changes to white.

White as snow, white garments as it flakes off. Isaiah 118, come now and let us reason together. Saith the Lord, though your sins be as scarlet, back to this Tola, that they shall be as white as snow when their three days is up.

Though they may be red like crimson, they shall be as wool. So Tola in numbers, the name Tola represents a type of Christ. It's pointing you to Christ.

Okay. All right, so we're gonna continue here in the census. I gotta spend time on that, but you guys can read it.

And we continue in census here. Okay, so now let's get, we're still in the census. Okay, you guys can study this.

All it's doing is building the Israel's numbers again. It tells you here like 5,600, blah, blah, blah. So you can build that.

When you do your study, pay particular note to what families are mentioned and what families are not. Remember, we talked about this. There's 12 tribes.

There will always be 12 tribes, but not all the tribes are mentioned, okay? And there is a reason for that. That is something that you need to sort of dig out. We're gonna bypass that today for time.

Okay. All right, so we get into the allotment now. So we're past the numbers.

They built their tree of numbers, 12 tribes, 12 numbers, just like we did when we looked at the old generation. And so God says here to Moses in verse 53, "'Unto these the land shall be divided, Latin, "'for an inheritance according to the number of names.'" Okay, so what they did is they took each tribe's total divided by the total of all tribes. They gave them a percent, and that was based, they had math then, and that was based upon what Joshua used to allot each tribe a territory, okay? So that's how they divided it.

"'To many thou shalt give more inheritance, "'and to few thou shalt give the less inheritance.'" This is exactly what I said. It's a ratio-based allotting process for the territory. "'To every one shall his inheritance be given "'according to those that were numbered of him.'" In other words, there is no corruption in what's going on.

You got this amount of numbers, you're gonna get this amount of territory, okay? "'Notwithstanding the land shall be divided by lot.'" That's what they did. They had a scheme to divide the land by lot "'According to the names of the tribes and their fathers, "'they shall inherit. "'According to the lot shall the possession thereof "'be divided between many and few.'" And these are they that were numbered of the Levites after their families.

Okay, so basically it's gonna go through that. You guys can study that. You now know what the lotting process is.

You can pretty much dig that out. Okay, so the census of this tribe was taken separately. The Levites, just like it did in there.

And on a different principle from the rest, we find this in Exodus 6, this is the way that they took the Levites' census in the old generation. Okay, so you can tie that together. Okay, this is, come on.

And then, "'Name of Amram's wife was Jachbat, "'the daughter of Levi, who's her mother "'beared to Levite in Egypt. "'And she bare unto Amram Aaron and Moses "'and Miriam their sister. "'And unto Aaron was born Nadab and Elazar and Ethemar, "'and Nabab and Abihu died when they were offered "'strange fire before them.'" Remember in the old generation, we looked at this.

These two were killed immediately when they did not follow the tabernacle sequencing of worship, they were immediately killed. So Aaron, from four sons, had now two sons to do all of that coordination of worship and ministering to the people of Israel. So this seems to suggest that Moses was the great-grandson of Levi.

If you put all of this together in a genealogy line, you could come up with this. But for the chronology reason, this is impossible. I just wanted to cover this.

Levi moved to Egypt when he was about 50 and Moses departed when he was 80. We find this in Exodus. The sojourn means that the time together in Egypt lasted 430 years.

However, so it is evident that Amram was not in the next generation after Kohath, but was a later descendant, okay? These are just, you gotta sort of discern these out of the Bible in certain ways. But basically I wanted to clarify that because if in your studies you came up with this, I wanted you to know that that was a false pretense on discernment. And those that were numbered of them were 20 and 3,000.

Okay, this goes on into the, it talks about, this is the Levite's census. Okay, so I wanna, I'll pick it up here. But among these, there was not a man of them who Moses and Aaron, the priests, numbered when they numbered the children of Israel in the wilderness of Sinai.

Okay, which means that basically there was not a man in what they were doing, the census, that was not already included in the wilderness of Sinai had they been born, okay? For the Lord has said unto them, thou shalt surely die in the wilderness. And there was not left a man of them, said Caleb and the son of Jephthah, and Joshua the son of Nun. Okay, so these were the two minority reporters of what they saw of the giants in the land, because that is what God used as who was going to make it to the promised land and who wasn't.

So the 10 majority reporters died in the wilderness and these two, the minority reporters, were able to participate in going into the promised land. Okay, so this is the way the census was commanded. Here's a sober reminder that God's judgment is sure and certain.

As he swore in those, not one of the generation that rebelled were left except Joshua and Caleb. It should never be overlooked that God will always fulfill his word. In particular, no oath of God is ever failed nor will fail.

Okay, if God makes a promise as an oath, that promise is going to come true. Now, the timing of that can be predicated on an exact timing that God put forth or is done sometime in the future based upon prophecy. All right, now we're getting into the good stuff.

The promises of Zophar did, I don't know if I, Zillow, he had daughters were already been hinted in Numbers 26, 33, and it is the matter which concludes the whole book of Numbers. The spiritual significance of this issue is immense because this is the twist that God put in this to throw another chess move at Satan that he could not overcome because he'd already made his move. Then came the daughters of Zillowhid, the son of Hepher, the son of Gilead, the son of Machair, the son of Manasseh and the families of Manasseh, the son of Joseph.

And these are the names of the daughters, Mela, Noah, Pogla, Melchah, and Terzah. And they stood before Moses and before Elazar the prince, before the princes and all of the congregation by the door of the tabernacle congregation, saying, our father died in the wilderness, old generation. And he was not in the company of them that gathered themselves together against the Lord in the company of Korah.

In other words, he did not participate in the fornication with the Midianite women, but he died of old age in his own sin and had no sons. So here's the predicament. There's a father that needs to have a lot of land that didn't have any sons.

He had all his daughters and there was no condition in the Israelites law that allowed daughters to inherit their father's inheritance if they had no brothers. So why should the name of our father be done away from among his family? Because he hath no son given to us, therefore possession among the brethren of our fathers. That's the hypothetical or the thesis subject matter of the whole chapter 27.

How do you do this? How do you go about taking a family that is not wronged against the God so he can't do any injustice to the family members? Father just died and they being part of his family without sons need an inheritance. Where are they gonna go? So that's the question in front of the council. So, and Moses brought their cause before the Lord and the Lord spoke to Moses saying, so he's saying that the daughters speak right.

In other words, that thou shalt surely give them a possession of an inheritance among their father's brethren and thou shalt cause the inheritance of their fathers to pass unto them. So God's told Moses, go do it. Didn't tell him how to do it, just said, go do it.

So Moses had to figure out a way in Israelite law because he wrote the law. I mean, Leviticus is already written. So he had to go figure a way within the law to make this happen.

And thou shalt speak unto the children of Israel saying, okay, so now this is a condition that he talks to the whole group of Israelites as how he's changing the law based upon what God told him to do to allow daughters without brothers to inherit their father's property. If a man die and have no son, then he shall cause his inheritance to pass into his daughter. So he's giving them the rule.

That's the rule. That's the change in law. And if he had no daughter, then he shall give his inheritance unto his brother.

In other words, of his tribe. Brother means tribe. So, okay, so the way that this went, first to son, if no son, then to daughters.

If no daughters, then into your tribe amongst all of your tribe's brethren. That was how the inheritance went. That's how the change to the law.

And if he had no brethren, means that his tribe wasn't there, then he shall give his inheritance unto his father's brethren. And there's one tier up. So you go to the tribe that his father was in and you now distribute the inheritance that way.

And if the father had no brethren. So all of this is about the change of the law, just like we have to go through today. If you want to change the law, is it granted? All of the previous things had granted into that.

Is it a change going forward? What is that change? How do you migrate into that? So this is what Moses is laying out. He's laying out just like Congress would lay out a law into the United States. And if the father had no brethren, then he shall give his inheritance unto his kinsmen that is next to him of his family.

In other words, his cousins or whatever, and he shall possess it and it shall be into the children of Israel. A statute law of judgment. This is what's gonna happen as the Lord committed in Moses.

So basically Moses went in front of the people and laid out the change of the law. So everybody knew what it is. Our register, our federal register gives everybody in the United States the ability to read every law change for 30 days and ask any questions that they want.

Same here. And the Lord said unto Moses, give thee up into this Mount Eberim and see the land which I have given unto the children. Okay, says Moses, I know you're not gonna go in the promised land.

I want you to see it. Go up to the mountain and look. That's exactly what he did.

So in this, it's the blood curse on Jachinah. Okay, now, Jachinah and Kona are alternate names for Jehoiakim. Okay, and we find this in Jeremiah 23, 30.

Thus saith the Lord, write ye this man's childless, a man that shall not prosper in his days. For no man of his seed shall prosper sitting on the throne of David and ruling anymore in Judah. This is, okay, a prophecy of what happened of the daughters.

Okay, childless meaning he had no sons. So you have to see how prophecy is written here. So no sons, a man that shall not prosper in his days.

In other words, there's no inheritance because he doesn't have a son. For no man of his seed shall prosper. In other words, he's saying, basically, I've got to do this because I need to get Christ on the throne of David.

Remember, that's what was promised to Mary at the time of the Holy Spirit coming to tell her that she was going to have a child and that her child will be the King of the Jews and was set up on the throne of David and rule in Judea. That's where kings came from. So Jeremiah's prophecy is all about what happened in Numbers 27.

Now, this is a peculiar exception recorded in the Torah. All right, the result of the petition of the daughters, which provided for inheritance through the daughter, if no sons were available and she married within her tribe. That was the condition of the inheritance.

So there was a condition of change of law and there was a condition of what you had to do physically to receive your inheritance. You had to marry within your own tribe. So the Torah's exception on the rules of inheritance was required of Moses, Numbers 27, one through 11.

We wrote, we just read that and it was granted. In other words, the law was set up for the allotment of the land, but the allotment didn't come until Joshua granted it. And we find this in Joshua 17, three and six.

It became traditional in some cases that the father would legally adopt his son-in-law. We find this in all kinds of things, especially with Joseph marrying Mary, okay? So I've given you some scripture references to continue your study on that. It anticipates, this whole process anticipates the lineage of Christ.

Joshua was the son-in-law of Heli, remember? And I mean, Joseph was the son-in-law of Heli and we find that in Luke 3, 22, but Joseph was adopted by Mary's dad. Every detail, even in the regulations of the Torah are there by deliberate design and always point to Christ. This was the curve ball through to Satan because he had already jammed up everything.

Because God revealed his plan, he went after, he went to work, but he didn't take in consideration the fact that if you had no sons, daughters would inherit the land because he said, because in Satan's view, he looked at the law and he says, if you had no sons, they couldn't inherit stuff. So I don't even have to worry about it. That was Satan's view.

I don't have to worry about it because they can't inherit anything anyway. They're meaningless. That's how Satan's viewpoint on this, but the twists and turns do not allow Satan to take hold of the bloodline of Christ.

There's always the condition of the plan to move this along. Okay, I walk you through this to give you the journey. The virgin birth, hinted at the Garden of Eden, the seed of the woman, Genesis 3, 15, the prophesized by Isaiah, virgin self-conceived, Isaiah 7, 14, and in run, in run, remember this is the twist, in run on the blood curse of the royal line because Satan had blood-cursed the royal line of all sons.

He had jammed them up. And we find this in that prophecy of Jeremiah 22, 30. Now, the preexisting one, all right, we need to walk through this.

In the beginning was the word of the Lord which was God and the word was God. In other words, it's saying God was the word, scripture, and scripture was God, but the word became flesh, which is Jesus. The same was in the beginning with God, all things were made by him, which says that everything in this world has been made by God.

And without him was not anything made that was made. In other words, everything you see and everything you experience is all from God. We've talked about that when we talked about the things that were curses, all this stuff, all the good things and bad things, God created them all.

The incarnation, John 1, 14, we're taking all of this and moving it. And the word was made flesh and dwelt among them. This is Christ.

And we behold his glory, the glory of the only begotten of the father. This is talking about Christ's sonship, full of grace and truth. We talked about this in our series on Thursday night where this became the age of the church, the age of grace.

This was Christ. That's what he brought. He fulfilled the law and he gave us grace and truth.

And we also then carry on in Revelation and they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek term was Apollyon. And woe is past and behold, there comes two more woes hereafter. And the sixth angel sounded and I heard a voice from the four horns of the golden archer, which is before God.

This is basically the incarnation process of Satan into the antichrist. Okay? All right. So I put this up to give you a help.

All right. So this is the design of what we have been taught as the four gospels. Now remember, this is Old Testament until the chapters change by verse after Christ's death.

So I've given you sort of how this stuff lined out for your understanding and use in your studying, okay? Because all of this is tied back to the Old Testament. Remember, in Revelation, there was a four-headed cherubim, I mean, a cherubim that had four heads, lion, ox, man, and eagle, okay? All of this ties back Old Testament to New Testament. The way that they're lined out, the first miracles, everything is scripted in great detail to give you the view of the transition from Old Testament to New Testament.

Okay? This should go into your files as a good education too. All right, continuing in 27. And the Lord said unto Moses, get thee up into the Mount of Abraham, okay? And see the world as I have given unto the land of Israel.

And when thou hast seen it, thou also shalt be gathered unto thy people. And Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Sinai.

He's talking to Moses. You hit the stone twice instead of just speaking to it. In the strife of the congregation, to sanctify me at the water before their eyes, that is the water of Nerevah in Kadesh in the wilderness of Zin.

Okay, so now this gets us back to what the sin was that Moses did, which basically cursed him from not being able to go into the land of promise. And Moses spake unto the Lord saying, let the Lord, the God of the spirits of all flesh, set a man over the congregation. So Moses is saying, okay, I know I'm not going to be able to do it, but set a man over the congregation that will lead them as they should be led into the promised land, which may go out before them and which may go in before them and which may lead them out and which may bring them in that the congregation of the Lord be not as sheep, which have no shepherd.

Okay, this is a foreshadowing of today. The apostate church. You have people in the church that have no shepherdship of a leader to teach them the truth.

This is what Moses was talking about, about just administering activities over the people, but this is a foreshadowing throughout scripture, even into the seventh church. And the Lord said unto Moses, take the Joshua, the son of Nun, a man in whom is in the spirit and lay thy hand upon him. Okay, so what God said is Moses, Joshua is my pick.

And we get that when we read Joshua because Joshua was the one that took him in the promised land. All right? And lay hands on him. In other words, I want you to mantle him.

I want you to pass your mantle that I have given you to him and set him before Eleazar the priest and before all the congregation and give him a charge in thy sight. That's the mantle, that's the passing of the mantle. Lay hands on him.

God spiritually passes the mantle, put him in front of the congregation. We physically bring heaven into the physical world by doing this. Exactly what we do today when we should go into the throne of God in our prayer, we're actually bringing heaven into this earth because everything has already been given.

That's by scripture. And thou shalt put some of thine honor upon him. Mantle that all of the congregation of the children of Israel may be obedient.

In other words, they got to trust him. So Moses, you're the guy that they trust. You transfer all of that.

And he shall stand before Eleazar the priest and who shall ask counsel of him after the judgment of Urim before the Lord at his word shall they go out and at his word they shall come in, both he and all of the children of Israel with him, even all the congregation. So this is the transference. This is the time that God took Moses and transferred his mantle.

Moses knew he wasn't going to the promised land. Matter of fact, Moses was fixing to die and gave it to Joseph. And with Moses doing it in front of the congregation, physically the children of Israel understood then that God had actually done this.

And Moses did as the Lord commanded him. And he took Joshua and set him up before Eleazar the priest and before all the congregation. And he laid hands upon him and gave him a charge and the Lord commanded by the hand of Moses.

Okay, so we're getting here to now chapter 28 and it's the spring feasts. All right, so what has transpired? We've got the new senses. We've got the new Israelites allotment being ready to go.

We've got Moses giving the charge to Joshua getting them prepared to go into the land. Moses saw the land. So Moses could now die at his appointed time.

We're going to see that in a little bit in our next discussion next week. But what we have now is the setup. Now comes the party and Israelites party all the time.

All right, the repetition of several laws formally enacted, which is made in chapter 28 was seasonable and necessary. Not only on account of their importance in the frequent neglect of them, but because a new generation had sprung up since the first institution. And because the Israelites were about to be settled in the land where those ordinances were to be observed.

So God is getting them ready. And now he's saying, guys, because you're ready and because you're entering the land, let me tell you what we're going to do. We're going to have parties all the time.

And that's what we're going to see. This is the spring feasts, okay? And the Lord spake unto Moses saying, command the children of Israel and say to them, my offering and my bread for my sacrifices made by fire for a sweet saber unto me shall be observed to offer unto me in their due season. And they'll shall say unto them, this is the offering made by fire, which shall offer unto the Lord two lambs of the first year without spot day by day for a continual burnt offering.

Two lambs without spot day by day. So every day for this offering were two lambs as a continual burnt offering, 24 hours a day, seven days a week, 365 days a year. This was an offering.

This is not a sin offering. This is a blessing offering. Levitical offerings, we talked about this, but I wanted to go over it again.

The Levitical offerings, there's a voluntary category, which is sweet saber to God. In other words, you're just blessing God for his blessing. That's what you're doing.

Our offerings today, our non-tithing offerings are that blessing offering, okay? Which in Israelites time, they were burnt offerings, meal offering, and peace offering. You can look at the details in Leviticus. But there was also a compulsory non-sweet saber.

It was for our sins. This basically is our tithe. Our tithe offering is this.

It is compulsory, it is required. It's not a decision that you make. The first, everything belongs to God.

We already talked about this. You are steward of everything you have. And in 10%, he tells you, 10%, the first fruits of everything is his.

Why? Because he gave you forgiveness of your sin and your trespass. Go back to the Lord's Prayer, all right? Continuing, the one lamb shall thou offer in the morning and the other lamb thou shall offer in the evening for 24 hours, continuous offering. And a tenth part of the ephra of flour for our meat offering, mango with a fourth part of a hen offering of beaten oil.

It is a continual burnt offering, which was ordained in Mount Sut for a sweet savor, a sacrifice made by fire unto the Lord. Okay, I know you guys get tired, and I continue to tell you, the biggest headache for Christians to understand is that you don't own anything. Everything is owned by God.

You're just a steward. What he's telling us here today is that you are to keep the ministry where you get your blessing ongoing 24 hours a day by blessing offerings, okay? And a tenth, that which is the first fruits is your tithe. That's what this is telling us today.

The large numbers of sacrifice show the weight of sin, which must be removed before God can be approached. Compare the Old Testament offerings to those in your life today. Why is it we seem to not want to follow the commandments? If I told you what I think people are, you know, the quantity of people, the percentage of people who attend these sessions actually tithe through, and I'm not worried about tithe, because you can tithe wherever you get your blessing, but your offerings, your blessing offering, if I told you the percentage of that, I think you'd be shocked.

They also speak of God's grace as he had provided Israel with riches, flocks and herds in abundance to enable them to bring his sacrifices. This is the shaken down, pressed down, overflowing aspect of what you get in blessings if you would just follow his commandments. Why is it we don't yet realize that it is in the giving that receiving happens? That is the law, the law of giving and receiving.

You can go back into the whole law category of the book that it's in, or in what we put out in the library and understand, you can't receive anything from God unless you give him. We talked about this even into the area of healing for sickness. You have to anoint God that which you want anointed.

Why is it so difficult that we just don't understand this? Or maybe it's because we just really don't want to understand it. And the drink offering thereof shall be the fourth part of a hen and one lamb, and in the holy place shall cause the strong wine to be poured into the Lord for a drinking offering. The other lamb shall thou offer at eve, even, which means evening, as the meat offering of the morning, and as a drink offering thereof, thou shalt offer it a sacrifice made by fire, a sweet savor into the Lord.

Okay, now we get into the Sabbath offerings. And on the Sabbath day, two lambs of the first year without spot, two-tenths deals of flour for a meat offering, mingled with oil in the drink offering thereof. This is the burnt offering of every Sabbath.

In addition, in addition to the two lambs every day, on the Sabbath, you got to do this. This is the burnt offering of every Sabbath, beside the continual burning offering. What did I just say? The burnt offering of the lamb in the morning and the lamb at night for 24-hour coverage.

There is another offering you do on the Sabbath. And it's drink offering. Now we get into monthly offerings.

There is no previous mention of Sabbath burnt offerings, which was additional to the daily sacrifices, but it talks about in Scripture. And in the beginnings of your month, first day of the month, you shall after offer a burnt offering to the Lord, two young bullocks, one ram, seven lambs of the first year without spot. Okay, here we go.

Day one, I got two bullocks, I got one ram, I got seven lambs, and I got a lamb in the morning and a lamb at night. Every day of the, that's the first day of every month. Now they party when they do this.

Think about that. They're partying every day. So the first day of the month, every day during the week, every day during the month.

And on Sabbath, they get a double helping because they got another offering on that. Okay, that's their feasts. New moons, sacred festivals, though not possessing the character of solemn feasts, they were distinguishable by, we find all of this all the way through Scripture, the blowing of trumpets over the sacrifices, Numbers 10.10, the suspension of all labor except domestic occupation of women, Amos 8 and 5, the celebration of public worship, 2 Kings 4.23, social family and feasts, 1 Samuel 25.

These observations are not prescribed in the law. You can't find this in Leviticus. This happened in Numbers because God says, I'm predicting to put you in the land, you're gonna bless me because I'm going away and giving you the land.

You're setting up your own shop, your own government, your own control, but you're going to bless me for doing this, all right? And we came to practice the tradition of a later time. Once they got into the promised land, all of this continued. And three-tenths deals of flour and a meat offering.

Remember, this is a ratcheting up. You had one-tenth, two-tenths, three-tenths, okay? Every feast adds another tenth to this. Mingle with oil for one bollock, two-tenths deals of flour for a meat offering, mingle with oil for one ram.

And a several-tenths deal of flour, mingle with oil for a meat offering, and two, one lamb for a burnt offering and sweet savor. In other words, this was a blessing offering, a sacrifice made into what? A sacrifice. You are actually taking something that he is giving you that wasn't required and actually getting it back to God.

Because why? They were getting more blessings. And their drink offering shall be half a hand of wine and to a bollock, and the third part of the hand and to a ram. And a fourth part of a hand and to a lamb.

This is the burnt offering of every month throughout the month of the year. This is the first day of every month. And the kid of the goats for a sin offering and to the Lord shall be offered beside the continual burnt offering and his drink offering.

In other words, if you sin, you're gonna make your sin offering too, in addition to all this. Now, we get Passover offerings. And in the 14th day of the first month of Passover, of the Lord, okay? This is what we see in the spring's offering.

These are the dates, okay? And when you look at the Jewish calendar today, you find that these dates are still consistent. The spring feast is Passover, it was done on the 14th of Nicene. Feast of Unleavened Bread was done on the 15th of Nicene, plus seven days.

Feast of the Fruits was Sunday after the 14th, the first Sunday after the 14th. The Fall Feast, okay? Yom Teruah, Feast of the Trumpets, the first day of the seventh month, Tishar. Yom Kippur, Day of Atonement, the 10th.

Sukkot, the Feast of Tabernacles, was on the 15th day of the seventh month for seven days. Passover, it was Exant. It was examined on the 10th of Nicene, offered between the evenings, in other words, the 14th.

So it was the Friday, the 13th on the Gentile calendar, the night to the night of the 14th. There was not to be a broken bone in your Passover plan, and Jesus is our Passover, and we find that. So basically, this is all scriptural ways.

Feast of the Unleavened Bread. Hag, the Mitzah, the Leaven of a Sibyl for Sin. Three Mitzahs, one broken, one hidden.

Joseph, the Baker and the Wine Steward. Remember, Joseph was in prison. He was reading the dreams of the Baker and the Wine Steward in prison.

That's what this is. The Four Cups, bringing out, delivering, blessing, and taking out. You can use that in your studies.

Okay, continue. And in the 15th day of the month is the Feast. Seven days shall Unleavened Bread be eaten.

Okay, we're getting into more description of the Feast. In the first day shall be a holy convocation. You shall know manner of civil work therein, but ye shall offer a sacrifice made by fire for a burnt offering unto the Lord.

Two young bullocks and one ram and seven lambs in the first of the year. Thou shalt be unto you without blemish. And their meat offering shall be a flour mingled with oil.

Three-tenth dills shall ye offer for a bullock, two-tenth for dills for a ram, and several-tenth dills shall thou offer for every lamb throughout the seven lambs. And one goat for a sin offering to make an atonement for you. You shall offer these beside the burnt offering in the morning which is the continual burnt offering.

They're continuing to do this all day long. And they have their feast in doing this. After this manner, you shall offer daily throughout the seven day, the meat of the sacrifice made by fire, a sweet savor to the Lord.

It shall be an offered beside the continual burnt offering and his drink offering. And on the seventh day, you shall have a holy convocation. You shall do no civil work.

Okay, now we're gonna get off this Feast of Weeks. Feast of Firstfruits, tomorrow after the Sabbath after Passover. Okay, so let's think about this.

So you got Passover, Friday to Sunday. Then you got Sunday, and then you got the day after that, okay? So Sunday, Leviticus 23, 11th, the morning of the ultimate firstfruits when did the flood of Noah end? Okay, this is significant to you. In Genesis 8, for the ark rested in the seventh month, fall feast, on the seventh day of the month upon the mountains of Arat.

The seventh day of the month was the first feast of the fall, outside of the first day. Why did the Holy Spirit want us to know this very day? There's two calendars. There's a civil calendar and a religious calendar.

The Teshuvah is in the fall, Rosh Hashanah, and the religious is the Nicene in the spring. And we find in Exodus 12 too, this month shall be unto you the beginning of the month. So we know that Nicene is the beginning of the year.

It shall be the first month of year to year. Okay, so Christ was crucified on the 14th of Nicene. He was in the grave three days.

He was resurrected on the 17th day of Nicene, the seventh month of Genesis calendar. Noah's new beginning on the planet was on the anniversary in anticipation of our new beginning in Christ. Noah's landing was on the 17th day of Nicene.

Also in the day of the first fruits, when you bring a new made offering unto the Lord after your weeks be out, you shall have a holy convocation. You shall do no surreal work, but you shall offer the burnt offering for sweet savoring to the God, to young volks, one lamb, seven lambs of the first year and their meat offerings, the flour mingled with oil, three tenth deals, and one volk, two deals. He repeats this over and over and over again throughout this chapter, okay, so that they get it.

Okay, he didn't give it to him one time. We've already read it four times. He's given it to him over and over and over again.

So it becomes traditional thinking, okay? You shall offer them beside the continual burnt offering and the meat offerings. They shall be unto you without blemish in their drink offering. So what he's saying is continue to do these things.

And I'm going to go, okay. So the Feast of Israel, getting into 29. Once again, this is just a repeat of what was there so that you can set your mindset as we get into this chapter.

Yom Teruah, Feast of Trumpets is the first of Tishra, okay? It is, we've seen with the Rosh Hashanah. It's the great blowing of the last trump, seventh trump of judgment. It's followed by Yom Menorahim, the 10 days of affliction.

These are all feasts. On the seventh month of the first day of the month, you shall have an ahold of the Lord. You shall have a convocation.

No, so you're going, here's number five. It is a day blowing on the trumpets unto you. And you shall burn offering, sweet savor, one bullock, one lamb.

Seven, same thing over again. This is the fifth time that he's telling them. And the meat offering shall be flour mingled with oil.

Three tenths deals a bullock, two tenths a bullock, same thing. There were no, there were in addition to the monthly sacrifices, you can find this in number 28, 11 through 13. Since this was no ordinary new moon festival, also the usual morning and evening burnt offerings were to be made.

And one tenth of the deal for one lamb throughout the seven lambs, same as before and one kid of goats for a sin offering to make a toll on you, same as before. Beside the burnt offering of the month and his meat offering and the daily burn, I see it, okay. One for the first of the month, his meat offerings, his daily burnt offerings and his meat offering and their drink offerings according to the manner for a sweet savor, a sacrifice made by fire unto the Lord.

And you shall have on the 10th day of the seventh month and holy convocation, and you shall afflict your souls. You shall not do any work therein. Same, he's fixing to repeat it again.

But you shall offer a burnt offering to the Lord for a sweet savor, young bullock, one lamb. And so same thing, this is number seven. And the meat offering shall be flour bingled, three tenth deals, two tenth deals to one ram, a several tenth deal for one lamb throughout the seven lambs, one kid of goats, same thing over again as number seven.

So we find Yom Kippur, Day of Atonement, the 10th of Tesher. It's the day of national repentance. The high priest entered the Holy of Holies back then.

Two goats for the Lord and the ezel, the scapegoat. Okay, here's another sacrifice. They brought two goats to the temple.

The priest slaughtered one lamb for the Lord and turned the other goat and sent it out from the tabernacle, away from the congregation, which means their campsites, as a scapegoat, which means all of the sins were on that scapegoat, a telling, a type of Christ. And Ezel is the leader of the fallen angels on Mount Haman. You go back into Enoch, you'll find them.

Sukkot, Feast of Booths, the 15th of Tesher. Feast of tabernacles, leave their temporary dwelling for the permanent ones. Phil to observe from Joshua to Nehemiah, okay? And you'll see that as we get more into Joshua and through Nehemiah.

And on the 15th day of the month, you shall have a holy convocation. You shall do no servile work, you don't work, and you shall keep a feast unto the Lord seven days. Okay, what you're gonna see is you're gonna see a doubling of sacrifice, but it's the same thing.

This is number eight. This is number eight. Now, statistically in education, as was stated in a thread in the forum this weekend, people need to see things eight times to understand it.

This is the eighth time. And on the second day, you shall offer 12 bullocks, okay? First year, in the meat offering and drink offerings for the bullocks, the rams and the lambs shall be according to their number after the manor. And one kid goat for a said offering beside the container of burnt off in the meat offering and their drink offering.

Okay, ending of the eight. On the second day, numbers 29, 17 to 19, everything was the same as the first, except 12, not 13 young bullocks were offered. And the appropriate drink offerings were also included.

On each successive day, the number of bulls were reduced by one. Till on the seventh day, there were seven bulls. This total of seven bulls on the seventh day certainly has symbolic significance, expression of perfection.

And on the third day, 11 bullocks, two rams. Okay, so he's gonna go through this. On the fourth day, 10, he's gonna give them all of this.

So all he's saying is, he's gonna ratchet down every day from 12 till they get to day number seven, and then you end up with seven bullocks, okay? Six day, eight bullocks, same thing. Seventh day, seven bullocks. So now we're getting to the end of this.

On the eighth day, you shall have a solemn assembly. You shall do no civil work. In other words, you don't work that day, but you shall have a burnt offering, sacrifice made by fire, sweet offering unto the Lord, one bullock, one ram, seven.

Okay, so every day they're sacrificing. Okay, continuing on with the sacrifice. These things you shall do in the Lord in your set feasts, beside your vows.

Okay, vows is something different. And your freewill offerings, that's something different. Your burnt offerings, something different.

And your made offerings, and for your drink offerings, and for your peace offerings. And Moses told the children of Israel, according to all the God-given commandments, the whole chapter 29 is about sacrifice, offerings. What's owed to God in your tithe? What's a blessing offering in your offerings? The vows.

This is interesting. We get some of our laws today from here. And Moses spake unto the heads of the tribes concerning each other, saying, this is the thing which the Lord hath commanded.

If a man vow a vow unto the Lord, a swear or a note to bind his soul with a bond, and he shall not break his word, he shall do accordance to that, proceedeth out of his mouth. Okay, I'm just gonna give you an example. You're having a difficulty in your life, and you pray to God, oh God, just get me out of this, and I'll do this.

That's a vow. How many of you keep that vow more than a week? Think about it. Now, women and vows, they're different because they're under the control of the head of the house, the structure that God made in regards to his hierarchical authority structure.

If a woman also vow a vow unto the Lord and bind herself by a bond, being in her father's house in her youth, in other words, not an adult yet, if an individual made a vow, he must keep it without equivocation, Numbers 31 through two. If an unmarried daughter made such a promise without contrary counsel from her father, she must keep it. If the father understands that the daughter made this vow and doesn't contradict her, in other words, does not cancel it, she has to keep it.

Fathers don't get involved in that today, but your vow with Christ, Christ says, whatever you promised to me, you need to keep. That's in the New Testament. And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her.

In other words, don't reprimand her, don't cancel that. Then all her vows shall stand. And every bond wherewith she hath bound her soul shall stand.

That's the same as in the New Testament today. If we make a vow to God, he accepts that vow. He does his part of it.

This is a contract. Think about it. This is a bilateral contract.

Oral contracts, guys, is in our law. If I say I will do this, if you will do this, and you see you agree to that, we have a binding contract. If you don't keep your end of the bargain, that's a breach of contract.

I can sue you. Well, you're not gonna get sued by God. What you're gonna get is judgment.

But if her father disallowed in her in the day that he heareth not any of her vows, and of her bonds wherewith she hath bound her soul, shall stand and the Lord shall forgive her because her father disallowed her. In other words, the father knows best. If the father thinks that she's out of her league and he counsels it, then basically God forgives her for the vow and they move on in life.

If the father forbade her, however, her promise was null and void. Finally, number's 35. And if she had at all a husband when she vowed or uttered out of her lips wherewith she bound her soul, and her husband heard it and held his peace in her in the day that he heard it, then her vows shall stand and her bonds wherewith she bound her soul shall stand.

Okay, I'm gonna give you another instance. If my husband would just come home and be content with our family situation, I promise to always seek his guidance before my decisions, as the authority structure of Christ says. That's a bilateral covenant.

You made a promise to do something, I bet within a week that goes away. If she were married, her husband would bear the same kind of authority over her in such matters, number 36 to eight. There is no difference from the man being the head of the woman and the family.

The man takes full responsibility of all actions of his wife no matter what it is or the cost. In other words, now for the man, you're responsible for everything your wife does, regardless of whether you know about it or not. God's gonna judge you for it.

He's holding you in responsibility. Why? Because you're the head of the house. First Corinthians 11, three, but I would have you know that the head of every man is Christ and the head of a woman is the man and the head of Christ is God.

This is the hierarchy structure. This is exactly what was in the Old Testament. This is exactly what's in the New Testament.

Single women, if you have no husband, scripture tells you that your husband's status is Christ himself. So you should be seeking his guidance, not being a feminist and doing your own thing. But if her husband disallowed her on the day that he heard it, then he shall make her vow which she vowed that, and that which she uttered with her lips, wherefore she bound her soul of none effect and the Lord shall forgive her.

But if the vow of a widow and of her that is divorced or with they have bound their soul shall stand against her. If you do not use Christ, this is old scripture, new scripture. Christ says, I'm your husbandry.

If you don't come to Christ with the same reverence that you gave your husband in regard to this, then you've bound yourself up to whatever judgment you're gonna get in your feminist movement. And if she bowed in her husband's house to bound her soul by a bond within oath and her husband heard it and held his peace. In other words, he said, I ain't doing anything with this woman.

She's here. And every bond we're with, she bound her soul shall stand. In other words, your judgment is going to be okayed by your husband, whatever that might be.

The husband waited for a period of time after his wife made a vow. He must bear any guilt involved in nullifying it. That's New Testament law too.

We just went over that. That is after an indeterminate period of time, the vow was enforced and could be abrogated only by an appropriate sin offering. What you've done is sin against God.

You've made a bilateral covenant. You broke the covenant. Your judgment's gonna come.

The only way you get out of it is through a sin offering in the Old Testament. The only way you get out of that in the New Testament is ask the Lord for forgiveness. But if her husband had utterly made them void on the day that he heard them, then whatsoever proceeded out of her lips concerning her vows or concerning the bond of her soul shall not stand.

Her husband hath made them void and the Lord shall forgive her. Every vow and every binding oath to afflict the soul, her husband may establish it or her husband may avoid it. New Testament, if you ask your husband, guidance, input, whatever you wanna call it, you have invoked the fact that all of the responsibility of your decisions, whatever they make, is going to flow to your husband.

You wanna get back at your husband? Let him take charge. But if your husband altogether held his peace at her from day to day, you can talk to him all day long and he gives you no input. Same as in the New Testament, then he establishes all of your vows and all of your bonds, which are upon you.

He confirmeth them. That's what I said. Your husband can put the judgment of God on you by your feministic activities.

I'm tired of dealing with this woman because she won't listen to me. I can hear it in her lungs. She's doing her own thing, whatever she wants to do.

I am not gonna take part of this. He's just condemned you to judgment. Bet you guys didn't think about that.

Because he held his peace at her in the day that he heard them. But if he shall in any ways make them void after that, he hath heard them, then he shall bear her inequity. He confirms them by saying nothing.

The principle has found its way into the English law. I told you, we're gonna have legal things here in our law so that if someone remains silent, something he or she is assumed to consent to it. That's by law.

If you know of something wrong, we are to speak about it. We cannot give assent to sin by saying nothing about it. You need to really think about this, intending these are the statutes law.

Which the Lord commands those is between a man and his wife, between a father and his daughter, being yet in her youth in her father's house. All right, end of chapter 30. We're gonna get into chapter 31, the last of the six chapters.

This is the vengeance of the meeting of the knights. Okay, so what God said is you guys are all ready to go into the promised land. We've dealt with everything that we need to deal with.

Everybody's set up ready to go. We know who's gonna go in. We've taken care of the offerings, the feasts.

We've taken care of all of that stuff. We are now ready to go, but there's one final thing we need to do. We need to have vengeance on the Midianites.

Why? Because they're the ones that brought the women into the Israelite camp where 24,000 men died and God judged them. So he puts that judgment on Moses. And then the Lord spake unto Moses saying, avenge the children of Israel of the Midianites.

Afterward, shalt thou be gathered unto thy people. Okay, so what he's saying is the last thing that happened, Moses, you gotta go kill the Midianites. And once you do that, then you can gather all of your people and get ready to go and pass all of the charge over to Joshua.

And Moses spake unto the people saying, arm some of yourselves unto war and let them go against the Midianites and avenge the Lord of Midian. Of every tribe, 1,000. Throughout all of the tribes of Israel, shall ye send to war.

So there's 12,000 men that are gonna go, 1,000 from each tribe. The Lord's the last assignment to Moses carrying out in his vengeance on the Midianites, the reason obviously was the Midianites' role in Israel's apostate behavior at Baal of Peor. We find in Numbers 25, 16.

This is the Midianite women. So there were delivered out of the thousands of Israel, 1,000 of every tribe, 12,000 armed for war. And Moses sent into war 1,000 of the tribe then and Phinehas, the son of Eleazar, the priest, to the war with the holy instruments and the trumpets to blow in his hand.

Okay, so the Levites went to war with them because they were going to use them to provide the holy instruments, which were the trumpets, in that war. And they warred against the Midianites as the Lord commanded Moses and they slew all of the males. Now, that's not what God told them to do, but that's what they did.

This was a holy war as the presence of Phinehas, the priest, with 12,000 fighting men, attested. A holy war differed from other kinds in that the Lord himself led the army. Okay, ladies, those of you who are tracking the Christ coming back, here's another one.

And they slew the kings of Midian beside the rest of them that were slain, namely Evi and Recham and Zor and Hor and Reba, five kings of Midian. Balaam, also the son of Beor, they slew with a sword. Okay, Balaam was the false prophet.

Remember, that God told him not to go against them. So Balaam at this point died. And the children of Israel took all of the women of Midian captives and their little ones and took the spoil of all their cattle and their flocks and all the goods.

And they burnt all the cities wherein they dwelt and all the goodly castles with fire. Okay, so what do we have here? Israel took 12,000 to war. They killed all of the males.

They took spoils of all of the women, all of their children, all of their assets and burnt the cities to the ground. That's what happened. That was the battle.

The result was to be, okay, the result, what God told them to do was to totally annihilate all of the living things and devoted of all material properties to the Lord. That's what he told them to do. They didn't do it.

Here again, taking things in your own mind to do your way without the consideration of what God tells you to do. Oh, no, I'll alter it here and I'll alter it there and everything will be okay. Judgment occurs.

These included the five Midianite kings and the prophet Balaam, who obviously returned from Pethorate to sometime to affiliate with the Midianites. The town and camps of Midian were also destroyed and the plundered retained for the Lord. However, the women and children were spared as were the animals.

That was not what God told them to do. And they took all the spoil and all the prey, both men and of the bees. And they brought the captives and the prey and the spoil unto Moses and Eleazar the priest and unto the congregation of the children.

He was only to the camp at the plains of Moab, which are by Jordan near Jericho. And Moses and Eleazar the priest and all the princes of the congregation went forth to meet them without the camp. In other words, they didn't allow them to come into their encampment area.

They met them on the outskirts. And Moses was wroth, in other words, he was pissed with the officers of the host, with the 12 captains of the 12,000, okay? Which came from the battle. And Moses said unto them, had he saved all the women alive? Behold, these caused children of Israel through the council of Balaam to commit trespass against the Lord in the manner of Peor.

And there was a plague among the congregation of the Lord. Don't you remember this, guys? This is what happened to us. We lost 24,000 of our men because of this.

And you saved these people? When Moses met the returning army, he was angry when he saw the Midianite survivors, the Midianite women. He said, should have died because they were directly culpable in Israel's sin at Baal at Peor. The women had just as much responsibility as the men.

Now, therefore, kill every male among the little ones. They don't want any males. God said, kill them.

So Moses first says, kill the males, get them. And kill every woman that hath known man by lying with him. So every woman with child die because they were responsible with their husbands.

They were culpable of this activity. Take this condition, kill every woman that hath known man by lying with him. That means that basically the virgins were protected, but every woman, regardless of whether she was married to a Midianite or was one of the ones that participated in the fornication, they were to die.

Lying with him meant lying with their husband or lying with an Israelite. But all the women, children that have not known a man by lying with him, keep alive for yourselves. So all the virgins they kept, which means all the virgin girls, young girls, they kept.

And do you abide without the camp seven days? In other words, stay out of the camp for seven days. Whosoever hath killed any person and whosoever hath touched any slain purified bodies, remember in previous studies in earlier chapters or numbers, where they talked about having touched dead bodies and that they needed to go out of the camp for purification. This is what they're doing.

Same thing, the same thing. All the women except the virgins were then sentenced to death along with all the boys. This ensured the extermination of the Midianites and thus prevented them from ever again seducing Israel to sin.

Okay, men controlled the bloodline seed. So if they kill all the boys, there was no bloodline seed for Midianites. This was the doom, the end of the Midianites.

The virgins were spared because they obviously had no role in the Baal of Peor but incident nor could they by themselves perpetuate the Midianite people. In other words, the women can't make Midianite voice. They don't control the bloodline.

Nonetheless, strict application of the rules of holy war dictated that they too should have been killed because God told them to annihilate them, everything. So it was only a concession by Moses that allowed them to live. So here's Moses having to make a decision because the Israelites took it upon themselves to not follow God.

Gosh, I wonder how that happens today. All purify all your raiment and all that is made of skins and all work of goats' hair and all things made of wood. In other words, go through your purification process because you've been in battle.

And Eleazar the priest said unto the men of war, which went into the battle, this is the ordinance of the law which the Lord commanded Moses, only the gold and the silver and the bronze and the iron and the tin and the lead, everything that abide the fire, you shall make it go through the fire and it shall be clean. Nonetheless, it shall be purified with water of separation and all that abide not by fire, you shall make go through water. Okay, so what he's saying is everything that you've done, all your spoils have got to go through the fire.

If they can't make it out of the fire, which is basically metals, then you've got to purify them with water. And you've got to do all of this outside of the camp. And it's got to be for a period of time.

You shall wash your clothes on the seventh day and you shall be clean and afterward you shall come into the camp. So for seven days, they had to stay outside of the camp dealing with their purification process. And the Lord speaking to Moses saying, take the son of the prey that was taken, both the men of the beast, thou and Eleazar the priest and the chief fathers of the congregation.

Okay, so Moses had talked to the God and told him what he did in a change of the overall outcome of the war. And God is now telling Moses what to do with those spoils and divide the prey, spoils, women, children, assets into two parts. Between them that took the war upon them.

In other words, the 12,000 men who went out to battle and between all the congregation. So basically Moses divide the spoils for reward to the 12,000 and for a reward to the congregation. All captives and goods were then to be divided according to a strict formula.

In addition to extensive animal spoils, the soldiers took 16,000 virgin women out of the 32. So they took half and 32 over to the Lord. So they took 32 virgins and gave them to God in the ministry.

Okay, because these women had to function somehow as slaves to the priest of the tabernacle. So 32 of these women, virgins, were given to the Levite priesthood for tabernacle services. 16,000 of the virgin women were given to 12,000 men.

And out of the 32,000, 16,000 were given to the entire congregation of the Israelites. And a Levite attribute unto the Lord of the men of war, which went out to battle, one soul of 500, both of the persons and of the bees and of the asses and of the sheep. So it's basically dividing up the animals.

Take it of their half and give it to Eleazar the priest for a heave offering of the Lord. So what was given to the congregation, 16,000 virgin women, whatever spoils of animals, whatever, half of that came back to the Levite priesthood. And of the children of Israel's half, thou shalt take one portion of 50 of the persons of the bees, of the asses and of the flocks of all men or beasts and give them unto the Levites, okay? One portion of 50, 50%, which keep the charge of the tabernacle of the God.

It's just what I said. So whatever Israel, the congregation got, the Levite priests got 50% of what they got. And Moses and Eleazar, the priests, did as the Lord commanded Moses.

And the booty, that's called booty. That's an accounting term, okay? Accounting term today is boot. It's something paid over the cost of what that good is.

So if you sell a house, if you buy a house for 100,000, you sell it for 120,000, your cost recovery is 100,000. 25,000 is said to be boot. That's profit.

So of, and the booty, profit, being the rest of the prey, which the man of war had caught in 600,000 and 70,000 and 500,000 sheep. So that was the booty. The booty of all of this was 675,000 sheep that they had as booty.

And three score and 12,000 bees. Okay, three scores. That's 60,000, three scores is 60 and 12,000.

So that's 612,000 bees. Three score and 1,000, that's 601,000 asses and 30 and 2,000 in all. So that's, of women, okay, that's the 32,000 had not laid within a man.

And half, which was the portion of them that went out to war, was in the number of 3,000, 70, 30,000 and 500 sheep. So basically this is the division that the 12,000 men got. And the Lord's tribute of the sheep was 600 and three score and 15.

That's 600,000, 660, 675. So it's basically 675,000. So, oh, sorry, 675.

You're right, Suzanne. Thousands are not in there. And the bees were 30 and 6,000, 36,000 of which the Lord's tribute was three score and 12.

So basically that was 32,000. Distribution and booting, spoils or assets of the Mennonites. So the 12,000 that went out to battle had as much of their share as the whole congregation.

They split it 50, 50. David, later in his rule, made it a statute, a legal ordinance for all of Israel that as his parts, if he goes down to the battle, so shall his part be that tariff by the stuff. In other words, what David did is made the 50, 50 rule a law.

Those who went to battle, you're going to get 50% of whatever spoils you get. Incentive. The congregation or the Israelites gets the other 50%.

And the assets were 30,000 or 500 of which the Lord's tribute was three score and one. And the persons were 16,000. The Lord's tribute was 32 persons.

And Moses gave the tribute, which the Lord's heath offering unto Eleazar the priest as the Lord commanded Moses. Then the children of Israel's half, which Moses divided from the men that warred, now the half that pertained unto the congregation were 300,000, 30,000 and 7,500 sheep. Okay, so there's 337,500 sheep that the congregation got.

And 30 and 6,000 raised. And 30,000 assets and 516,000 persons. Even of the children of Israel's half, Moses took one portion of 50, 50% of both the men and the beasts and gave them unto the Levites, which kept the charge of the tabernacle of the Lord, the Lord commanded Moses and the officers, which were over thousands of the hosts, the captains of the thousands of 12,000 captains came near unto Moses.

And they said unto Moses, the servants have taken the sum of the men of war, which are under our charge. And there lacketh not one man of us. In other words, not one man died of the Israelites.

God provided the miracle of sparing every one of the Israelites. We have therefore brought an oblation for the Lord, what every man hath gotten of jewels and of gold, chains, braces, rings, earrings and tablets to make an atonement for our sins for the Lord. Okay, so they took what they got.

They took the spoils and they made a 10th offering to the Lord, their profits. When a count was then made of the soldiers, not one missing. The commanders of the troops were so grateful for the miraculous deliverance that they brought a free will offering of gold ornaments to the Lord.

They did this to make an atonement, which likely means they recognized that the lack of casualties was an act of divine grace beyond anything they had deserved. Ending chapter 31. And Moses and Eleazar the priest took the gold of men, even all wrought jewels and all the gold of the offerings that they offered unto the Lord, all of the captains of the 12,000 or the captains of hundreds and 16,750 shackles.

For the man of the war had taken spoil, every man for himself. And Moses and Eleazar the priest took the gold of the captains of the thousands and of hundreds and brought it into the tabernacle of the congregation for memorial for the children of Israel for the Lord. Okay, our final session will be next week.

We're going to read number, we're going to go through numbers 32 through 36. The lessons, these are from the cities of the refuge, which apply to us today. What I'm asking you to do is make a list of major types in the book of numbers, types, whatever it might be.

A type of Christ, a type of salvation, types, okay? Just try to go through the book of numbers in review and make a list of all types that you can find. All right guys, any questions, comments? Yeah, I have something. I'm sort of unfamiliar with this thing of doing vows where you say, God, if you do this, I'll do this because I always thought that was kind of like a pact with the devil or something to make a vow, like do this, do that.

I always felt we were to, you know, do what God asks and I will be done and aligned with that. So that seems a little odd to me. I guess, is that common? Is that the way? Sure, when you pray, God says, come before the throne and tell me your need.

Yeah. Okay, and your need is already been supplied. That's by scripture.

And what you're doing is declaring that Christ followed his word and bring down from heaven to earth that which you need. Now, if there's a condition of that need, in other words, not everything is going to be his perfect will. If it's his perfect will, he's going to give it to you.

Everything might be permissive will or a conditional will whereby you have to do something to get it. Okay. And if you commit to doing that something to get it and he provides it and you don't continue in that commitment.

In other words, I'm doing it, give it to me and you go and you stop that. That's a bilateral contract reached. Okay, I understand that now because that's what happened when we started doing communion and I was asked to do 16 and I did them 16 more.

So, okay, that helps a lot. Thank you. Anything else guys? Gosh, you understand it.

Maria. Not really. Hello? Yeah, Maria.

Can you hear me? Okay, I have a comment and I have... Okay, number one, the Midianites, isn't that the bloodline of Esau? Is it? Or is, I don't know. No, you got your bloodline charts. Guys, you're asking me a question that you should already know.

So I'm putting it back on you. You have your bloodline charts. We've already gone through this.

Okay. Okay, I have to look at it. So is it or is it not? I'm not trying to be facetious here, but I got to get you guys to study.

All right, so you've been taught this already. So go look at your bloodlines and figure it out. Okay, another question.

It's not a question. It's an observation of how the Lord is dealing with the Israelites. It's like there's a pattern.

Oh, you're right. Oh, you're right. It's like he's a God of patterns.

Just like he is a God of patterns today, but we don't listen to him. I mean, you know, like the way they go to war, every day is a party. Everything is organized.

God is not a chaos God. God is organized. It's like every part of their day is already taken.

He has planned everything. Remember, God says, I'm giving you everything. He gave him the land.

He gave him the food. He blessed them. He continued to bless them.

That is what we're supposed to be doing today. Okay, here was my question. I think I even asked this before, but it kind of got phased out.

And I'm like, okay, remember the Gospels? You were talking about the Gospels and that the Gospels is the Gospel of Paul. That's the church. Right.

Right. That's the New Testament. Remember that teaching? Okay.

Now, all the feasts, all these feasts, is that, does that apply to us? No, this is Old Testament Jewish. This is Israelites. It has nothing to do with us today.

Right, that's, okay. Because I was talking to a friend of mine and she says, oh no, that still applies to us. I said, really? No, the Jewish community, the Jewish community, because they're still under the law, okay? Celebrate the feasts.

But that is not the church age doctrine. Okay. I can't wait to get to the book of Ephesians because it's, okay.

Yeah, and also another, my question is, in the book of Corinthians, talks about the wife and the husband. Yep. Okay.

Which, that's the one that we follow as Christians. Yes, basically it provides, it provides the- Not the Old. Not the Old Testament, but the Old Testament, that's what I just said when we went through this.

The Old Testament in the book of Numbers chapter 30 where it deals with the vows, the vows. The hierarchy that is identified in the Old Testament is the same hierarchy in the New Testament. The hierarchy, the responsibility, the legal management, the judgment, all of that is consistent, Old Testament to New Testament.

Okay. Okay. Thank you.

And you find that in First Corinthians, I think it's 15. Let me look at it. I think it's First Corinthians 15.

Resurrection of Christ, resurrection of the dead, resurrection of the body. It's the end victory. Yeah.

We're going to get into that next Thursday night. We're going to tear into the mysteries and the mystery of the church is what you're talking about because the church is the bride of Christ. Okay.

So we now have tied ourselves as the bride of Christ like the vows did with women tied to their husbands in the Old Testament. Okay. All right.

The Old Testament ways are not the New Testament ways. The hierarchy, the authority structure, the judgment is the same. But the followings of that is not.

But the judgment of the husband is still the same. Old Testament, we went over that. New Testament's the same.

The man is responsible for everything in his household. That's the reason why scripture says the man must raise the children. The woman's not there to raise the children.

The man is. Why? Because if he doesn't teach his children what to do, he's going to be held responsible for what he didn't teach them. That's the reason why single moms have such a big deal because the moms can't be mother and father, especially to a boy.

It just doesn't work. Yeah. That's the reason why Satan is attacking the home.

He wants to divide the home because he wants the women to be separated from the men but to put the chaos into the nuclear family so that basically they're always outside of the control of God. That's the reason why our government is sending so many males to prison, especially black males, Hispanic males, because they're attacking the nuclear family. Yeah, that's very obvious.

Well, that's Satan's doing. Even in the school system. That's Satan's doing, yeah.

Yeah. Okay, guys, anything else? Anything else? Nothing? You sure? I answered all your questions. You guys got a good understanding of this for your study? Okay.