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Okay, so we're going to conclude our study in the Book of Numbers today. We're going to look at the last five chapters, chapters 32 through 36. The primary focus on these last five chapters is the culmination of getting the Israelites into the Land of Promise.

It doesn't go as expected. And opening up the change in the bloodlines that were identified from the daughters who actually were able to inherit the land, as we talked about last week. But we're going to get a little bit more in depth in that, because it throws the wrinkle into Satan's activity to block that process.

And we're going to get into that in the last chapter. And then we're going to look at basically what we've learned from all of numbers and go over some types so that you can actually begin to look at those as well. And one of the things that I need to know from you is, what do you want to do next in this on Sundays? Do you want to continue with Deuteronomy, going through the books in the Old Testament? Or do you want to start now knowing that our gospel is beginning in Romans? Do you want to go through and go back and look at a study of Acts in detail? Or do you want to start in Romans? Or do you want to start somewhere else? The letters to Ephesians, Galatians, Philippians, and Colossians all go together.

So that might be something that you might want to indicate your desires for. But I need to know so that I can prepare that which you would like to go about discussion. So think about that while we go through this.

And at the end, I'll try to bring it up again to see which way you want to go. So it gives me my direction for the week. All right.

So let me share my screen. Everybody see it? I hope. Yes.

It comes up. Everybody's there. Cool.

All right. So let's pray and let's get going. Father, thank you for this warning.

Thank you for the time together as always. Father, we ask that basically you place on our hearts the ability to understand your truth this morning from the last five books of Numbers. And we ask that basically you give us the wisdom and grace necessary to bless others with love and mercy as we continue our lives moving forward.

And we ask for a great weekend, a great time with family and friends for the holiday tomorrow. And we ask that basically you touch Stephen and his family in such a way that he knows that your peace is within him and he can see the light at the end of the tunnel through you. We ask all these things in my name.

Okay, let's get going. All right. So last part of Numbers.

This is how this last part is broken out. We're again getting everything set up to move into the promised land. So we have a reconstitution of the tribes.

As we saw from last week, we had the census. We have the summary of the 42 encampments. Guys, this number 42 is significant in Scripture.

You find it in almost everything of time periods that exist. Okay, Christ's ministry was 42 months. You find 42 encampments.

You find the tribulation breaking down into components of 42 and 42. The significance about this, if you add mathematics to this, is you would see that 42 only has three sets of numbers that go into it. You have three and 14.

You have two and 21 and six and seven. That's it. That's all you can get into 42.

Now, if you look at this from a biblical standpoint, the right numbers that you should look at is the intersection between six and seven. Why? Six is the number of man and seven is the number of completeness. So when you put those together, you find that that is why God uses 42 months as the period of time to get things done.

All right, so you need to begin to think that and watch for these types of numbers as you study the Scriptures because it tells you the focus, what God's focus is. All right, so we get into the land of promise in chapter 34, the Levitical cities, which are basically civil and criminal law, which you're going to see that it ties into our law today. Some of the basis of here and the daughters of Zelophehad, which are the daughters that inherited the land that threw the wrinkle into Satan's agenda to thwart the bloodline of Christ.

Okay, so let's get into this. Now, the children of Reuben and the children of Gad had a very great multitude of cattle, and when they saw the land of Jazar and the land of Gilead, they behold, the place was a place for cattle. Okay, so what you're seeing is they've come to the land, they see the promised land.

Now, everybody is looking at what's best for their tribe in regards to where do they want to pitch their sovereign tent. That's really what it is. So Reuben and Gad didn't want to go to the promised land.

They wanted to stay across the river Jordan in a land that was more plentiful for cattle because that's what they had the majority of for survival and their economy. The children of Gad and the children of Reuben came and spake unto Moses and to Eleazar the priest and unto the princes of the congregation saying, okay, we're going to see what they said in a moment, but I want to break this down for you. A complete conquest had been made of the country east of the Jordan.

In other words, they had already fought the fight, right? Last time we saw they had fought the Canaanites. They had fought the Amorites. All of the fighting was done.

Now they're trying to just say, where are we going to live? We're going to raise our generations of family. How are we going to do those things? So the country that they were focused on was the land of Jazer, which formed the southern district between Arnon and Jabbok and the land of Gilead, including Bashan, which lay on the north of the river in the camp of the ancient Israel. Reuben and Gad were preeminently pastoral.

In other words, they wanted pasture land for their cattle. And these two tribes being placed under the same standard, meaning the bearer, the tribe bearer, had opportunities of arranging their common concerns. In other words, they were going to get along.

They were going to get along economically, politically, legally, and everything. They'd already worked those details out, okay? So they said, okay, Adiroth and Divan and Jazer and Nimroth and Heshbon and Elihah and Shebam and Nebo and beyond. Even the country which the Lord smote before the congregation of Israel is the land for cattle and thy servants have cattle.

Wherefore said they, if we have found grace in thy sight, let this land be given unto the servants for a possession and bring us not over the Jordan. So what they were doing is making a request to Moses, this is where we want to be. That's really what all of this means in our language today.

We've done all of this. We've seen everything. We've surveyed everything over there.

But for us, for our economic situation, it's better for us to be over here and not across the Jordan in the promised land. So Gilead was bounded on the north by Beshon and on the south by Moab. We find that in scripture reference.

The deeper being of the river, Haromax, separated Beshon from Gilead, which is about 60 miles in length and 20 miles in breadth, extending from near the south end of the Sea of Galilee into the north end of the Dead Sea. Okay, if you guys take your maps, you can now take those maps that you develop from a historical perspective and you can now actually, it's giving you the coordinates of what Israel is taking possession of. So no more guessing.

Scripture's telling you right here what they're doing. Okay, because it's going to become significant because you're going to learn as we get through this that they've never been in the land. They're still not in the land.

They've never been in the land. That land is still sitting there for them to go into, which is one of the prophecies that have to happen as we're studying in Revelation. And Moses said unto the children of Gad and children of Reuben, shall your brethren go to war and shall ye sit here? In other words, he's asking them questions about the logistical support associated with the whole nation of Israel.

If I allow you to do this, if God allows you to do this, will you come to our aid if we need? That's what he's asking. Are you going to sit here and be idle and not help your brothers, or are you going to come to our aid? So, and wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them? What discourages you? Thus did your fathers when I sent them from Mekesh Berna to see the land. So Moses' initial reaction to Reuben and Gad's request was unfavorable because he was afraid that their willingness to cross the Jordan and disposes the Canaanites would undermine the moral of the other tribes who might also want to stay where they were.

In other words, what Moses was concerned about was if I allow you to stay here and you don't come across, all of the other tribes are going to want to stay here because they don't want to go to war. The fundamental fact, you have to fight for what you want, okay? You have to fight for your salvation. So this is a type of you dealing with your daily walk of salvation.

You have to fight for it. Are you going to sit outside looking in and not just do anything about it, or are you going to get into the battle and fight for your own soul? Same thing here. Their fathers, he said, had done this very thing when they listened to the report of the spies and lost heart about the conquest.

This was the majority report where all of them were killed. So he says, do you want to repeat this? Are you guys going to go repeat what your fathers did, the reason why they had to die off and they didn't get any chance in the promised land? They had caused the Lord to be angry, and he caused that generation to die in the wilderness. Now Moses said they wanted to repeat the sin of their fathers and bring God's anger on Israel again.

In other words, guys, let's get on with this, all right? We're going to either do this, or the wrath of God is going to come down upon us. So what are you going to do? So continuing through. For when they went up into the valley of Eshcol and saw the Lord, they discouraged the heart of the children of Israel, and they should not go to the land which the Lord had given them.

And the Lord's anger was kindled the same time, and he swore, saying, surely none of the men that came up out of Egypt from 20 years old upwards shall see the land which I swear unto Abraham and to Isaac and to Jacob, because they have not wholly followed me. This is a repeat of what we had back in previous chapters of Numbers. So Caleb and the son of Jephunneh, the Kinsenite, and Joshua, the son of Nun, for they have wholly followed the Lord.

Those are the only two of the 12 men out of the spies that live because they said that they could do this because God said that they could do this. And the Lord's anger was kindled against Israel, and he made them wander in the wilderness for 40 years until all the generation that had done evil in the sight of the Lord was consumed. Okay, so it's just a repeat, sort of a refresher to the sons and daughters of the ancestors as to what their fathers and mothers did.

And behold, you are risen in your father's stead, an increase of sinful men to argument, yet the fierce anger of the Lord toward Israel. For if you turn away from after him, he will yet again leave them in the wilderness, and he shall destroy all his people. So he's just basically saying, guys, you make this decision to do this, go your own way, and don't follow the instructions of God.

What you're doing is bringing judgment down on you, the same as your father's did, might not be the same punishment, but it's going to be equally in some because you're defying God. And they came near unto him and said, we will build sheepfolds here for our cattle and cities for our little ones, but we ourselves will go ready armed before the children of Israel. Okay, so they're making their declaration.

We're going to build our homes, we're going to build our generations here, but you can call on us anytime you want, and we're going to come, okay, until we have brought them unto their place, and their little ones shall dwell in the fenced cities because of the inhibitants of the land. We will not return to our houses until the children of Israel has inherited every man his inheritance. Okay, there was a good policy in leaving a sufficient force to protect the conquered region, lest the enemy should attempt reprisals.

And as only 40,000 of the Rabbanites are, and Kettites, and a half of the Manishe passed over the Jordan. In other words, these are the guys that were outside of Jordan in lands that were not the promised land, who crossed over the Jordan to go to war. They were left with security of the new possession, 70,580 men, besides women and children under 20 years old, we find that in Scripture.

But we will not inherit with them on yonder side of Jordan or forward because our inheritance has fallen to us on this side, Jordan, eastward. So he says, we're not going to take inheritance of both sides. We just want this side here, let us do that.

And Moses said unto them, if you will do this thing, if you will go armed before the Lord to war, and will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him, and the land be subdued before the Lord, everything is the Lord. Remember, not men, this is because God told them to do it. Then afterward, you shall return and be guiltless before the Lord and before Israel, and this land shall be your possession before the Lord.

Okay, so Moses acquiesced. Here's the parameter of our contract. I'll give you the land, you got to come to war, because God said so.

Once the war is over, now you can go back and have the possession of your land. This is critical. They possess the land by being there.

It's like homestead, but they didn't possess the land before the Lord. God was going to give them the land. So he's going to think about your blessings.

God's going to give you the blessings if you do what he tells you to do. If you don't do what he tells you to do, you may possess something, but you're not going to be blessed. You're getting this? But if he will not do so, behold, you have sinned against the Lord, and be sure your sin would find you out.

Any failure would be sin, but be sure that your sin will find you out. These words have become a proverb in English language. Okay, it's like we talk about it all the time, but we really just pass it off as words.

So build you cities for your little ones. Moses is saying, okay, go build your cities for your little ones. So they have shelter and foals for your sheep.

In other words, pens, areas where they can't just get out. And do that which hath proceeded out of your mouth. In other words, go do what you said.

And the children of Ged and the children of Reuben spake unto Moses saying, thy servants will do as my Lord commandeth. Our little ones, our wives, our flocks, and all of our cattle shall be there in the cities of Gilead. But thy servants will pass over every man armed for war before the Lord to battle as the Lord said.

So concerning them, Moses commanded Eleazar the priest, and Joshua the son of Nine, and the chief fathers of the tribes and the children of Israel. And Moses said unto them, if the children of Ged and the children of Reuben will pass with you over Jordan, every man armed to battle before the Lord, and the Lord shall be subdued before you, then ye shall give them the land of Gilead for their possessions. Okay, so he's instructing Joshua, okay, because Joshua is going to be the one to apportion the land.

He's saying, I'm going to die, okay? If they do this and I'm dead, this is what you do. Okay? Because I have already got agreement with God that this is what's going to happen. But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

In other words, God's not going to let them have that land. Okay? They can possess the land now, but God is not going to bless the land. And the only blessing that they're going to get of the land is if they don't do that, they got to come into Israel, with Israel in the promised land.

And the children of Ged and the children of Reuben answered, saying, as the Lord hath said unto thy servants, so will it we do. We will pass over armed before the Lord into the land of Canaan, that the possession of our inheritance, key point, inheritance, because this is God's blessing. Okay? This is their inheritance.

Same thing you had today. Jesus Christ's last will and testament is your inheritance on this life-bound activity of earth called life eternal. We talked about that several times now.

All right? You have your ticket to heaven, but you have no benefits if you don't live an obedient life under God today, in all cases. Okay? Something's going to die if you don't, because that's sin. And Moses gave unto them, even to the children of Ged and the children of Reuben and unto half of the tribe of Manasseh, the son of Joseph, the kingdom of Sheon, the king of the Amorites, and the kingdom of Og, king of Bashan, the land where the cities thereof and the coast, even the cities of the country round about.

And the children of Ged built Debon and Arturus and Aurior. And these people, fenced cities and full sheep. I'm not going to try to pronounce their names, but that's what they did.

In other words, they just went out and did what they said they were going to do, and they got ready to go to war when Moses, when the trumpet sound for them to go to the war, they were coming across the Jordan. Moses allotted Reuben, Ged, and half of the tribe of Manasseh, first mentioned here in Numbers, as part of the trans-Jordanian tribes, the areas that had formerly belonged to the Amorite king. Sheon and Og, we find that in Numbers.

Sheon had ruled in the southern part, Gilead, and Og in the north, Bashan. The Gedites rebuilt cities in southern Gilead, from Horwer to the Arnon River to the south of Jogbeda, 10 miles northwest of Rabath-Amon to the north. The Reubenite cities were generally from Heshbon to west and southwest to the Jordan and the Dead Sea.

So Reuben was more or less a west-central enclave within Ged. Okay, so that further defines your maps. And the children of Reuben built Heshbon, Elei, and Qajartheum, and Nebo, and Belmion, the names being changed, and Shebak, and gave other names into the cities, which they builded.

And the children of Machi, the son of Manasseh, went to Gilead and took it and dispossessed the Amorite, which was in it. Okay, so in essence, what happened was, is they took the land and they built their cities. That's all what this chapter really is.

It is about building their cities. So there's, again, further instruction for your mapping that you can get also supporting Scripture. And Moses gave Gilead and Metchur, the son of Manasseh, and he dwelt therein.

And Jarrah, the son of Manasseh, went and took the small towns thereof and called them Havroth-Jarrah. And Nohabar went and took Beneath, K'neth, and the city in the villages thereof, and called it Noba, after his own name. All right, that finishes chapter 32.

Now, we've got the cities. We've got all of this allotment being laid out. Well, it's not done until the Book of Joshua, okay? It's basically been laid out and agreed to by Moses and given to Joshua.

So when they get into the area, after they have subdued the area, Joshua knows what to do. All right, now we're going to get into these encampments. So within this whole territory, the nation of Israel and Judea, and then the areas of the Reubenites and Geddites, we now have areas for 42 encampments.

All right, now these are the journeys of the children of Israel which went forth out of the land of Egypt, and their armies under the hand of Moses and Aaron. Okay, just a statement of fact. That's what happened.

And Moses wrote their goings out according to their journeys by the commandment of the Lord, and these are their journeys according to their goings out. Okay, so this is sort of like a little recap. It's going to say, okay, we got all of this mess going on, historical ancestors, now we got news.

So this to me is like a journaling. This is a journaling effect of what has happened to document that for historical purposes. The record is strictly a list of campsites, not a brief history, and therefore it makes passing reference to the exodus and the crossing of the Red Sea, and no mention of all the long stay at Sinai.

Why? Because the ancestor relation was forgetting the old generation that disobeyed God. They wanted to forget that. But Moses says, no, no, no, no, no, we can't do that.

We got to put all this together because we need to understand where we come from. You come from this. You don't want to go back to this.

So we're going to write it down and you're going to know what is going on. And they departed from Ramesses in the first month. Okay, so this is the exodus.

On the 15th day of the first month, on the morrow after the Passover, the children went out with a high hand in the sight of all Egyptians. So this is the exodus. The Egyptians buried all their firstborn.

This was the last plague which the Lord had smitten among them upon their gods. Also, the Lord executed judgments. What happened in Egypt to allow the people to be set free.

And the children of Israel moved from Ramesses and pitched in Sukkot. Okay, so this is a recap of what happened. And they departed from Sukkot and pitched in Etham.

Okay, this is their journey from Egypt to the promised land. Okay, so they departed from Sukkot and pitched in Etham, which was at the edge of the wilderness. And they removed from Etham and turned again unto Firoth, which is before Beelzefon.

And they pitched before Migdal. And they departed from before Piloroth and passed through the midst of the sea into the wilderness and went three days journey in the wilderness of Ethram and pitched in Mora. Okay, this is their journey throughout.

Okay, so now what you have on your maps is you have the actual journey that they went. You went from one city to another to another to another to another. So you could actually take and migrate on your maps the journey of the Israelites from Egypt to the promised land.

And they removed from Mora and came unto Elam. And in Elam were twelve fountains of water and three score and ten palm trees and they pitched there. And they removed from Elam and encamped by the Red Sea.

Okay, you see the progression. One city to another to another to another. You can actually plot this.

And they moved from the Red Sea and encamped in the wilderness of Sin. And they took their journey out of the wilderness of Sin and encamped in Dofca. Okay, so what I've done, I've given you what I want to consider pillar passages of this journey.

These are verses in chapter 33. Okay, the verses in chapter 33 with their corresponding parallel passages associated with their movements from one city to another to another to another to another. So you can go back if you study this and you can say, okay, in two and five, they went from here to here.

My reference scripturally is back in Exodus. Okay, I went to the next place. You get that in verse six in Numbers 33.

My scripture reference for that is back in Exodus. So you can take Exodus throughout in Numbers where they actually moved in Numbers after their 40 years in the wilderness. You can actually see the movement in chapter 33 of their encampments all the way through scripture.

You have now that as a tie for your study. The record bridges the gap between chapters 19 and 20 given the route which the Israel took in chapters 19 to 35. The extensive nature of the camp implies great numbers.

The tens of thousands, thousands of Israel waited on the edge of their inheritance. Inheritance, their blessing. Before they entered, they had to receive instructions to the law.

In other words, guys, you're going to go in here. What did Moses just do with the Reubenites and the Gads? Okay, he says, this is okay, but this is what you got to do. Okay, so everybody received instructions to the law as it pertained to them before they were able to enter the promised land.

And they departed from Dofka and encamped in Elush. Okay, I'm not going to go through all of this because there's 40 scriptures in moving from one city to another. You have this for your reference.

You can actually take and plot it out. Okay, still more. All right, this is all chapter 33.

Getting this encampment set up. All right, so we get to the final edge of the land of Eden. Okay, which is the territory overlooking.

It's like on top of the hill looking down at the valley of the promised land. And Aaron the priest went up to the Mount Orr at the commandment of the Lord and died there in the 40th year after the children of Israel were come out of the land of Egypt in the first day of the fifth month. Uh-oh, he died the exact day that they left Egypt.

Significant. Why? New beginnings. New beginnings.

The day Aaron's death is important for dating events because you have a specific date. Beginning with the first Passover, the record covers the 40 years and ends with a picture of Israel hosts stretched out along the Jordan between two places several miles apart. Both Jessalem, just a month, uh, modern tell El, Elza, Matt, and Abel, Shittim, modern tell Kefrain.

Okay, those, those are references to current day cities. And Aaron was 123 years old when he died in Mount Orr. The king Arad, the Canaanite, which dwelt in the south of the land of Canaan, heard of the coming of the children of Israel.

Okay, so he knew that they were coming and he knew that what God had told them and he knew he was going to lose. So think about that. Okay, so you got a king sitting down in the valley that says, am I going to fight and die? Am I just going to give up? That's what this is saying.

All right. So in essence, here is the route that the Israelites took from, from, uh, from their position on top of the perch of the mountain through whatever they did to get down to the promised land. All right, let's get down to where and they, okay, so they get to Moab, the plains of Moab.

And the Lord spake unto Moses in the plains of Moab by Jordan near Jericho saying, speaking to the children of Israel and saying to them, when ye are passed over the Jordan into the land of Canaan, then ye shall drive out the inhabitants of the land from before you and destroy all their pictures and destroy all their moat and images and in quiet pluck down all their high places. Okay, so the Israelites did in fact succumb in temptation and centuries later were driven from the land of promise because they did not do what God told them to do. God said, destroy everything.

Ah, okay, let's look at our lives today. God says, destroy all of your sinful natures, live by me in obedience, but we keep those we want to keep and we, we get rid of those that we think are less important to us. And why do you think you have problems? Something is going to die because of your sin, your sin nature, your choices, your belief system, your obedience, something is going to die.

We, we learned that in our sickness and disease 14 session classes. Everything you do in sin that you do not repent of or be obedient, that something is going to kill that something from being a blessing in your life. You are the currency guys.

You're not faithful in giving and all of the stuff required. Guys, that's the reason why Rothschild says give it to him. And in three, between three and four years, think about this 42 months again, between three and 42 years, we're going to get it all back and you'll be worse off than where you were before you started this.

And you shall dispossess the inhabitants of the land and dwell therein for I have given you the land to possess it. That's your inheritance. Go get it.

And you shall divide the land by lot for an inheritance among your families. And to the more you shall give the more inheritance. Ah, think about this.

There is a law that we went over when we went through the laws and I gave a documentation on this, the law of give and receive. And to the more ye shall give the more inheritance and to the fewer you shall give the less inheritance. What did I just go over with you? Again, you keep your sinful nature.

You're not going to get anything. Every man's inheritance shall be in the place where his lot falleth according to the tribes of the fathers you shall inherit. In other words, if Judah has their land, their inheritance is not going to go to Gad.

Their specific inheritance is going to fall within the lands of Judah. They're going to be prosperous in the land of Judah. Those who go to Gad to try to figure out prosper environment, they're not going to have it because it's not their land.

Yes, Sam. Just a quick question on that, because in Scripture, once they get their land, does it take three years for fruits to take on the vine? No, but it takes three and a half years for them to get it all settled out. Okay, that makes more sense.

Once they start the process, it took them three and a half years to complete the process where they were just living. Like, I don't have war. I've got my cattle right.

I've got my generation set up. They all have housing. We got food.

It took them three and a half years to do all of that. All right, thank you. But if ye not drive out the inhabitants of the land from before you, then it shall come to pass that those which ye let remain of you shall be pricks in your eye.

What are you saying, guys? Do what I say. If you don't do what I say and you decide to do it on your own, then the consequences is yours. You're going to get judged for that.

And the thorns in your sights, okay, and shall vex you in the land wherein ye dwell. In other words, you're not going to have peace. Something's going to die.

You're going to be saying, what in the world is happening? And all you had to do, and some of you are doing this for health purposes, you have to look back at your life and saying, what did I do to cause this? And get repentance for it. Moreover, it shall come to pass that I shall do unto you as I thought to do unto them. Uh-oh, what did he just say? You don't do what I say, then what I told you to do against them, I'm going to do against you.

So if you didn't annihilate them, this is what he said, you didn't annihilate them like I told you, you're going to get annihilated. That's what happened. The Lord's commands.

The land is given to Israel as promised in the Abrahamic covenant. We find that in the scripture reference. I've tried to give you everything to finish your studies up.

The way it was to be divided, we found that in Numbers. Okay, that's the allotment process Moses and Joshua did. The command to drive out the nations, destroy their isles and their high places.

Here's the commandment, verse chapter 34. The boundaries described in the following, okay, which we're going to get to, match those known as the Egyptian texts of the second millennium A.C. In other words, I've given you a reference. If you want additional information, you can go back to the Egyptian text of the second millennium A.C. and you can find exactly what we went over in scripture.

This indicates that the definition of Canaan given here is a truly ancient one. By the time Israel arrived in Moab, the boundaries could be defined by reference to towns and places. Joshua followed these same boundaries.

We find this in Joshua chapters 15 through 19. Even today, Israel maintains a claim on a more limited scale to this territory. In other words, the lands that were promised to the Israelites had never been fully possessed.

There's tribes out there of Ishmael and Esau. The tribe of Ishmael and Esau, they live in the territories that belong to the Israelites, the true Israelites, and the boundaries of the land. Okay, so I've tried to give this to you in a different way.

Abraham was promised the land between the river of Egypt and Euphrates. Here's the scripture references for that. The full extent of the land promised was never possessed.

They never, ever possessed it today. For a starting period during the reign of David and Solomon, Israel held the land from Euphrates to Gaza Strip or from Dan to Beersheba, but that was never the ideal of the promise that God gave. So, the promise to Abraham today still waits for Solomon.

Why is that important? Because you can't have the Great Tribulation until Israel comes back and takes the land. Now, does that happen? No. So, write that down in your notes.

The first thing that's got to happen before the Great Tribulation is Israel has got to take all of the land that God has promised them. And the Lord spake unto Moses saying, this is the land of promise. Command the children of Israel and saying to them, when you come into the land of Canaan, this is the land that shall fall unto you for an inheritance.

God's will and testament is his inheritance. This is what God has given them from his inheritance, and even the land of Canaan which the coast thereof. Then your south quarter shall be from the wilderness of Zin, along with the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward.

Okay, now here's another part of your map. And your border shall turn from the south to the ancient of Aqebim and pass on to Zin, and the going forth thereof shall be from the south to Kedesh Barnea, and shall go on to Hezaradar, and pass to Asmon. And the border shall fetch a compass from Asmon unto the river Egypt, and goings out of it shall be at the sea, the opposite side sea.

Here's your landmass again. It's got to be completely done. So, you can actually now plot this land.

Think about this. You can actually have the boundaries of this land that you can go plot, and then you could overlay it by what Israel has today, and then watch the political geopolitical things happen to give them back that land territory, because that's got to happen. That's got to happen.

And as far as the western border, you shall have the great sea for a border. This shall be your west border, and this shall be your north border from the great sea. You shall point out for your Mount Hor, and from Mount Hor you shall point out your border into the existence of Hamath, and the goings forth of the border shall be to Zedad.

And the border shall go from Zephron, and the goings out of it shall be at Hazoramnon, and this shall be your north border, and you shall point out your east border from Hazoramnon to Shephom, and the coast shall go down from Shephron to Riblah, and on the east side of An, and the border shall descend, shall reach into the side of the sea of Shinareth eastward. He's giving you all of the borders of this promised land. All right.

You can take an ancient map, draw it out, and overlay it with the current map, and you see exactly what the land looks like. And the border shall go down to Jordan, and goings out of it shall be at the Salt Sea. This shall be your land of the coast thereof around about it.

Okay. Interesting thing. Interesting point here.

Mirror images. There is a sea, a sea in California. It's a sea.

It's called Salt in Sea, and it is so salty you will not sink, no matter how heavy you are. You will not sink. You float on top of the water.

And Moses commanded the children of Israel saying, this is the land which you shall inherit by lot. Okay. This is like a lottery, which the Lord commanded to give unto you the nine tribes and to the half tribe.

Uh-oh. Nine tribes and a half. There's 12, right? Reuben and Gad and half of this half tribe are already allotted their land not outside of the Jordan.

So this is the rest of the 12 tribes. For the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have received their inheritance, and half of the tribe of Manasseh. The two tribes and a half tribe have received their inheritance on this side of the Jordan, near Jericho, eastward toward the sun rising.

And the Lord spake unto Moses saying, these are the names of the men which shall divide the land unto you. Elazar the priest and Joshua the son of Nun. Okay.

So what God did is say, okay, we're now done with this. The ordinance of getting everything set up. Now it just has to be legally given to you.

Legally given to you. I have told them what to do. They need to give it legally to you so that basically the ownership passes from me to Joshua and Elazar from them to you.

And you shall take one prince of every tribe to divide the land by inheritance. Okay. This is the setting up of one guy that's in control for that tribe.

I'm not going to read all of this because you can see it. It's the same thing that happened earlier in Numbers where God had requested Moses for censorship. Okay.

And it goes down to here in verse 28. So these are they whom the Lord commanded to divide the inheritance into the children of Israel in the land of Cana. Okay.

So what happened? Joshua and Elazar passed the entitlement from God to the tribes to one man that represented that tribe that you can see for the scriptures we just skipped over. You can read them for your reference. Now what God said is that one man, you got to portion it out.

Every family needs to get their own allotment. So the guy that's responsible for the tribe is the guy that is the executor of state for God to give the land to all of the people within that tribe. That's how it worked.

Okay. Now that's been done. Now in this allotment of property, the Levitical cities and the cities of refuge were part of.

Now what was the Levitical? The Levite tribe received land to service the tribes around them. There were the tabernacle. They were the place of worship.

They were the place of sacrifice, the redemption for your sins and your all of that stuff. So while they were in the camp, think about their journey from Egypt to the promised land. While they were in their camp going along the way, they had a big tabernacle that was in the center of the crosshairs of the vertical and horizontal view of a cross in the camp.

That's where the tabernacle set, one tabernacle, big tabernacle for all. Now when they get into the promised land, they don't have one tabernacle. They got a tabernacle for each of the tribes in the land of the tribes.

So not only do they take, think about this because the scripture doesn't tell you about this. They had to take and replicate that temple, that tabernacle x number of times in areas to service the Israelites in the manner by which God instructed them to do in Leviticus and Numbers. Think about that.

Okay, building churches. Think about that, just building churches. They built tabernacles and replications of that same tabernacle that Moses had got instructions for at the time that they were moving from Sinai to the land of promise.

So in this allotment that goes on, there are cities that have to be identified that possess those tabernacles for worship. And then because they had no civil or criminal law other than the law that Moses had given them, they had no police force. So therefore, they had to have cities of refuge, escape cities.

Okay, because you're going to find how they enacted the civil and criminal law. You needed these refuge cities to protect you. Okay, Sam.

So with these tabernacles, Jim, these were built out of specific woods in their area. The exact instructions that were given in Leviticus was what they had to follow. Remember all of those 22 chapters or whatever it was, but all of that stuff, they had to follow each time to do this.

All right. So just FYI, this is why I read Zachariah here the other week, because it starts in there. I think it was verse 11-2, and they talk about the fir tree, and that just set me down a rabbit hole.

So look at all the cedar, the oak, all that, the acacia tree, just unbelievable what I've researched in the short of my time to go with some of this. So thank you. Yeah.

Now you can see the building blocks. Okay. And so for my historical purposes, this is good information.

It has nothing to do with you today, other than some of the flow-throughs as it relates to the law, because when Christ died, the law was, you know, ceased. But some of those laws are in our laws today because the Roman Empire took those laws and made them there, and the laws of the twelve tables, they got into our laws. So there is a consistency of reference back to where those laws begin here.

All right. Let's get on. And the Lord spake unto Moses in the plains of Moab by Jordan near Jericho, saying, Command the children of Israel that they give unto the Levites of the inheritance of their possessions, cities to dwell in, and shall give also unto the Levites suburbs for the cities around about them.

Okay. So out of the allotment of land per tribe, they had to give up a portion of that to the Levites so that they could actually have a place of worship and refuge. And the city shall have to dwell in, and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

All right. Now, interesting word, suburbs. We take suburbs and create rule areas, or those outside of the main city boundary as suburbs.

Same thing happened here. How do you think we got that definition? This is where it came from. And the suburbs of the cities which shall give unto the Levites shall reach from the wall of the city and outward a thousand cubits round about.

Okay. So God's saying, whatever you do, it's got to be this amount of land. Okay.

Because I have to have my tabernacle. This is God's way. I have to have my tabernacle on a piece of land that I say is the piece of land.

Now, you can decide where you want to put your cities, but round about your cities, okay, in the walls, outwardly to that, it's going to be a thousand cubits round about. So you have no choice. So where you put your cities by allotment of your sub-tribe members, think about this, the man in charge of the tribe gets the inheritance.

They deport it out to the families within the tribe, and the families within the tribe have to be far enough apart that allows this thousand cubits to take place. Think about the geometrical scanning that they had to do to go do this. You're talking about surveys.

Okay. Think today. You're talking about surveys back then.

The process of surveying land occurred right here. This is where it started. If you've never thought about our history.

And among the cities which you shall give unto the Levites, there shall be a six cities for refuge. Okay. So it says, all right, you've got this big territory.

You've subdivided that territory into families. With that, around those families, you have a thousand cubits around for worship. And oh, by the way, each tribe has to give up six cities for refuge within their territory, which you shall appoint for manslayer.

Manslayer is a term equivalent to those who murder people. Conspiracy to commit murder, manslaughter, murder, accidental murder, whatever. You're going to see why here in a moment.

That ye may flee hither. In other words, the people who did this can flee from their cities to these refuge cities. And to them ye shall add forty and two cities.

So all the cities which you shall give to the Levites shall be forty and eight cities, forty eight cities. Then shall you give with their suburbs from the main source of that tribe. Now, there were no prisons or police in ancient Egypt.

I mean, ancient Israel at all. Their tribes would be allotted their portion by casting lots. Levites were assigned forty eight cities, six of which were designed cities of refuge.

And the cities which ye shall give shall be of the possession of the children of Israel. In other words, I'm giving you. This is your inheritance.

Legally, you have this. They have that today. That's the reason why they're going to take possession of it.

From them that have many, ye shall give many. In other words, the allotment of land needs to be proportioned to the size of the tribe. But from them that have few, ye shall give few.

Every one of you shall give his cities unto the Levites according to his inheritance, which he inherited. And the Lord spake unto Moses, saying, Speak unto the children of Israel and say unto them, When ye become over Jordan into the land of Canaan, then shall ye, then shall appoint you cities to be cities of refuge for you, that the slayer may flee hither, which killeth any person unawares. In other words, any accidental deaths, because of the way that they administered the penalties, they needed to have a city of refuge.

And they shall be unto you cities for refuge for the avenger, that the manslayer die not until he stand before the congregation in judgment. OK, now we're going to get into this soon. And of these cities, which shall give six cities, shall have ye have four refuge.

Ye shall give three cities on the side of Jordan. Three cities shall be land of Canaan, which shall be cities of refuge. The six cities shall be a refuge for the children of Israel and for the stranger and for the sojourner among them, that everyone that killeth any person unawares may flee hither.

In other words, have a place of safe haven. And if he smite him with an instrument of iron so that he die, he is a murderer. The murderer shall surely be put to death.

OK, so what God has given through Moses is some instructions. If it's an accidental death, well, no, all death, any death, the member of the family, which you're going to see this in a moment, I'm just going to tell you now, so you just get a picture of this. If somebody kills somebody, the member of the family of the person that was killed gets to produce judgment and execute sentence.

That's how they dealt with law. Think about it. So, Sam, if I killed your brother, you could come and kill, you could come and take me out.

There's no trial. It was just that was it. Now, if I accidentally killed him, OK, let's say a tree fell in a storm and it smashed it.

It's my fault because it was on my land. You can't take vengeance towards me, but I have to go to the Refuge City to get that stay of vengeance. That's the only way it happens.

So if I stayed in my land and you came after me and I didn't go to the Refuge City, you could kill me. So this is the Godfather all over again. Yes.

OK, this was how the Israelites used the law to do that. So if he smite him with a throwing a stone, wherefore he may die, and he died, he is a murderer. The murderer shall surely be put to death.

So if you murdered them intentionally, you were to die. You had no refuge. OK, or if he smite him with a hand weapon of wood, wherefore he die, and he die, he is a murderer.

OK, so all of these are laws. OK, the revenger of blood himself shall slay the murderer. When he meeteth him, he shall slay him.

OK, so this is the member of the family. And by God, he says, you got to kill him. That is my, that is my judgment.

I give you permission to kill this guy. But if you thrust him of hatred or hurl him at him by laying of weight that he die, or in that he smite him with his hand and he die, he that smote him shall surely be put to death, for he is a murderer. The revenger of blood shall slay the murderer when he meeteth him.

He's just laying out the rules, guys. But if he thrust him suddenly without enmity or have cast upon him anything without laying of weight, in other words, not intentional. That's how this, that's how this means it's not intentional.

Or with any stone where a man may die, seeth him not. In other words, I'm thrown, I'm at a river, I'm picking up stones and I'm throwing them back. OK, I'm making a place next to the river for either cattle to walk without breaking legs or whatever.

And somebody walks up behind me and a stone hits him in the head and he's dead. That's accidental. That's what this means.

That he die was not his enemy, neither sought his harm. Then the congregation shall judge between the slayer and the revenger of blood according to these judgments. All right? So the Hebrew word Rasha means a personal killing, but includes what we call premeditated murder.

In our society today, we have premeditated murder means intentional. You've thought about it. You planned it.

You did all that stuff. Manslaughter and even accidental homicides. That's in our law today.

And in our law, it says the death penalty is, can be used. OK. The passage makes it clear that God expects his people to examine intent.

That is one of the, if you go into, if you go and look at our law system today, one of the things that you have to prove to get a conviction of premeditated murder, manslaughter or accidental homicides is intent. That's right in our laws today. So in their laws, they said killings and body hostility are to be treated very differently than those which are the results of accidents.

Intentional, accidental. Intentional death, accidental death. The passage makes it very clear that hostile intent may be established by witnesses, which is exactly what they got to prove with a reasonable doubt.

OK. Whatever the intent is, can't have any doubt to it. You must prove without a reasonable doubt the intent is real, which means you got to have some witnesses.

You got to have some evidence before anyone can be put to death. And that is necessary to have more than one witness. We find this in verse 30.

And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of refuge. OK. So the guy who accidentally kills or goes to the city of refuge, he lives there waiting upon the congregation's trial.

And the congregation listens to this, makes a decision, and if they find the slayer not guilty of intent, then what happens is the congregation doesn't give him back his area of his land. They move him back to the city of refuge. That's the only safe place, timeout zone.

Whether he be fled, whether he was fled, or and he shall abide in it until the death of the high priest, which was anointed with the holy oil. Uh-oh. That means never.

Who's the high priest? It's Jesus Christ. Jesus Christ. But they had to wait until he came to do this because he canceled the law.

So depending upon when this happened, back then in that time, about a thousand years before Christ, they were going to die in this refuge city because Christ hadn't come. There was no police force in ancient Israel. A close relative became responsible to serve as the avenger of blood and execute the divine sentence on a murderer.

The cities of refuge were necessary, lest an angry relative take revenge on a person who killed a loved one inadvertently. This wise and humane system was not only protected the innocent, but also secured Israel from dangerous rounds of blood, feuds, common and meeting societies. Okay, the hatful in the choice.

All right. That's what they were preventing here. All right.

But if the slayer shall at any time come without the border of the city of refuge, whether he was has fled, the avenger of blood find him without the border of city of the refuge and the avenger of blood kill the slayer, he shall not be guilty of blood. In other words, guy, you're safe in the safe zone. You come out of that city and I catch you, I can kill you.

You live, but you live in a safe zone. I liken this to tag. Okay.

You leave the tree or bench or chair or whatever you designated as a safe zone. I can tag you out. All right.

Same thing here. That's where we get. This is where we get the game of tag, by the way.

Go through history and find it goes all the way back to here. Okay. So because he should have remained in the city of his refuge until the death of the high priest, but after the death of the high priest, the slayer shall return into the land of possession.

Okay. If he got to live for a thousand years when Christ came back from the cross, Christ changed the law. So therefore they didn't have to live in the refuge.

It is that nobody can murder anybody accidentally or otherwise. All things change with Christ. So these things shall be a statue of judgment until you there throughout your generation and all of your dwellings.

Okay. So what God says is, this is law guys. This is a statue.

This is how you work. Whosoever killeth any person, the murderer shall be put to death by the mouth of witnesses, but one witness shall not testify against any person to cause him to die. Can't have revengeful testification.

Moreover, you shall take no satisfaction for the life of a murderer, which is guilty of death, but he shall be surely put to death. Do not do this with a revengeful heart. You do it with a revengeful heart, you sin.

Okay. This goes into our forgiveness in the New Testament. We're to forgive and allow God to be the avenger.

That's what he says by scripture. Okay. That doesn't mean you have to have a reconciled relationship with that who you forgave, but it does says forgive unto me, forgive them as I have forgiven you in the New Testament.

That's what this means. And you shall take no satisfaction for him that has fled to the city of refuge, that ye should come again to dwell in the land until the death of thy priest. In other words, the guy that is living in there, don't come out.

You got to dwell in that city. That's it for you. You shall not pollute the land wherein ye are, for blood it defileth the land, and the land cannot be cleansed of the blood that is shed thereon, but by the blood of him that shed it.

All right. Foretelling. And throughout scripture, this might be a study that you might want to do at some point.

From the time that Cain killed Abel and blood spilt on the land, God said, the blood of the land cries out to me in scripture. He does that every time somebody dies, except when God destroys evil. And God's wars, if you go back and look at them, God's wars was not against friendly Israelite comrades.

They were against the evil doers of the Cain bloodline in all cases. So what God says is, if you shed kindred blood, your brethren, your family, your members of the body of Christ, and it's not done for evil as I commanded you, that blood that you shed cries out to me. So think about that as you do your study.

Wars, wars, wars, wars. Why did I bring this up as wars? I'm going to do a study on wars in a break somewhere, because all of the wars done by the evil cabal where God's children as part of that war died, that blood saturated certain lands. And then at the end of your study, see what God does with them.

See how God revenges those that are dead, that die. Defile not therefore the land which ye shall inhabit wherein I dwell, for I am the Lord's will among the children of Israel. All right, last chapter.

Daughters. You're going to see, this is kind of cool. You're going to see the take on what God did in destroying Satan's blocking of Christ's bloodline.

And the chief fathers of the families and children of Gilead, the son of Nature, the son of Manasseh, and the families of the sons of Joseph came near and spake before Moses, and before the princes, the chief fathers of the children of Israel, the heads of the families. Okay, think about that. Heads of the families.

Mafia, Jewish mafia. This is where the Jewish mafia structure started. And they said, the Lord commandeth my Lord to give the land for an inheritance by lot to the children of Israel.

And my Lord was commanded by the Lord to give the inheritance of Zelophehad, our brother, unto his daughters. And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put in the inheritance of the tribe whereunto they are received. So shall it be taken from the lot of our inheritance.

In other words, the fathers were complaining. Okay? The father says, why are you taking the land that you've given to me? And because you've not awarded me sons in my creation of my downline, should I be punished by giving lots of land that I have to the tribes where the daughters marry into? Why should I have that? And when the Jubal of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received, so shall their inheritance be taken away from the inheritance of the tribe of our fathers. They're just asking questions here.

Moses commanded the children of Israel, according to the word of God, saying, the tribe of the sons of Zelophehad said well. In other words, I heard you, and you speak with well intention. I need to go find out what to do.

This is the thing which the Lord doth command concerning the daughters of Zelophehad, saying, let them marry to whom they think best. Only to the family of the tribe of their father shall they marry. Okay, so he stricts them.

He says, daughters, be married, be fruitful and multiply, but do not go outside of your tribe. So shall not the inheritance of the children of Israel removed from the tribe to tribe, because I've limited the children to only marry within their tribe. So therefore, it's going to stay within the tribe.

For every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers. And every daughter that passeth an inheritance in any tribe of the children of Israel shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. He's saying, you deserve the inheritance I gave you.

Let's just restrict the women to marry within the tribe. That's solved. Solved the issue.

Neither shall the inheritance removed from one tribe to another tribe, but every one of the tribes of the children of Israel shall keep himself into his own inheritance. Even as the Lord commanded Moses, so did the daughters of Zelophehad. For Melah, Tesha, Poglah, and Melchi, these were the daughters of Zelophehad, were married unto their father's sons.

This is the wrinkle right here. They had to complete the process of what God laid out. Once they completed the process, they broke Satan's back.

And they were married unto the families of the sons of Anasheh, the son of Joseph, and their inheritance remained in the tribe of their family of their father. These are the commandments and the judgments which the Lord commanded by the hands of Moses and the children of Israel in the plains of Moab, Jordan, near Jericho. Okay, end of the book.

So what do we learn? Expositionally, in other words, how this thing was all put together, it was done by specific design, the integrity of God's design. Everything is of His purpose. Homiletically, these were real people with practical problems.

You can go back in history and see they were real people. These are not fictional people. These are real people that you can go back through historical reference of books and find these people.

You can also see from this design how this design passed through history even unto today. Devotionally, crossing over Jordan is not going to heaven. Crossing over Jordan symbolizes our spiritual warfare.

We're in our own wildernesses. Wilderness is a defined state of society. We're in our wilderness.

The question is, how do you get out of that? Every day is our kinesh barns. In other words, we're fighting our battles every day. We're in this wilderness land that we have to fight our battles.

Now types. Types are significant because now it takes on a different way of reading scripture. If you understand the type within the scripture that you're reading about, you understand more about the application.

The order of the count, order. God is a God of order. Satan is a God of chaos.

The order is significant because it's rule. But it's also ownership. You know what you own.

You know what you don't own. Manna. Food.

Get this in number 11. But manna represents your spiritual feeding of your soul, of your spirit. We've talked about that in a number of cases.

If you don't read the Bible, if you don't study the Bible, if you don't... You're going to find this when you get into Ephesians in a big way. If you don't do those things of worship, then you are not spiritually growing your spirit. The seed is the seed that will become dead.

Remember, because sin's going to take... That seed will become dead. Now, your ticket's still good, but your inheritance is dead. You get no inheritance unless you food for the spirit.

You feed the seed. Water from the rock. Water from the rock is living water.

Two times. Remember, Moses did it two times. We find that in Numbers 20.

Brazen serpent. We find that as a type of Christ. Numbers 21, 3 through 14.

Cities of refuge. Numbers 35. Cities of refuge.

God gives you that as our life eternal. That he's our refuge. That's what Scripture says.

He's our redeemer. He's our refuge. He's the point where we go get forgiveness.

All right, guys. That ends our study of Numbers. What do you think? It's our first actual book of actually studying.

The rest of it was 60,000 foot level review. We're going to go back and study them like we studied Numbers. But what did you think, Sam? That was real interesting, especially the manslayer.

If we take the six cities away, we have that 42 number again. Yeah. Remember, the six cities is because of man, not because of God.

Think about it. Is that why we have sanctuary cities today that counterfeit truth? That was where we get them from, okay? The cabal knows more about Scripture than we would ever know. They know what that means.

Jim, a lot of this makes a lot more sense now than starting from the beginning where we were two years ago. That's all I'm going to say about that. Yeah.

Jennifer? So the six cities, it's of man, so that's because of the sin from Satan or Well, yeah, it's because you non-intentionally kill somebody. It gives you reference because if not, then the family member could take revenge over you and kill you with it being an accident. So all you now have is a blood feud that starts.

I kill somebody, you kill me, my family member kills you, your family member kills me. It just continues on. You have to break the cycle.

Okay. So how is that going to relate to when we go back to common law? It's part of common law. Part of common law.

Okay. All right. I need to read up.

Now, the issue is not going to be family members are going to come after you. We still have a police force. We have laws in our governments that govern we, the people.

But common law is much different than law by the bench. Okay. Common law focuses on the biblical reference of retaliation or punishment for crimes.

Okay. And that's the reason why Trump says, what if we had the death penalty for drug use that causes death? Our government has divided that out. Our government says if you have a death by drug overdose, it's not the same as murdering somebody.

And what Trump's saying is, nope, that's the same as murder. And you intentionally gave them that, they died, you should be put to death. Okay.

So you're seeing all of these publicly shifts going on. Why? Because they're trying to get you oriented back to what the law should be. Yeah.

Okay. That, I understand that now. So, okay.

Thank you. Okay. Suzanne.

So where did it get corrupted that, like, if some man kills somebody else's child, then that man goes and kills your child? Because I think that, I don't know. That goes back to the interpretation an eye for an eye, a tooth for a tooth. That goes back to that interpretation by the laws of the people in charge.

So you find that drifting into to Rome. That's what Rome did. Okay.

So basically they said, if you, like you said, take a family member, then you should take that other person's family member as well. Okay. Sam.

Right. So with a death penalty like that, would that eliminate the entire Pharmakeia business? Oh my gosh. Yeah.

As well as clean out the frigging prisons. Think about it. Right.

You know, think about toothpaste alone. That's one of the worst things on the shelves in the market. Yeah.

Yeah. When we go back to common law and somebody, somebody goes through and get this, this crap that they put into over-the-counter stuff and you die. Oh my gosh.

Watch the, watch the, the class action lawsuits, which you have no ability to do that today. Yeah. Yeah.

Jennifer, what were you saying? Well, isn't that just like what I was talking about, about the, the health organization? They're not held accountable for anything. No, they're not. So what will happen in that case with the common law? Well, they're, they're, they're not going to exist anymore.

They're already out. They're not going to exist anymore. But, but, but, but, but your FDA has to have a major change.

Our FDA has to have a major change because they're the ones that determine what's safe for you. Yeah. Based upon their agenda.

Which most of them are guilty. Correct. So all of that stuff has to change.

Okay. When I said the other day, that wait till you get into the health system. Yeah.

And you think what we're going through is a major thing right now? Just wait. I just can't see how that, I mean, it is so corrupt that it's, I don't know. I just, I hope that we can never let it happen again.

Well, it will never happen again if you're paying attention. That's the reason why you have to get involved. You have to know what's going on.

You can't just say, oh, this is a movie and I'm just going to continue to sit back on my laurels and not do anything, which is cause this thing to exist in the first place. Can't do that. Correct.

So that's why you do that. You do that by several ways. You do that by not taking their medications.

You do that by finding the remedies in the Bible that exists for all of your ailments. I don't know what I ran across, but I thought it was comical. Even toe fungus is in John.

Oh my. Okay. Everything you need is in the Bible.

The issue is we don't study. Okay. I'm telling you, everything is in the Bible.

Wow. And Luke was a doctor. Luke was a physician.

Luke was a physician. Now that ought to tell you something. Robert.

Oh, wow. Thank you. What about these doctors that have reported that people died of COVID knowing they didn't? Supposedly they were getting kickbacks.

I mean, how much will they be punished with something like that? You're going to find they've already started rounding them up. They have already started rounding them up. And it goes back to this thing.

You with intent gave them something to kill them. Oh, watch what happens to them. That is crimes against humanity.

That is death. You know, Q has often said that we can't arrest them all. It'd be too many of them.

I even think S.G. Anand said something like that. We have to kind of balance it. We can't arrest them all, these filthy people.

So there's got to be a line there, right? Oh, yeah. You want the heads. You want the heads.

You want the decision makers. Okay. The doctors like working in a big HMO that have to follow instructions and stuff like that.

Some of those doctors didn't even followed it in such a way that they didn't even give the didn't even give the vaccine to their patients. They just destroyed it before they gave it to them. Okay.

So there's all kinds of these things that have to be sorted out. But we can't kill everybody in this whole friggin world. I mean, think about it.

It's like, just can't. But they want the top ones. They want the decision makers.

So they're going to slap fines and penalties and suspended sentences with, you know, whatever. What did you call that? My mind's not working yet on that regard today. But they're going to take care of them to a lesser degree.

But they're going to go after the guys at the top. And they're going to take them out. What about the pharmaceutical people, the people high up? Are they scared right now? They're scared out.

They're scared out of the gourd. That's the reason why they're confessing to various governments around the world. They're trying to save their behind.

And it's not going to be safe because they're going to go down against crimes against humanity out of the world court. This is why I said go listen to SG&I. He's going to give you some dots today.

All right. The world court has already started issuing indictments for some of this stuff. So it's coming forth.

It's in front of your eyes. You just got to, you know, piece it together. Jennifer.

So so the refuge cities, are we going to go back to that when we go into the kingdoms? No, I mean, this is not this is Old Testament. We're under a New Testament law. Okay.

All right. This is historical reference for you to understand the Bible and how it applies through the New Testament to us. Okay.

We don't live by the law. We live under grace and mercy. Okay.

All right. Anything else, guys? Good study? Yes. How many weeks we were? We were in, I forgot how many weeks.

Let me check on that. I think it was like nine weeks. You can ask a question.

Somebody want to ask a question? Jim, some of the guys that are at the top, obviously, are like the shapeshifters. So do they have to handle them a different way? Or how's that work? Oh, that's that's that is a spiritual being. And yeah, that's that's done a completely different way.

You can't kill it. You can't kill a spirit. It took us 13 weeks to get three numbers.

But was it was it set up? Okay. I mean, did you guys want a higher level? Or do you want, you know, this detail level that what I think we ought to do? That's something answer. Good.

Yes. Very, very good. All right.

Where do you want to go next? Maria? Whatever you have. Maria? I'm sorry. I'm just Yes.

Can you hear me? Yeah. Okay. Um, actually, I have a question about the, you were talking about these doctors.

What about these? These kids that that were forced to, to get the shots? You know, from the school system and that kind of thing? Is that also one of these, these whoever the governors who said, oh, you have to get your shot? Okay, well, here's, here's a theological response to your question. All right. And it's not going to come across as probably what you think.

God's charge for children is to the parent. You want to stick blame on an institution that you allowed that institution to take control of your own decision making by the scriptures? Think who you guys going to come after? So that's the same thing for children who allow therapy and everything else too. Absolutely right.

That's absolutely right. Yeah. Child endangerment, you're going to find a lot of parents having problems.

Now the question is, what do they do with the children? Okay. All of that's got to get sorted out and whatnot, but parents are responsible. The governments are coming at it a different way.

The governments are coming out with crimes against humanity. Okay. But individual crimes against children, that's a parental issue.

Okay. Well, I homeschooled my kids, so I just wanted to know what was going to happen to these, these, these people that caused that. Yeah.

Well, they didn't cause it. You caused it. If you're a parent and your child got a mandatory shot and you had the ability to pull them out of school, as we all talked about for so many months, it's your fault.

Yeah. No, I agree. No, absolutely.

I agree with that. Yeah. All right, guys, anything else? All right.

I'm going to close this out and have another little discussion then.